

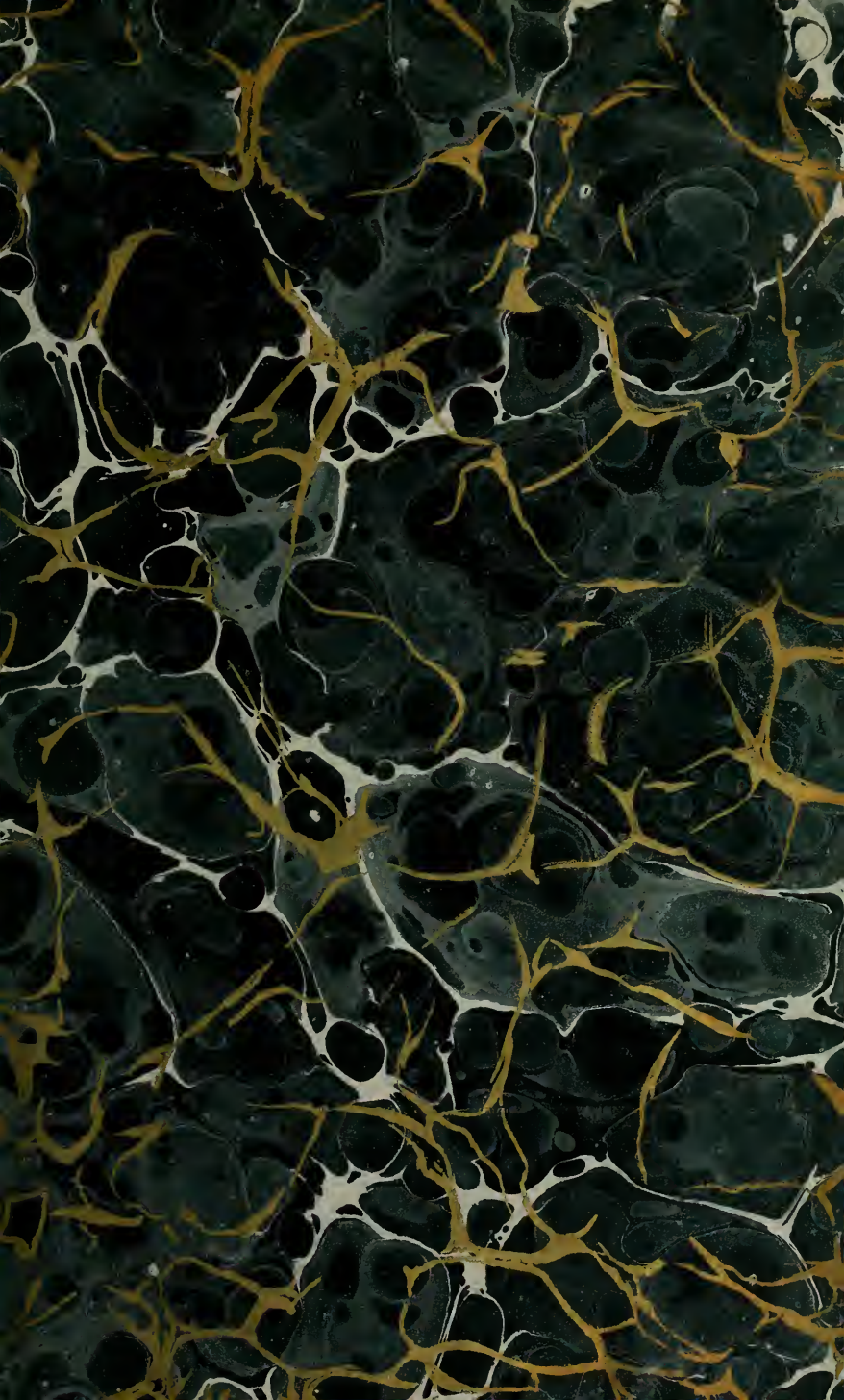
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THE

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CONTAINED IN

THE HOLY SCRIPTURE, OR WORD OF THE LORD

UNFOLDED

IN AN EXPOSITION OF GENESIS AND EXODUS

TOGETHER WITH A RELATION OF

WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND
IN THE HEAVEN OF ANGELS

FROM THE LATIN

OF

EMANUEL SWEDENBORG

VOLUME X.

EXODUS, CHAPTER XIII. TO CHAPTER XXI.

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*“Seek ye first the kingdom of God and His righteousness,
and all these things shall be added unto you.”*

—MATTHEW vi. 33.

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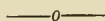
PREFATORY NOTE.

REFERENCES to the chapters and verses of Scripture are printed in accordance with the Authorised Version of the English Bible, even where Swedenborg, through his use of the Latin Version of Schmidius, or from any other cause, employs a different enumeration.

The smaller numbers which appear in the margin indicate the subdivisions of Swedenborg's longer articles. These subdivisions are those which have been adopted in the *Swedenborg Concordance*, and are calculated to greatly facilitate reference to the Writings on the part of the reader or student.

J. S.

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EXODUS.

CHAPTER THIRTEENTH.

THE DOCTRINE OF CHARITY.

8033. WHAT charity and faith are with man, have now to be described. Charity is an internal affection, which consists in a man's desiring from the heart, as the delight of his life, to do good to his neighbour ; and this without recompense.

8034. Faith, on the other hand, is an internal affection, which consists in a man's desiring from the heart to know what is true and what is good, not for the sake of doctrine as the end, but for the sake of life. This affection conjoins itself with the affection of charity, in willing to act according to truth, thus the Truth itself.

8035. Those who are in the genuine affection of charity and faith, believe that of themselves they will nothing of good, and understand nothing of truth ; but that the willing of good and the understanding of truth are from the Lord.

8036. Such, then, are charity and faith. Those who are in these [affections], have in themselves the kingdom of the Lord and heaven; and the church is in them ; and they are those who are regenerated by the Lord, and have received a new will and a new understanding from Him.

8037. Those who have self-love or the love of the world for an end, cannot by any means be in charity and faith: those who are in those loves, do not even know what charity and faith are, and do not at all comprehend that to desire the good of the neighbour without regard to recompense constitutes heaven in a man ; and that in that affection there is a happiness as great as that of the angels, which is ineffable ; for they believe that, if they were deprived of the joy arising from the glory of honours and wealth, they would have no joy remaining ; whereas heavenly joy, which infinitely transcends every other, then first commences.

EXODUS.

CHAPTER XIII.

1. AND JEHOVAH spake unto Moses, saying,
2. Sanctify unto Me [every] first-born, the opening of every womb, in the sons of Israel, in man and in beast: it is Mine.
3. And Moses said unto the people, Remember this day, in which ye went out from Egypt, from the house of servants; because by strength of hand JEHOVAH brought you forth thence; and there shall not be eaten what is leavened.
4. To-day ye go forth, in the month Abib.
5. And it shall be when JEHOVAH hath brought thee into the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite, which He sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.
6. Seven days thou shalt eat unleavened bread; and in the seventh day shall be a feast to JEHOVAH.
7. Unleavened bread shall be eaten seven days, and what is leavened shall not be seen by thee, and leaven shall not be seen by thee in all thy border.
8. And thou shalt declare to thy son in that day, saying, Because of this which JEHOVAH hath done to me, in my going forth out of Egypt.
9. And it shall be to thee for a sign upon thy hand, and for a memorial between thine eyes, that the law of JEHOVAH may be in thy mouth; for with a strong hand JEHOVAH brought thee out of Egypt.
10. And thou shalt keep this statute at a stated time from year to year.
11. And it shall be when JEHOVAH shall have brought thee into the land of the Canaanite, as He sware to thee and to thy fathers, and shall have given it to thee,
12. That thou shalt make every opening of the womb to pass over to JEHOVAH, and every opening of the offspring of a beast, which shall be males to thee, to JEHOVAH.
13. And every opening of an ass thou shalt redeem in cattle; and if thou dost not redeem it, then thou shalt break its neck; and every first-born of man among thy sons thou shalt redeem.
14. And it shall be that thy son shall ask thee on the morrow, saying, What is this? and thou shalt say to him, By strength of hand JEHOVAH brought us out from Egypt, from the house of servants.
15. And it came to pass that Pharaoh hardened himself to send us away, and JEHOVAH slew every first-born in the land of Egypt, from the first-born of man, even to the first-born of beast; on which account I sacrifice to JEHOVAH every opening

of the womb, the males, and every first-born of my sons I redeem.

16. And it shall be for a sign upon thy hand, and for frontlets between thine eyes, because by strength of hand JEHOVAH brought us out from Egypt.

17. And it came to pass when Pharaoh sent away the people that God did not lead them by the way of the land of the Philistines, because it was near; for GOD said, Peradventure the people will repent when they see war, and will return to Egypt.

18. And GOD led the people about by the way of the wilderness of the Red sea; and the sons of Israel went up equipped out of the land of Egypt.

19. And Moses took the bones of Joseph with him, because he had straitly sworn the sons of Israel, saying, GOD will surely visit you, and ye shall cause my bones to go up hence with you.

20. And they journeyed from Succoth, and encamped in Etham, in the border of the wilderness.

21. And JEHOVAH went before them, by day in a pillar of a cloud, to lead them in the way; and by night in a pillar of fire, to give them light, to go by day and by night.

22. The pillar of the cloud did not go away by day, and the pillar of fire by night, before the people.

THE CONTENTS.

8038. THE subject treated of in this chapter, in the internal sense, is faith in the Lord, and the perpetual remembrance, that by Him they had been delivered from condemnation. Faith in the Lord is signified by the sanctification of the first-born; and the perpetual remembrance of deliverance by the Lord, by the celebration of the passover.

8039. In what follows in this chapter, and afterwards, the subject treated of is the further preparation of those who were of the spiritual Church, and before the Lord's Coming were detained in the lower earth, before they could be introduced into heaven; and that for this end they were first safely led through the midst of condemnation, and then underwent temptations, the Lord being continually present. Being led through the midst of condemnation, is signified by the passage through the Red sea (*mare Suph*); temptations, by the life in the wilderness to which they were led; and the Lord's presence, by the pillar of a cloud by day, and of fire by night.

THE INTERNAL SENSE.

8040. Verses 1, 2. *AND Jehovah spake unto Moses, saying, Sanctify unto Me every first-born, the opening of every womb, in the sons of Israel, in man and in beast: it is Mine.*

And Jehovah spake unto Moses, saying, signifies information from the Divine. *Sanctify unto Me every first-born*, signifies that faith is from the Lord. *The opening of every womb*, signifies which is from charity. *In the sons of Israel*, signifies in the spiritual Church. *In man and in beast*, signifies the good of faith interior and exterior. *It is Mine*, signifies that it is the Lord's.

8041. That, *And Jehovah spake unto Moses, saying*, signifies information from the Divine, appears from the signification of *speaking and saying*, when it is from Jehovah concerning the things of the Church which are to be observed, as denoting information (see nos. 7769, 7793, 7825); and because it is from Jehovah, it denotes information from the Divine; and from the representation of *Moses*, as denoting Divine Truth (see nos. 6771, 7014, 7382); hence *Jehovah spake to Moses, saying*, signifies information from the Divine, by Divine Truth.

8042. That, *Sanctify unto Me every first-born*, signifies faith from the Lord, appears from the signification of *to sanctify to Jehovah or the Lord*, as denoting to ascribe to Him, that is, to confess and acknowledge that it is from Him; and from the signification of *the first-born*, as denoting faith (concerning which see nos. 352, 2435, 6344, 7035); when it is said *faith*, every truth which is for the spiritual Church is understood; and whereas every truth of the Church is meant, the spiritual Church itself is also meant, for truth is the essential of this Church; good is indeed the essential of the Church, and is actually the first-born (nos. 2435, 3325, 4925, 4926, 4928, 4930); but the good which they who are of the spiritual Church possess, is in itself truth; for when they act according to the truth of their doctrine, then the truth is called good, having in this case passed from the understanding into the will, and from the will into act; and that which is done from the will is called good. That this good in itself, and in its essence, is still truth, is because the doctrinals of the Church to them are truths, and doctrinals in the Churches differ, and therefore also truths; and yet, although they are so various, by willing and doing them,
 2 they become goods, as has just been said. While a man is regenerating, he is led by faith in the understanding or in doctrine, to faith in the will or life; that is, by the truth of faith to the good of charity; and when he is in the good of charity, he is regenerate, in which case from that good he produces truths, which are called the truths of good. It is these truths, which are the veriest truths of faith, which are

meant by *the first-born* ; for the generations, or births of truths from good, are like those of sons and daughters from a parent, and afterwards of grandsons and granddaughters, then of great-grandsons and great granddaughters, and so forth. The first or immediate generation or birth, which is of sons and daughters, is what is signified by *the first-born*, however many it may consist of ; but not the second and third, except in respect to their own parents. The reason why they are sanctified to Jehovah or the Lord is, because all derivative or descending truths and goods derive their essence from primitive [truths and goods]. In this spiritual circumstance is founded the law of the first-born treated of in the Word.

8043. That, *the opening of every womb*, signifies the things which are from charity, appears from the signification of *the opening of the womb*, as denoting what immediately proceeds from what is regenerate, thus from charity, according to what was said just above (no. 8042) ; for he that is conceived anew, comes, as it were, again into the womb, and he that is born anew, goes forth, as it were, again from the womb ; but that which is conceived in the womb and born from the womb, is not a man as a man, but is the faith of charity ; for this constitutes what is spiritual in man, and, as it were, renews the man himself, for his life then is from it. From these considerations it may appear what is meant in the spiritual sense by *the opening of the womb* ; the angels, who are in spiritual ideas alone, understand nothing else thereby. What is meant by *the womb*, also by *being in the womb*, and by *coming forth from the womb*, may be seen in nos. 3293 at the end, 3294, 3967, 4904, 4918, 4931, 5052, 5054, 6433. Since such things are signified by *the womb*,² therefore the Lord, in the Word, is called *the Former from the womb*, that is, the Regenerator ; as in Isaiah : “ *Thus saith Jehovah, thy Maker and thy Former from the womb, He that helpeth thee ; Fear not, My servant Jacob, and Jeshurun whom I have chosen ; because I will pour water upon him that is thirsty, and streams upon the dry ground ; I will pour out My spirit upon thy seed, and My blessing upon thy children* ” (xliv. 2, 3). The Lord is called the Maker and Former from the womb, because He regenerates man, and from natural makes him spiritual. Because regeneration is effected by truth and good, therefore it is said, that He will pour *water* upon him that is thirsty, and *spirit* upon his seed ; for water signifies the truth of faith (nos. 2702, 3058, 3424, 4976, 5668, 7307), and spirit the good of charity. Water and spirit have the same signification in John : “ *Jesus said to Nicodemus, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto Him, How can a man be born when he is old ? Can he enter a second time into his mother's womb ? Jesus answered, Verily, verily, I say unto thee, Except a*

man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, but that which is born of the spirit is spirit. Art thou a master in Israel, and knowest not these things?" (iii. 3-6, 10). The Lord is called *the Former from the womb* also in other passages, in Isaiah: "*Thus saith Jehovah thy Redeemer, and thy Former from the womb, I Jehovah make all things, I spread forth the heavens alone, and stretch out the earth by Myself*" (xliv. 24). *The heavens and the earth* mean in a general sense the internal and the external church (nos. 82, 1411, 1733, 1850, 3355, 4535), and the internal and external of the church in particular with the man who is regenerate; and *to expand and stretch out* signifies to make or create from Divine power (no. 7673); whence the Lord as the Regenerator is called *Maker and Creator*, and regeneration is called a new creation. In like manner in the same prophet: "Attend to Me, O house of Jacob, and all the remains of the house of Israel, carried from the belly, brought from the womb" (xlvi. 3). And in David: "Upon Thee, Lord Jehovah, I have been laid from the womb; out of the bowels of my mother Thou art my Bringer forth: Thou art my praise continually" (Psalm lxxi. 6). From these considerations it may be evident what is signified in the internal sense by *the opening of the womb*, and consequently by *the first-born*.

8044. That, *in the sons of Israel*, signifies in the spiritual Church, appears from the representation of *the sons of Israel*, as denoting the spiritual Church (concerning which see nos. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

8045. *In man and in beast*, signifies the good of faith interior and exterior (as in nos. 7424, 7523).

8046. That, *it is Mine*, signifies that it is the Lord's, appears from *Jehovah* in the Word being the Lord (nos. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956); whence, *it is Mine*, denotes that it is the Lord's. That all good and truth, thus all charity and faith, are from the Lord, and nothing at all from man, may be seen at nos. 904 end, 2411, 3142, 3147, 4151, 5482, 5649, 6193, 6325, 6466-6495, 6613-6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343.

8047. Verses 3-10. *And Moses said unto the people, Remember this day, in which ye went out from Egypt, from the house of servants; because by strength of hand Jehovah brought you forth thence; and there shall not be eaten what is leavened. To-day ye go forth, in the month Abib. And it shall be when Jehovah hath brought thee into the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite, which He sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread; and in the seventh day shall be a feast to Jehovah.*

Unleavened bread shall be eaten seven days, and what is leavened shall not be seen by thee, and leaven shall not be seen by thee in all thy border. And thou shalt declare to thy son in that day, saying, Because of this which Jehovah hath done to me, in my going forth out of Egypt. And it shall be to thee for a sign upon thy hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; for with a strong hand Jehovah brought thee out of Egypt. And thou shalt keep this statute at a stated time from year to year.

And Moses said unto the people, signifies instruction by Divine Truth. *Remember this day, in which ye went out from Egypt, from the house of servants,* signifies that that state was principally to be recalled to mind, in which they were when they were delivered from spiritual captivity by the Lord. *Because by strength of hand Jehovah brought you forth thence,* signifies that they were delivered by the Lord's Divine power. *And there shall not be eaten what is leavened,* signifies that nothing falsified shall be appropriated. *To-day ye go forth,* signifies deliverance to eternity. *In the month Abib,* signifies the beginning of a new state. *And it shall be, when Jehovah hath brought thee into the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite,* signifies into the region of heaven occupied by those who are in evil and falsity. *Which He sware unto thy fathers to give thee,* signifies that had been promised by the Divine to those who are in good and truth. *A land flowing with milk and honey,* signifies where there are gladness and joy. *That thou shalt keep this service in this month,* signifies the continual worship of the Lord on account of deliverance. *Seven days thou shalt eat unleavened bread,* signifies purification from falsities. *And in the seventh day shall be a feast to Jehovah,* signifies holy worship of the Lord. *Unleavened bread shall be eaten seven days,* signifies that they were altogether to be purified from falsities. *And what is leavened shall not be seen by thee,* signifies that what is falsified shall not be at all admitted. *And leaven shall not be seen by thee,* signifies that neither shall anything false. *In all thy border,* signifies so far as the truth which is from good extends itself. *And thou shalt declare to thy son in that day, saying,* signifies the interior perception of truth, which [perception] is of conscience. *Because of this which Jehovah hath done to me, in my going forth out of Egypt,* signifies that the Lord delivered them from spiritual captivity and condemnation. *And it shall be to thee for a sign upon thy hand,* signifies that it shall be perpetually in the will. *And for a memorial between thine eyes,* signifies that it shall be perpetually in the understanding. *That the law of Jehovah may be in thy mouth,* signifies that the Divine Truth may be in everything which proceeds therefrom. *Because with a strong hand Jehovah brought thee out*

of *Egypt*, signifies that they were delivered by Divine power. *And thou shalt keep this statute at a stated time from year to year*, signifies that the law of order should be in that state continually.

8048. Verse 3. *And Moses said unto the people*. That this signifies instruction by Divine Truth, appears from the signification of *saying*, when by Divine Truth concerning the things to be observed in the Church, as denoting instruction (concerning which see nos. 7186, 7267, 7304, 7380, 7517); and from the representation of *Moses*, as denoting Divine Truth (see above, no. 8041).

8049. *Remember this day, in which ye went out from Egypt, from the house of servants*. That this signifies that that state was principally to be recalled to mind, in which they were when they were delivered from spiritual captivity by the Lord, appears from the signification of *remember*, as denoting that it was to be recalled to mind; from the signification of *a day*, as denoting a state (concerning which see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 7680); from the signification of *to go out*, as denoting to be delivered, for the going out of the sons of Israel, signifies the deliverance by the Lord of those who are of the spiritual Church (concerning which deliverance, see nos. 6854, 6914, 7091, 7828, 7932, 8018); and from the signification of *Egypt and the house of servants*, as denoting spiritual captivity; for Pharaoh and the Egyptians signify those who in the other life have infested those who are spiritual, by falsities (nos. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317); hence *the land of Egypt* signifies infestation (no. 7278). Infestation by falsities is nothing else but spiritual captivity; for those who are infested are held as it were captive in falsities, from which they continually strive to be delivered; hence, also, in the Word they are said to be *bound in a pit* (no. 6854). This spiritual captivity is what is also signified by *the house of servants*; that service is an assault or infestation by falsities, may be seen at nos. 7120, 7129.

8050. That, *because by strength of hand Jehovah brought you forth thence*, signifies that they were delivered by the Lord's Divine power, appears from the signification of *strength of hand*, as denoting power, and when it is said of Jehovah, as denoting omnipotence; that *strength* denotes power is evident; that *the hand* also denotes power may be seen at nos. 878, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7188, 7189, 7518, 7673; and from the signification of *to bring forth*, as denoting to deliver; that Jehovah is the Lord, may be seen above (no. 8046).

8051. That, *and there shall not be eaten what is leavened*, signifies that nothing falsified shall be appropriated, appears from the signification of *to eat*, as denoting to appropriate (see nos. 3168, 3513, 3596, 4745); and from the signification of

leaven, as denoting falsity (see nos. 2342, 7906); hence *what is leavened* denotes what is falsified. As to what concerns the appropriation of falsity and what is falsified, it is to be noted, that falsity and what is falsified cannot as such be appropriated to any one who is in good, and hence is willing to be in truth, but to him that is in evil, and hence is unwilling to be in truth. The reason why falsity, as falsity, is not appropriated to him that is in good, and hence is willing to be in truth, is, because he thinks well concerning God, the kingdom of God, and the spiritual life; and hence he so applies falsity that it may not oppose these things, but may in some manner agree with them; thus he softens it, and its asperity and hardness do not enter into the idea: unless this were the case, scarcely any one could be saved; for falsities are more prevalent than truths. But it is to be observed, that those who are in good are also in the love of truth; therefore in the other life, when they are instructed by the angels, they reject falsities and accept truths, according to the degree of the love of truth which they had in the world.

8052. Verse 4. *To-day ye go forth*. This signifies deliverance to eternity, as appears from the signification of *to-day*, as denoting eternity (see nos. 2838, 3998, 4304, 6165, 6984); and from the signification of *to go forth*, as denoting to be delivered (as above, no. 8049).

8053. That, *in the month Abib*, signifies the beginning of a new state, appears from the signification of *a month*, as denoting the end of a former state and the beginning of a following one; thus also a new state (see no. 3814). That the month Abib is the beginning, from which all the following states are, is evident from what is said of this month in the foregoing chapter, namely, "This month shall be to you the chief of the months; *this shall be the first month of the year to you*" (ver. 2; see nos. 7827, 7828).

8054. Verse 5. *And it shall be, when Jehovah hath brought thee into the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite*. That this signifies the region of heaven occupied by those who are in evil and falsity, appears from the signification of *the land of the Canaanite, of the Hittite, of the Amorite, of the Hivite, and of the Jebusite*, as denoting heaven; here the region of heaven occupied by those who are in evil and falsity. The land of Canaan denotes the Lord's kingdom in heaven and on earth, or the Church (see nos. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516). Evils and falsities are signified by the nations here named; evil from the falsity of evil, by the Canaanite (no. 4818); the falsity from which evil [originates], by the Hittite (no. 2913); evil and the falsity therefrom, by the Amorite

(nos. 1857, 6306); the idolatrous [principle] in which there is somewhat of good, by the Hivite (no. 6860); and the idolatrous [principle] in which there is somewhat of truth, by the Jebusite (no. 6860). That the region of heaven, into which those were to come who were of the spiritual Church, before the Lord's Coming, was occupied by evils and falsities, see above (no. 6858).

- ² In reference to this subject, it is further to be observed, that before the Lord's Coming Heaven was not distinguished into three heavens, namely, into the inmost or third, the middle or second, and the ultimate or first, as after the Lord's Coming, but was one; hitherto there had been no spiritual heaven; the region where the spiritual heaven was about to be formed, was occupied by those who were in falsity and evil, but who could be kept in some truth and good by external means, especially by ideas of eminence and dignity, just as is the case in the world, where those who are in evil and falsity are still obliged as it were to think and speak truths, and to will and do goods by such external means as honour and gain. The reason why that region of heaven was then occupied by such was, because there were no good there, and those who were of the spiritual Church were not as yet prepared; and yet it was necessary that every part should be filled by spirits, so that there might be a continuity from the Lord even to man, for had there been no continuity, man would have perished. There are also at this day some regions of heaven occupied by such; but they are withheld by a strong force from doing evil: immediately above the head are those who deceive and seduce by means of innocence; but above them are the celestial from the Most Ancient Church, who so forcibly keep them in bonds that they cannot at all occasion evil to any one; behind the back part of the head there is also now a region, which had been a part of Heaven, occupied by the evil; and likewise in front towards
- ³ the left. There is also a continual endeavour of the evil to invade the places where the good are; and they actually do invade them, so soon as they are not filled by the good, which endeavour I have often been allowed to perceive. Those regions are occupied when the evil increase in the world, and the good diminish; for in this case evil spirits approach to man, and good spirits recede from him, and so far as the latter recede, so far the regions nearest to man are occupied by the evil: when this is generally the case, the inhabitants of those regions are changed. This happens when the Church is near its end; for at that time evil and falsity prevail: but about the end of the Church they are cast down, and the regions they occupied are given to the good, who in the meantime have been prepared for Heaven. This is meant by these words in John: "*There was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, but did not prevail,*

neither was their place found any more in heaven" ([Apoc.] xii. 7, 8). This state of heaven was represented by the land of Canaan being occupied by the nations, and by the sons of Israel casting them out thence; for the land of Canaan signifies the Lord's kingdom, thus heaven and the Church, as may be seen from the passages cited above.

8055. That, *which He swore unto thy fathers to give thee*, signifies that had been promised by the Divine to those who are in good and truth, appears from the signification of *swearing*, when by Jehovah, as denoting irrevocable confirmation by the Divine (nos. 2842, 3375); hence *to swear to give* denotes a promise; and from the signification of *fathers*, as denoting those who are in good and truth; for by *fathers* when the Church is treated of, are signified the ancient people, or the Ancient Churches, which were in good and truth (nos. 6050, 6075, 6589, 6876, 6884, 7649).

8056. That, *a land flowing with milk and honey*, signifies where there are gladness and joy, appears from the signification of *a land flowing with milk and honey*, as denoting what is pleasant and delightful (see nos. 5620, 6857), thus gladness and joy. It is said gladness and joy, because in the Word gladness is predicated of truth, and joy of good, in like manner what is pleasant and delightful. Milk also is predicated of the truth of good, and honey of the good of truth.

8057. That, *and thou shalt keep this service in this month*, signifies the continual worship of the Lord on account of deliverance, appears from the signification of *service*, as denoting worship (as no. 7934); and from the signification of a *month*, as denoting the end of a former and the beginning of a new state; and of the month *Abib*, as denoting the beginning from which all the following states are (see no. 8053); hence also *a month* signifies what is continual.

8058. Verse 6. *Seven days thou shalt eat unleavened bread*. This signifies purification from falsities, as appears from the signification of *seven days*, as involving what is holy (see nos. 395, 433, 716, 881, 5265, 5268), and as denoting a full state (no. 6508); and from the signification of *eating unleavened bread*, as denoting the appropriation of truth, and purification from falsity; for *unleavened bread* denotes good purified from falsity, and *to eat*, appropriation (nos. 3168, 3513, 3596, 3832, 4745). The reason why unleavened bread denotes good purified from falsity is, because bread denotes good, and leaven falsity.

8059. *And in the seventh day shall be a feast to Jehovah*. That this signifies the holy worship of the Lord, appears from the signification of *the seventh day*, as denoting a holy state; a day denotes a state (see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962), and seven denotes what is holy (nos. 395, 433, 716, 881, 5265, 5268); and from the

signification of a *feast to Jehovah*, as denoting the worship of the Lord; a feast denotes worship from a cheerful mind (see no. 7093); and Jehovah is the Lord (no. 8046).

8060. Verse 7. *Unleavened bread shall be eaten seven days*. That this signifies that they were to be wholly purified from falsities, appears from the signification of *to eat unleavened bread*, as denoting to appropriate good purified from falsities (as just above, no. 8058); as this is again said, it signifies that it shall be done completely; and from the signification of *seven days*, as denoting what is holy, and also a full state (see above, no. 8058).

8061. That, *and what is leavened shall not be seen by thee*, signifies that what is falsified shall not be at all admitted, that it may be appropriated (according to what was explained above, no. 8051); that this shall by no means be done, is signified by its being said again.

8062. That, *and leaven shall not be seen by thee*, signifies that neither shall anything false be admitted, appears from the signification of *leaven*, as denoting falsity (see no. 7906). What is falsified, which is signified by what is leavened, and falsity, which is signified by leaven, differ in this respect, that what is falsified is truth applied to confirm evil, and falsity is everything that is contrary to truth.

8063. That, *in all thy border*, signifies so far as the truth which is from good extends itself, appears from the signification of a *border*, as denoting the extension of truth from good; for every truth has its extension, which is sometimes manifested by a sphere; and because it has extension, it has its borders. The sphere of the extension of truth is according to the quality and quantity of good; for good is as flame, and truth as light. The sphere of extension in the spiritual world is to the neighbouring societies, and so far as the sphere extends there, so far there is communication (see nos. 6598-6613). According to the sphere of extension in heaven every one has intelligence and wisdom, and has happiness according to its quantity and quality together. From these considerations it may appear what is signified in the spiritual sense by the expression, *in all thy border*; here that in good there is not anything false; for falsities are out of the sphere, commencing where truths end; but if they enter the sphere, they are then appropriated. That they shall not enter, is signified by, there shall not be seen by thee what is leavened or leaven in all thy border.

8064. Verse 8. *And thou shalt declare to thy son in that day, saying*. This signifies interior perception, which is of conscience, as appears from what was explained at no. 7935, where similar words occur.

8065. That, *because of this which Jehovah hath done to me, in my going forth out of Egypt*, signifies that the Lord delivered

them from spiritual captivity and condemnation, appears from the signification of *to go forth*, as denoting to be delivered; and from the signification of *Egypt*, as denoting spiritual captivity and condemnation (concerning which see above, no. 8049).

8066. Verse 9. *And it shall be to thee for a sign upon thy hand.* This signifies that it shall be perpetually in the will, as appears from the signification of *a sign*, as denoting perpetual remembrance; for that which is for a sign and a memorial is for the sake of perpetual remembrance: the reason why the sign was to be upon the hand, was, that as often as they moved their hand, or did anything, they might remember it; and the reason why the memorial was to be between the eyes, was, that as often as they looked at anything, they might remember it; and from the signification of *a hand*, as denoting power (see nos. 878, 3387, 4931-4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673); in the present case it denotes the will, because all action and the power of action, which is done by the hand, proceeds from the will.

8067. That, *and for a memorial between the eyes*, signifies that it should be perpetually in the understanding, appears from the signification of *a memorial*, as also denoting perpetual remembrance. It is said *a memorial*, because this in the Word is predicated of the intellectual part, whereas a sign is predicated of the voluntary part; and from the signification of *the eyes*, as denoting the understanding (see nos. 2701, 3820, 4403-4421, 4523-4534); hence, by *a memorial between the eyes*, is signified that it shall be perpetually in the understanding, that is, in the thought. It may be expedient briefly to say, in what manner it is to be understood, that it shall be perpetually in the understanding and in the will. Those things in a man which have been impressed upon him by faith and charity, or which he absolutely believes and loves, are perpetually in his thought and will; for he thinks and wills them, even when he is thinking and engaged about other things, and he supposes that they are then not present in the mind; for they are there among other things which constitute the mind's quality. That this is the case is very evident from the spiritual sphere which encompasses a spirit or angel; for when he approaches, it is instantly known, from that sphere, of what faith and charity he is, together with several other things in which he is interested, although at the time he is not thinking about them. Such are the things which constitute the life of the mind of every one, and remain perpetually there. These observations might be illustrated by very many things in a man, as from the various reflections, affections, and actions impressed upon him from infancy, and the like, which are continually present and ruling, although he is not manifestly thinking of such a thing. The case is the same with love towards the neighbour and with

love to God, with the love of good and truth, and with faith; those who are in such things, perpetually will and think them; for those things are in them, and when they are so, they are said universally to rule (see nos. 6159, 6571, 7648).

8068. *That the law of Jehovah may be in thy mouth*, signifies that the Divine Truth may be in everything which thence proceeds, as appears from the signification of *the law of Jehovah*, as denoting the Divine Truth (see no. 7463); and from the signification of *to be in the mouth*, as denoting to be in everything which thence proceeds, that is, from the understanding and the will; for *in the mouth* denotes in the conversation; and both parts of the mind are in the conversation, both its intellectual and its voluntary part, the intellectual in the sense of the expressions and things, and the will in the affection which gives it life.

8069. *That, for with a strong hand Jehovah brought thee out of Egypt*, signifies that they were delivered by Divine power, appears from the signification of *the strong hand of Jehovah*, as denoting the Lord's Divine power; and from the signification of *to bring forth*, as denoting to deliver (concerning which see above, no. 8050).

8070. Verse 10. *And thou shalt keep this statute at a stated time from year to year*. This signifies that that law of order should be in that state continually, as appears from the signification of *a statute*, as denoting a law of order (see nos. 7884, 7995); and from the signification of *time*, as denoting state (see nos. 2625, 2788, 2837, 3254, 3356, 3404, 3827, 3938, 4814, 4882, 4901, 4916, 6110, 7381); hence *at a stated time* denotes in that state; and from the signification of *a year*, as denoting an entire period from beginning to end (see no. 2906); thus, *from year to year*, denotes continually.

8071. Verses 11-16. *And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, as He sware to thee and to thy fathers, and shall have given it to thee, that thou shalt make every opening of the womb to pass over to Jehovah, and every opening of the offspring of a beast, which shall be males to thee, to Jehovah. And every opening of an ass thou shalt redeem in cattle; and if thou dost not redeem it, then thou shalt break its neck; and every first-born of man among thy sons thou shalt redeem. And it shall be that thy son shall ask thee on the morrow, saying, What is this? and thou shalt say to him, By strength of hand Jehovah brought us out from Egypt, from the house of servants. And it came to pass that Pharaoh hardened himself to send us away, and Jehovah slew every first-born in the land of Egypt, from the first-born of man, even to the first-born of beast; on which account I sacrifice to Jehovah every opening of the womb, the males, and every first-born of my sons I redeem. And it shall be for a sign upon thy hand, and for*

frontlets between thine eyes, because by strength of hand Jehovah brought us out from Egypt.

And it shall be when Jehovah shall have brought thee into the land of the Canaanite, signifies the region of heaven occupied by those who were in evil and falsity. *As He swore to thee and to thy fathers, and shall have given it to thee,* signifies, which was promised by the Divine to those who are in good and truth. *That thou shalt make every opening of the womb to pass over to Jehovah,* signifies that the faith of charity, which is of regeneration, is the Lord's. *And every opening of the offspring of a beast,* signifies all charity which is of the new birth. *Which shall be males to thee,* signifies, which is of the truth of faith. *To Jehovah,* signifies that it is the Lord's. *And every opening of an ass thou shalt redeem in cattle,* signifies that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein. *And if thou dost not redeem it, then thou shalt break its neck,* signifies that, if the truth of innocence be not therein, it is to be separated and cast out. *And every first-born of man among thy sons thou shalt redeem,* signifies that the truths of faith are not to be ascribed to the Lord, but its goods. *And it shall be that thy son shall ask thee,* signifies perception from the truth which is of conscience. *On the morrow,* signifies always when it is done. *What is this?* signifies an inquiry why it is so. *And thou shalt say to him,* signifies a reply. *By strength of hand Jehovah brought us out from Egypt, from the house of servants,* signifies that by the Lord's Divine power they were delivered from spiritual captivity. *And it came to pass that Pharaoh hardened himself to send us away,* signifies when those who infested by falsities determined that they should not be delivered. *And Jehovah slew every first-born in the land of Egypt,* signifies that all are condemned who are in faith separate from charity. *From the first-born of man, even to the first-born of beast,* signifies the interior and exterior falsity of faith separate [from charity]. *On this account I sacrifice to Jehovah every opening of the womb, the males,* signifies that therefore the faith of charity, which is of the new birth, is to be ascribed to the Lord. *And every first-born of my sons I redeem,* signifies that the truths of faith are not to be ascribed to the Lord, but the goods thereof. *And it shall be for a sign upon thy hand,* signifies that it shall be perpetually in the will. *And for frontlets between thine eyes,* signifies that it shall be perpetually in the understanding. *Because by strength of hand Jehovah brought us out from Egypt,* signifies that by the Lord's Divine power they were delivered.

8072. Verse 11. *And it shall be when Jehovah shall have brought thee into the land of the Canaanite.* This signifies the region of heaven occupied by those who were in evil and falsity (as appears from what was related above, no. 8054).

8073. That, *as He sware to thee and to thy fathers, and shall have given it to thee*, signifies, which was promised by the Divine to those who are in good and truth (as appears from what was said above, no. 8055, where similar words occur).

8074. Verse 12. *That thou shalt make every opening of the womb to pass over to Jehovah*. This signifies that the faith of charity, which is of regeneration, is the Lord's, as appears from the signification of *to make to pass over*, as denoting to ascribe, in like manner as to sanctify (no. 8042 above), and to sacrifice (no. 8088 below); and from the signification of *the opening of the womb*, as denoting faith from charity, which is of the regenerate (see above, nos. 8042, 8043); that Jehovah is the Lord, may be seen at no. 8046.

8075. That, *and every opening of the offspring of a beast*, signifies all charity which is of the new birth, appears from the signification of *the opening of the womb*, as denoting faith from charity which is of the new birth (see no. 8043); and from the signification of *the offspring of a beast*, as denoting the affection of good (see nos. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519, 5198), thus, the good of charity.

8076. That, *which shall be males to thee*, signifies, which is of the truth of faith, appears from the signification of *a male*, as denoting the truth of faith (see nos. 2046, 4005, 7838).

8077. That, *to Jehovah*, signifies that it is the Lord's, for by Jehovah in the Word no other is meant than the Lord (as may be seen at nos. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6303, 6905, 6945, 6956). The contents of these two verses are no further explained, because they have been explained before at verse 2 of this chapter (nos. 8042-8045).

8078. Verse 13. *And every opening of an ass thou shalt redeem in cattle*. This signifies that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein, as appears from the signification of *an opening*, as denoting what is first-born from the regenerate, or what is first-begotten, thus faith; that the first-begotten is faith, has been shewn before; and from the signification of *an ass*, as denoting what is natural, for *an ass* signifies the Scientific (nos. 5492, 5741), also service (nos. 5958, 6389), thus also the Natural, for scientifics are of the Natural, and the Natural in respect to the Spiritual is service; hence *the opening of an ass* signifies faith merely natural, of which we shall speak presently; and from the signification of *to redeem*, as denoting to give another thing in its place; that *to redeem* has this signification, is evident from the meaning of the entire clause: "*The opening of an ass thou shalt not make to pass over to Jehovah; but thou shalt redeem² it in cattle.*" That, *to make to pass over to Jehovah*, denotes to ascribe to the Lord, in like manner as *to sanctify* and *to sacrifice*,

see just above (no. 8074); thus *not to make to pass*, but to *redeem*, denotes not to ascribe, but to give another thing in its place; and from the signification of *cattle*, as denoting the truth of innocence. The reason why *cattle* denotes the truth of innocence is because by cattle a lamb or a kid is meant; and these signify innocence (nos. 3519, 3994, 7840); here the truth of innocence, because it is not said *a lamb* or *a kid*, but *cattle*. From these considerations it is evident that, *every opening of an ass thou shalt redeem in cattle*, signifies that merely natural faith is not to be ascribed to the Lord, but the truth of innocence which is therein. Merely natural faith is that which is insinuated by an external, and not by an internal way, as sensual faith, which consists in believing a thing to be so, because the eye has seen it and the hand has touched it. This is the faith of which the Lord said to Thomas, "*Thomas, because thou hast seen, thou hast believed: blessed are those who do not see, and yet believe*" (John xx. 29); also as the faith of miracles, which consists in believing a thing to be so merely from miracles (concerning which faith see no. 7290); also as the faith of authority, which consists in believing a thing to be so, because another, to whom credit is given, has said it. But spiritual faith, on the other hand, is that which is insinuated by an internal, and at the same time by an external way; insinuation by an internal way causes anything to be believed, and in this case what is insinuated by an external way causes it to be confirmed. What is spiritual in faith is the affection of charity, and hence the affection of truth for the sake of a good use, and of life; these cause faith to be spiritual. The insinuation of faith by an internal way is effected by the reading of the Word, and by enlightenment then from the Lord, which is given according to the quality of the affection, that is, according to the end in learning the truth. From these considerations it may now appear what faith merely natural is, and that such faith, because it is not spiritual, cannot be ascribed to the Lord, that is, it cannot be acknowledged and believed as being from the Lord; for the Lord flows in by means of the affection of truth and good: that faith is internal affection, may be seen at no. 8034. The truth of innocence, which may be in that faith, and may be accepted by the Lord, is what is believed to be so from innocence. From these considerations, then, it is evident how it is to be understood, that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein.

8079. *And if thou dost not redeem it, then thou shalt break its neck*, signifies that if the truth of innocence be not therein, it is to be separated and cast out, as appears from the signification of *not to redeem*, as denoting not to ascribe to the Lord, but to give another thing in its place (as just above, no. 8078); and

from the signification of *to break the neck*, as denoting to separate and cast out; the reason why *to break the neck* has this signification is, because the neck signifies the conjunction of the interiors with the exteriors (nos. 3542, 3603, 3695, 3725, 5320, 5328, 5926, 6033); thus breaking the neck signifies the separation and casting out of merely natural faith, if the truth of innocence be not therein.

8080. That, *and every first-born [of man] among thy sons thou shalt redeem*, signifies that the truths of faith are not to be ascribed to the Lord, but its goods, appears from the signification of *the first-born*, as denoting faith (see nos. 352, 2435, 6344, 7035, 8042); from the signification of *sons*, as denoting truths (see nos. 489, 491, 533, 1147, 2623, 3373); and from the signification of *to redeem*, as denoting to give another thing in its place (as above, nos. 8078, 8079); that it denotes that they are not to be ascribed, follows from the meaning of the entire clause: "And every first-born of man among thy sons *thou shalt not make to pass over*," that is, *shalt not sacrifice*, but thou shalt redeem; *not to make to pass over*, denotes, not to ascribe (as above, nos. 8074, 8078). From these considerations it is evident that, *every first-born of man among thy sons thou shalt redeem*, signifies that the truths of faith are not to be ascribed to the Lord, but some other thing in their place; that this other thing is the good of faith, may be manifest from the consideration, that *the first-born* in general signifies the good of faith (as above, nos. 8042, 8043); but when it is said *the first-born of man among his sons*, that it denotes the truth of faith;

² for there are both the truth and the good of faith. That the good of faith or charity is this other thing, which is to be ascribed to the Lord instead of the truths of faith, may also be manifest from the consideration, that the first-born of the sons of Israel were not accepted, but in their place the Levites; and this was because Levi represented the good of faith, or charity (nos. 3875, 4497, 4502, 4503); that the tribe of Levi was accepted in the place of all the first-born, may be seen in Numbers (iii. 12, 13, 40 at the end; viii. 16-18). That the good of faith is this other thing which is to be ascribed to the Lord, may also appear from the consideration, that faith without charity is not faith (nos. 654, 724, 1162, 1176, 2231, 2343, 2349, 2417, 2429, 2839, 2982, 3146, 3325, 3849, 3865, 4368, 5351, 7039, 7082-7084, 7342, 7950); also from this, that the good of faith is actually in the first place, but the truth of faith only apparently so (nos. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273); thus that charity is the first-born (nos. 3325, 3494, 4925, 4926, 4928,

³ 4930). The reason why the truth of faith viewed in itself without its good is not to be ascribed to the Lord, that is, to be given to Him, or acknowledged to be from Him, is, because

every truth of faith has no life in it, until it becomes the good of faith; and the truth of faith becomes the good of faith by willing and doing it (no. 7835); when, therefore, it becomes the good of faith, then it is acknowledged by the Lord to be His; for the Lord gives faith mediately by its good. Every truth of faith also with the man of the spiritual Church becomes the good of faith, when he is being regenerated; and then first it becomes the Lord's. The law concerning the ⁴ redemption of the first-born of man was enacted in order to prevent the sacrifice of their sons, which was customary among the gentiles, with whom the statutes of the Ancient Church, which was a representative Church, remained; but in process of time they were actually adulterated. That the first-born were to be sanctified to God, was one of the statutes of the Ancient Church: by sanctification, however, they began to mean sacrificing. The posterity of Jacob also inclined to do the same, wherefore that law was explained before them: and to prevent their doing so, the Levites, as we have said, were taken in place of the first-born. That law was explained according to its correspondent sense in the spiritual world; which is, that the truths of faith are not holy, and therefore not to be either sanctified or ascribed, but the goods of faith. Sanctification, also, was afterwards understood to mean that they should give or present the first-born to Jehovah, and offer a sacrifice for him, according to these words in Luke: "When the days of her purification were fulfilled, according to the law of Moses, they brought Jesus to Jerusalem, *to present Him to the Lord*, as it is written in the Law of the Lord, Every male that openeth the womb shall be called *holy to the Lord*, and to offer a sacrifice" (ii. 22-24).

8081. Verse 14. *And it shall be that thy son shall ask thee.* This signifies perception from the truth which is of conscience, as appears from the signification of *asking*, as denoting knowledge from perception (see nos. 5597, 5800, 6250); and from the signification of *a son*, as denoting truth (see nos. 489, 491, 533, 1147, 2623, 3373). That it denotes perception from the truth which is of conscience, is evident from what was explained at no. 7935, where similar words occur. It is said, from the truth which is of conscience, because the conscience of those who are of the spiritual Church is the conscience of truth; for it is procured from the doctrinals of the Church which are believed to be true, whether they are so or not; but they then become of the conscience, when they also become of the life.

8082. That, *on the morrow*, signifies always when it is done, appears from the signification of *the morrow*, as denoting what is eternal (see no. 3998); thus also what is perpetual or always, in the present case, always when it is done.

8083. *What is this?* signifies an inquiry why it is so. *And thou shalt say to him*, signifies a reply, as appears without explanation.

8084. *By strength of hand Jehovah brought us out from Egypt, from the house of servants.* That this signifies that by the Lord's Divine power they were delivered from spiritual captivity, appears from what was said above (nos. 8049, 8050).

8085. Verse 15. *And it came to pass that Pharaoh hardened himself to send us away*, signifies when those who infested by falsities determined that they should not be delivered, as appears from the signification of *to harden himself*, as denoting to make himself obstinate (see nos. 7272, 7300, 7305); from the representation of *Pharaoh*, as denoting those who infested by falsities (see nos. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the signification of *to send away*, as denoting to deliver.

8086. *And Jehovah slew every first-born in the land of Egypt.* That this signifies that all are condemned who are in faith separate from charity, appears from the signification of *the first-born of Egypt*, as denoting faith separate from charity (see nos. 7039, 7779); that their death signifies the condemnation of those who are in that faith, and in a life of evil (see nos. 7766, 7778).

8087. *From the first-born of man even to the first-born of beast.* That this signifies the interior and exterior falsity of faith separate [from charity], appears from the signification of *the first-born of Egypt*, as denoting faith separate from charity (as just above, no. 8086); thus the falsity of faith; for those who separate faith from charity both by doctrine and life, must of necessity be in falsity; because the evil of life continually operates, and persuades to the falsity conformable to itself; and if a truth be presented, it instantly, by indirect means, causes it to conform; thus it falsifies it; and from the signification of *man and beast*, as denoting what is interior and exterior (see nos. 7424, 7523).

8088. *On this account I sacrifice to Jehovah every opening of the womb, the males.* That this signifies that therefore the faith of charity, which is of the new birth, is to be ascribed to the Lord, appears from the signification of *to sacrifice to Jehovah*, as denoting to ascribe to the Lord; *to sacrifice* in this passage, signifies the same as *to sanctify* in verse 2 of this chapter, and *to make to pass over*, in verse 12; that *to sacrifice to Jehovah* denotes to ascribe to the Lord, may be seen at no. 8042, and the same also is signified by *to make to pass over* (no. 8074); *to ascribe* means not to claim to oneself, but to confess and acknowledge that it is from the Lord; from the signification of *the opening of the womb*, as denoting the things which are of faith from charity (see no. 8043); that those things are of the

new birth, see above (no. 8042); and from the signification of *a male*, as denoting the truth of faith (see nos. 2046, 4005, 7838).

8089. *And every first-born of my sons I redeem.* That this signifies that the truths of faith are not to be ascribed to the Lord, but the goods thereof, appears from what was explained above (no. 8080), where similar words occur.

8090. Verse 16. *And it shall be for a sign upon thy hand,* signifies that it shall be perpetually in the will; *and for frontlets between thine eyes,* signifies that it shall be perpetually in the understanding; *because by strength of hand Jehovah brought us out from Egypt,* signifies that by the Lord's Divine power they were delivered, appears from what was explained above, at verse 9 of this chapter, where similar words occur (see nos. 8066, 8067, 8069).

8091. Verses 17, 18. *And it came to pass when Pharaoh sent away the people, that God did not lead them by the way of the land of the Philistines, because it was near; for God said, Peradventure the people will repent when they see war, and will return to Egypt. And God led the people about by the way of the wilderness of the Red sea; and the sons of Israel went up equipped out of the land of Egypt.*

And it came to pass when Pharaoh sent away the people, signifies when those who infested left those who were of the spiritual Church. *That God did not lead them by the way of the land of the Philistines,* signifies that it was provided by the Divine that they should not pass to the truth of faith which is not from good. *Because it was near,* signifies that it will first present itself. *For God said,* signifies the Divine foresight. *Peradventure the people will repent when they see war,* signifies that they will decline from truths through assaults. *And will return to Egypt,* signifies that hence they will fall into falsities, which are altogether contrary to the truths and goods of faith. *And God led the people about by the way of the wilderness,* signifies that under the Divine auspices they were led to confirm the truths and goods of faith through temptations. *Of the Red sea,* signifies the condemnation which they were first to pass through. *And the sons of Israel went up equipped out of the land of Egypt,* signifies that they were released from a state of infestations, and thereby prepared to undergo temptations.

8092. Verse 17. *And it came to pass when Pharaoh sent away the people.* That this signifies when those who infested left those who were of the spiritual Church, appears from the signification of *to send away*, as denoting to leave; from the representation of *Pharaoh*, as denoting those who infested by falsities (see nos. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the signification of *the sons of Israel*,

who are here *the people*, as denoting those who are of the spiritual Church (see above, no. 8044).

8093. *That God did not lead them by the way of the land of the Philistines.* That this signifies that it was provided by the Divine that they should not pass to the truth of faith which is not from good, appears from the signification of *God did not lead them by the way*, as denoting that it was provided by the Divine that they should not pass over; for *to lead*, when it is said of God, signifies Providence, and *a way* signifies truth (nos. 627, 2333); in the present case, to pass to it; and from the representation of *the Philistines*, as denoting those who are in the knowledge of the cognitions of faith, and not in the life of charity (see nos. 1197, 1198, 3412, 3413); thus those who are in the truth of faith which is not from good: that the Philistines and their land have this signification, may appear from the passages in the Word where they are named, especially in Jeremiah (xlvii. 1, to the end), where they are described; also in Joel (iii. 5, 6); and likewise from the historical parts of the Word, where it treats of the wars between the sons of Israel and the Philistines, and of the subjugation of the former by the Philistines; and of the latter, at times, by the sons of Israel. The Philistines there represent those who are in faith separate, or to whom a knowledge of the cognitions of faith is the principal, but not a life according to it; consequently those² who teach and believe that faith alone saves. The opinion concerning faith alone or separate is not new, or only of the present time, but existed in the Ancient Churches, and gained strength with evil of life. It is also described in the Word throughout, but by names; first by *Cain*, in that he slew his brother Abel (nos. 337, 340, 1179). Cain, there, in the internal representative sense, denotes such faith, and Abel, charity. It is also described by *Ham*, when he was cursed by his father (nos. 1062, 1063); afterwards by *Reuben*, in that he went up to his father's bed (nos. 3870, 4601); and by *Simeon and Levi*, in that they slew Hamor and the men of Shechem, and were therefore cursed by their father (nos. 3870, 6352). The above faith is also described by *the Egyptians*, and by their first-born, in that they were slain (nos. 7766, 7778), and in that they themselves were overwhelmed in the Red sea; it is also described by *the Philistines* (nos. 3412, 3413), and likewise by *Tyre and Sidon* throughout the prophets, in whom the Philistines signify the knowledge of the cognitions of faith, and Tyre and Sidon the cognitions themselves, interior and exterior; lastly, it is also described by *Peter*, when he thrice denied the Lord (nos. 6000, 6073); but see what has been before shewn concerning this faith (nos. 36, 379, 389, 916, 1017, 1076, 1077, 1162, 1176, 1798, 1799, 1834, 1844, 2049, 2116, 2228, 2231, 2261, 2343, 2349, 2364, 2383, 2385, 2401, 2435, 2982, 3146, 3242,

3325, 3412, 3413, 3416, 3427, 3773, 4663, 4672, 4673, 4683, 4721, 4730, 4766, 4783, 4925, 5351, 5820, 5826, 6269, 6272, 6273, 6348, 6353, 7039, 7097, 7127, 7317, 7502, 7545, 7623-7627, 7724, 7779, 7790, 7950).

8094. That, *because it was near*, signifies that it first presents itself, appears from the signification of *near*, when it is said of faith separate, as denoting that it first presents itself. It may be expedient briefly to say in what manner it is to be understood, that the opinion concerning faith separate or alone first presents itself. Evil of life has with it its own falsity, which lies stored up with the man that is in evil of life; and sometimes he is ignorant that it pertains to him; but as soon as he thinks about the truths of the Church, and especially about salvation, that falsity comes forth and manifests itself; and if it cannot deny the truth itself as to its general meaning, it explains it in favour of its own evil, and thereby falsifies it. When, therefore, he thinks about faith and charity, which are the essentials of the Church and of salvation, faith immediately presents itself, but not charity, because the latter is opposite to evil of life; hence also he removes charity, and chooses faith alone: from these considerations it is evident that the truths of faith are near, but not the goods of faith, that is, that the former first present themselves, but not the latter. From ² this erroneous and false principle there follow other false and erroneous notions, as that good works contribute nothing to salvation; that a man's life does not follow him after death; that the man is then saved from mercy alone through faith, however he may have lived in the world; that the most wicked may be saved by faith at the last hour of his life; that evils may be wiped away in a moment: these and similar notions are thought and established from that principle, as so many links in a chain; but they would be perceived to be quite otherwise, if the principle were charity and life.

8095. That, *for God said*, signifies the Divine foresight, appears from the signification of *God said*, when concerning things future, as denoting the Divine foresight (see also nos. 5361, 6946).

8096. *Peradventure the people will repent when they see war*. That this signifies that they will decline from the truth through assaults, appears from the signification of *to repent*, as denoting to decline from the truth, of which we shall speak presently; and from the signification of *war*, as denoting spiritual combats (see nos. 1664, 1788, 2686); thus assaults. The reason why *to repent* denotes to decline from truth is, because the departure of the sons of Israel from Egypt, their stay in the wilderness, and their introduction into the land of Canaan, signifies that they were continually led to good, and thereby to heaven; hence *to repent and return to Egypt*,

signifies to depart from good, thus to decline from truth ; for Egypt or the Egyptians signify those who are in faith separate from charity, and are opposed to the truths of the Church (nos. 6692, 7039, 7097, 7317, 7766, 7926). As to what concerns assaults from those who are in the truth of faith which is not from good, who are signified by the Philistines, it is to be observed that in the other life they infest the well-disposed, and continually assault the good of faith or charity ; for the principles which they have received in the world they carry with them into the other life, and retain them until they are vastated, that is, until they are deprived of all knowledge of the cognitions of faith, and are let down into hell. There is at this day a great number of such, and they dwell to the right in front, in a plane beneath the sole of the foot, in a kind of city. I have frequently been permitted to converse with them thence, and to hear their ratiocinations in favour of faith alone, and their obstinate assaults upon charity. These now are the things which are meant in the internal sense, by their not being led by the way of the land of the Philistines, and by their per-adventure repenting when they saw war.

8097. That, *and will return to Egypt*, signifies that hence they will fall into falsities, which are altogether contrary to the truths and goods of faith, appears from the signification of *Egypt*, as denoting what is contrary to the truths and goods of faith (see nos. 6692, 7039, 7097, 7317, 7766, 7926) ; that *to return* thither denotes to fall into falsities, is evident.

8098. Verse 18. *And God led the people about by the way of the wilderness*. That this signifies that under the Divine auspices they were led to confirm the truths and goods of faith, through temptations, appears from the signification of *God led*, as denoting Providence (as above, no. 8093), or, what is the same thing, the Divine auspices ; and from the signification of *the way of the wilderness*, as denoting to undergo temptations, thus to confirm the truths and goods of faith ; for they are confirmed through temptations. *The wilderness* signifies where it is uninhabited and uncultivated (no. 2708) ; in the spiritual sense, where there is no good and truth, also where truth is not yet conjoined with good ; thus *the wilderness* signifies the state of those with whom the conjunction will be effected, and because the conjunction can only be effected through temptations, these also are signified, when the number forty is added, whether it be forty years, forty months, or forty days ; for forty signifies temptations and their duration, whatever it may be (nos. 730, 862, 2272, 2273). These things are signified by the wanderings of the sons of Israel in the wilderness forty years ; the temptations also which they underwent are described. That they were led into the wilderness that they might undergo those temptations, and might thereby represent

them, is evident from these words in Moses: "Thou shalt remember all the way by which Jehovah thy God hath led thee *these forty years in the wilderness*, that *He might afflict thee*, that *He might try thee*, that He might know what is in thy heart. He fed thee with manna in the wilderness, which thy fathers knew not, that He might afflict thee, *that He might try thee*, to do thee good in thy posterity" (Deut. viii. 2, 16). As forty signifies temptations and their duration, and the wilderness the state of those who undergo them, therefore also the Lord, when He was tempted, went out into the wilderness, and was there forty days (Matt. iv. 1, 2, *et seq.*; Luke iv. 1, 2, *et seq.*; Mark i. 12, 13).

8099. That *the Red sea* signifies the condemnation which they were first to pass through, appears from the signification of *the Red sea*, as denoting the hell where those are who are in faith separate from charity, and in a life of evil; and as *the Red sea* denotes hell, it also denotes condemnation. In regard to the circumstance, that they were first to pass through condemnation, the case is this: Those who were of the spiritual Church, and had been detained until the Lord's Coming in the lower earth, and were there infested by those who were in faith separate from charity (who have been treated of in the preceding chapters), when they were delivered thence, were not immediately taken up into heaven, but were first brought into another state of purification, which is that of temptations; for the truths and goods of faith cannot be either confirmed or conjoined without temptations; and before they were confirmed and conjoined, they could not be raised into heaven. These things were represented by the sons of Israel not being immediately brought into the land of Canaan, but first into the wilderness, where they remained for forty years, and in the meantime underwent various temptations, which are treated of in the books of Moses. In reference to the circumstance of ² their first passing through the Red sea, by which is signified the hell of those who are in faith separate and in a life of evil, thus through the midst of condemnation, it is to be observed that this hell is in front at a considerable depth below the hells of adulterers, and extends considerably towards the left; it is separated from the hells of adulterers by waters like those of a sea; to the right there, but at a greater depth, are assembled those who are in the truth of faith, but not in its good, who are signified by the Philistines (see just above, no. 8096); but the lower earth, where those are who are infested, is beneath the sole of the foot, a little in front. Those who are delivered from infestations are not led towards the right, for in that quarter are those who are signified by the Philistines, but to the left, through the midst of the hell above spoken of, and come out to the left, where there is, as it were, a wilderness. I have twice

been permitted to see that those who are released from infestations pass by this way. When they pass, they are so protected by the Lord that the slightest evil cannot befall them, still less any condemnation; for they are encompassed with a column of angels, among whom the Lord is present. This was represented
 3 by the passage of the sons of Israel through the Red sea. This also is meant by these words in Isaiah: "Awake, awake, put on strength, O arm of Jehovah! Is it not Thou that *hath dried up the sea, the waters of the great abyss*, that hath made the depths of the sea a way for the redeemed to pass over?" (li. 9, 10). Here *the arm of Jehovah* denotes the Lord as to the Divine Human; *the waters of the great abyss*, and *the depths of the sea*, denote the hell where those are who are in faith separate from charity and in a life of evil; the waters like those of a sea, beneath which they are, are falsities, for in the other life falsities appear like dense and dark clouds, and also like inundations of waters (nos. 739, 4423, 7307); *the redeemed* who were to pass over are those who have been delivered by
 4 the Lord. Again, in the same prophet: "Jehovah remembered the days of antiquity, Moses, and His people. *Where is he that made them to come up out of the sea*, with the Shepherd of his flock? where is he that put in the midst thereof the spirit of his holiness?" (lxiii. 11). In this prophetic declaration *Moses* means the Lord, who is also the Shepherd of the flock; *the people, whom he made to come up out of the sea*, mean those who
 5 were delivered from condemnation. In Jeremiah: "At the voice of their fall the earth trembled, at the cry the voice thereof was heard *in the Red sea*" (xlix. 21); the Red sea denotes hell, for the subject there treated of is Edom and his condemnation; and it is said that the voice thereof was heard from the Red sea, when yet it was not they who were overwhelmed in that sea, but the Egyptians; hence it is evident that *the Red sea* signifies hell and condemnation; *Edom* in the above passage signifies those who from the evil of self-love reject the truths of doctrine, and embrace falsities (see no. 3322). From these considerations it may now appear what is signified in the internal representative sense by the Red sea, by the passage of the sons of Israel, and by the overwhelming of the Egyptians therein, which are treated of in the following chapter.

8100. *And the sons of Israel went up equipped out of the land of Egypt.* That this signifies that they were released from a state of infestations, and thereby prepared to undergo temptations, appears from the signification of *going up equipped*, as denoting that they were prepared, in the present case, to undergo temptations, because they were led through the Red sea into the wilderness; that the wilderness denotes a state of undergoing temptations, may be seen above (no. 8098); from the

representation of *the sons of Israel*, as denoting those who are of the spiritual Church (see frequently above); and from the signification of *the land of Egypt*, as denoting a state of infestations (see no. 7278); *to come up thence* denotes to be released or delivered. From these considerations it is evident that, *the sons of Israel went up equipped out of the land of Egypt*, denotes that they were released from a state of infestations, and thereby prepared to undergo temptations. The difference between temptations and infestations may be seen at no. 7474.

8101. Verse 19. *And Moses took the bones of Joseph with him; because he had straitly sworn the sons of Israel, saying, God will surely visit you; and ye shall cause my bones to go up from hence with you.*

And Moses took the bones of Joseph with him, signifies the representative of a Church, which was among them. *Because he had straitly sworn the sons of Israel, saying*, signifies a binding. *God will surely visit you*, signifies when that last and first [state] of the Church should come. *And ye shall cause my bones to go up from hence with you*, signifies as above, the representative of a Church which was among them, not the Church which also is in the internal.

8102. It is needless to explain these words further, because they have been before explained in Genesis (i. 24, 25), where similar words occur (see nos. 6590, 6592).

[8102½]. Verses 20-22. *And they journeyed from Succoth, and encamped in Etham, in the border of the wilderness. And Jehovah went before them, by day in a pillar of a cloud, to lead them in the way; and by night in a pillar of fire to give them light, to go by day and by night. The pillar of the cloud did not go away by day, and the pillar of fire by night, before the people.*

And they journeyed from Succoth, and encamped in Etham, signifies the second state after they were delivered. *In the border of the wilderness*, signifies the first state of temptations. *And Jehovah went before them*, signifies the Lord's continual presenece. *By day in a pillar of a cloud*, signifies that when there was a state of enlightenment, it was moderated by an obscuration of the truth. *To lead them in the way*, signifies the Divine auspices. *And by night in a pillar of fire to give them light*, signifies that when there was a state of obscuration, it was moderated by enlightenment from good. *To go by day and by night*, signifies life thus in each state. *The pillar of the cloud did not go away by day, and the pillar of fire by night, before the people*, signifies that the Lord's presence was perpetual.

8103. Verse 20. *And they journeyed from Succoth, and encamped in Etham.* This signifies a second state after they were delivered, as appears from the consideration, that the journeyings and encampments of the sons of Israel, after they went

forth from Egypt, signify the spiritual states of those who have been delivered by the Lord (concerning which see above). The changes of states are signified by their journeys from one place to another, and the stations there; this second state by the journeying from Succoth to Etham, because the first state was signified by the journeying from Rameses to Succoth (no. 7972). In the internal sense of the Word, also, *journeyings* signify states and customs of life (see nos. 1293, 3335, 5605); and *encampments*, the classifications of truth and good, which relate to life (no. 4236).

8104. That, *in the border of the wilderness*, signifies the first state of temptations, appears from the signification of *a wilderness*, as denoting a state to undergo temptations (see above, no. 8098); and as that state commenced in the border of the wilderness, therefore *the border of the wilderness* signifies the first state.

8105. Verse 21. *And Jehovah went before them*. This signifies the Lord's continual presence, as appears without explanation; that Jehovah is the Lord, may be seen above (no. 8046).

8106. That, *by day in a pillar of a cloud*, signifies that when there was a state of enlightenment, it was moderated by an obscuration of the truth, appears from the signification of *by day*, or *in the day*, as denoting in a state of enlightenment; for the times of the day—morning, noon, evening, and night—correspond to the enlightenment of intelligence and wisdom in the other life (nos. 5672, 5962, 6110); hence *day* denotes a state of enlightenment or of clear perception, and *night* a state of non-enlightenment or of obscure perception (no. 7680); and from the signification of *a cloud*, as denoting an obscuration of the truth, because a cloud takes away the brightness of the light from the sun, and also moderates it. Throughout the Word it is said, that Jehovah appeared in a cloud, and that He was girded with a cloud, also that there was a cloud beneath His feet; in which passages *a cloud* means an obscuration of the truth, specifically, the literal sense of the Word; for this sense, in respect to the internal sense, is an obscuration of the truth (see preface to Genesis xviii.; also nos. 4391, 5922, 6343, 6752); this was signified by the cloud, when the Lord appeared to Peter, James, and John in glory (Luke ix. 34); when to the people from Mount Sinai, and when to Moses upon his going in to Him there (Exod. xix. 9; xx. 18; xxiv. 15-18; xxxiv. 5); and also by the Lord's so often saying that He would come in the clouds of heaven (Matt. xxiv. 30; xxvi. 63, 64; Mark xiii. 26; xiv. 61, 62; Luke xxi. 27). The literal sense of the Word is called *a cloud*, because the internal sense, which is called *glory*, cannot be comprehended by any one that is not regenerate, and in such case is not enlightened. If the internal sense

of the Word, or the Divine Truth in its glory, were presented to an unregenerate man, it would be like thick darkness, in which he would see nothing at all, and by which he would be blinded, that is, he would believe nothing. From these considerations it may appear that *a cloud by day* signifies an obscuration of the truth; and where the Word is treated of, the literal sense. It is said, *in a pillar of a cloud and of fire*,⁴ because *a pillar* signifies a column which supports (as in Jer. i. 18; Psalm lxxv. 3; Apoc. iii. 12; Job ix. 6); and it is said of the Natural, because the Natural is like a support or base to the Spiritual; for the Spiritual closes in the Natural, and there rests: hence it is that the feet of the angel coming down from heaven appeared like *pillars of fire* (Apoc. x. 1); for the feet signify the Natural (nos. 2162, 3147, 3761, 3986, 4280, 4938-4952, 5327, 5328).

8107. *To lead them in the way.* This signifies the Divine auspices, as appears from the signification of *to lead in the way*, when said of Jehovah, as denoting Providence and the Divine auspices (see nos. 8093, 8098).

8108. *And by night in a pillar of fire, to give them light.* That this signifies that when there was a state of obscuration it was moderated by enlightenment from good, appears from the signification of *night*, as denoting a state of obscurity (see nos. 1712, 6000); from the signification of *fire*, as denoting the good of love (see nos. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324, 7852); and from the signification of *to give light*, as denoting enlightenment. The reason why Jehovah or the Lord appeared or went before them in a pillar of a cloud by day, and in a pillar of fire by night, was because those things represented the states of heaven; for in heaven there are perpetual variations and changes of state, for the angels are continually perfecting, which cannot be at all effected without perpetual changes of states: in general those variations and changes resemble the alterations of times in the world, as of the seasons of the year, spring, summer, autumn, winter, and then again spring; and as of the times of the day, morning, noon, evening, night, and then again morning. When it is morning and noon there, they have enlightenment of the understanding from the Lord, but then the enlightenment is moderated by an obscuration of the truth, as by a cloud; and when it is evening and night there, they have obscurity of the understanding, but this is moderated by the Lord by the good of love, as by a fire which gives light. These are the things which are represented by *the pillar of a cloud by day, and the pillar of fire by night*, attendant on the sons of Israel in the wilderness.

8109. That, *to go by day and by night*, signifies life in each state, appears from the signification of *to go* and *to journey*, as denoting to live (see nos. 3335, 3690, 4882, 5493, 5605); and

from the signification of *day* as denoting a state of enlightenment; and of *night* as denoting a state of obscurity (see just above, nos. 8106, 8108); thus both states.

8110. Verse 22. *The pillar of the cloud did not go away by day, and the pillar of fire by night, before the people.* That this signifies that the Lord's presence was perpetual, is manifest from what has just been explained; for so the angels, with the Lord in their midst, appeared before the people.

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER.

8111. *By long-continued intercourse with the spirits of the planet Jupiter, it became manifest to me that they are better disposed than the spirits of several other planets; their manner of approach, their stay with me, and their influx at the time, were inexpressibly gentle and sweet. Goodness of disposition manifests itself in the other life by gentleness and sweetness; these qualities might very clearly be distinguished from the gentleness and sweetness of the good spirits of our earth.*

8112. *When there is any slight disagreement among them, there appears to them as it were a slender bright irradiation, like that of lightning, or a little wreath, in which are glittering stars: these are signs of disagreement; but the disagreement among them is quickly adjusted. When the stars glitter, and at the same time wander, it is no good sign; but glittering fixed stars are a good sign.*

8113. *I became conscious of the presence of the spirits of Jupiter not only from the gentleness and sweetness of their approach and influx, but also from the circumstance, that for the most part their influx was into the face, to which they communicated a smiling cheerfulness, and this continually during their presence. I was told that they communicate such cheerfulness to the countenances of the inhabitants of their earth, for they wish to inspire them with tranquillity and delight of heart. The tranquillity and delight with which they inspired me, sensibly filled my breast and heart; on this occasion there was a removal of the desires and anxieties concerning the future, which induce what is untranquil and undelightful, and excite in the mind various commotions which agitate it: hence I became acquainted with the quality of the life of the inhabitants of the planet Jupiter. They told me that they do not fear death, except in a slight degree on account of the loss of their wives and children, because they know of a certainty that the death of the body is a continuation of life, and that afterwards they become more happy.*

8114. *I perceived that they had a state of happiness still more interior, and that they were susceptible of receiving a state of happiness again more interior: this is perceived by the circumstance of their interiors not being closed, but open to the Lord; for the more open the interiors are, the more susceptible are they of receiving Divine Good and happiness. It is otherwise with those who do not live in the order of heaven: with such the interiors are closed, and the exteriors open to hell; whence flow in contempt of others, hatred, revenge, and cruelty, which are delightful to them, in opposition to those who do not pay respect to them, or favour their desires.*

8115. *The spirits of the planet Jupiter cannot be together with the spirits of our earth, because the latter are of an entirely different genius, and do not love the delight of tranquillity like the former. They were surprised when they heard, that those from our earth who become angels, are of an entirely different character, and retain scarcely anything similar to their state when they were spirits. In order that they might know that such was the case, there came choirs, consisting of angels from our earth one after another from heaven. Choirs consist of several together, who think, speak, and act in unity, in a continual series: the celebration of the Lord in the heavens is generally effected by choirs (concerning which see nos. 1648, 1649, 2595, 2596, 3350, 5182). Those choirs gave so much delight to the spirits of Jupiter who were attendant upon me, that they seemed to themselves to be transported into heaven. This glorification by choirs continued about an hour. I was made sensible of their delights, which they thence received, and which were communicated to me. They said that they would tell this to their associates who were elsewhere.*

8116. *They related that the number of people in the region of the planet which they inhabited, was as great as it could support; that the earth was fruitful, and abounded with all things; and that the inhabitants desired nothing more than what related to the necessities of life; and that hence the number of the people was so great.*

8117. *They related further, that they are distinguished into nations, families, and houses, and that they all dwell separately with their own people; and that their intercourse is mostly confined to their connections; also that in no case does any one desire the goods of another; and that neither does it enter into their minds to appropriate anything to themselves, still less to attack and plunder, which they regard as highly criminal, contrary to human nature, and dreadful. When I was about to tell them that in this earth there are wars, depredations, and murders, they instantly turned away and were unwilling to hear it.*

8118. *I have been told by the angels, that the most ancient people on this earth dwelt in a similar manner, being distinguished into nations, families, and houses, and that they were all content*

with their own goods ; and that to grow rich from the goods of others, and to have dominion, were at that time entirely unknown. On this account the ancient times, and especially the most ancient, were more acceptable to the Lord than succeeding times ; and as such was the state of the world, innocence also then reigned in union with wisdom. Every one then did what was good from good, and what was just from justice : to do what is good and just with a view to self-honour, or for the sake of gain, was a thing unknown to them : at the same time they said nothing but what was true, and this not so much from truth, as from good, that is, not from a divided intellect, but from a united will. Such were the ancient times, wherefore angels could then have intercourse with men, and lead their minds almost apart from things corporeal with them into heaven, and conduct them through the heavenly societies, and shew them the magnificence and happiness abounding there, and likewise communicate to them their happiness and delights. These times were also known to ancient writers, who called them the golden and also the Saturnian ages.

- 2 The reason why those times were such, was, as we have said, because they lived distinguished into nations, the nations into families, and the families into houses, and each house dwelt by itself ; and because it then never entered into any one's mind to take possession of another's inheritance, and thence to acquire wealth and power. Self-love and the love of the world were then unknown ; and every one from his heart rejoiced at his own, and*
3 not less at another's prosperity. But in succeeding times this scene was changed and totally reversed, when the lust of power and of possessing the goods of others seized the mind : then mankind, for the sake of self-defence, gathered together into kingdoms and empires ; and as the laws of charity and conscience which were inscribed on their hearts, ceased to operate, it became necessary to enact laws to restrain violence, and to propose honours and gains as rewards, and the privations thereof as punishments. When the state of the world was thus changed, heaven itself withdrew from man, and this more and more, even to the present times, when it is no longer known whether there is a heaven, consequently whether there is a hell, yea, when even their existence is denied. These observations are made, in order by the parallel to shew the quality of the state of those who are in the planet Jupiter, and whence come their good disposition and their wisdom (concerning which more will be seen in what follows).

8119. *The continuation respecting the spirits and inhabitants of the planet Jupiter will be found at the close of the following chapter.*

EXODUS.

CHAPTER FOURTEENTH.

THE DOCTRINE OF CHARITY.

8120. It is commonly believed that charity towards the neighbour consists in giving to the poor, relieving the needy, and doing good to every one; nevertheless genuine charity consists in acting prudently, and with a view to the promotion of good. Whoever relieves a poor or needy villain does evil to his neighbour through him; for by the relief which he affords him, he confirms him in evil, and supplies him with the means of doing evil to others; it is otherwise with him who gives assistance to the good.

8121. But charity towards the neighbour extends much farther than to the poor and needy. Charity towards the neighbour consists in doing what is right in every work, and what is due in every office. If a judge does what is just for the sake of what is just, he practises charity towards his neighbour; if he punishes the guilty, and acquits the innocent, he practises charity towards his neighbour; for thus he provides for the good of his fellow-citizens, his country, and also of the Lord's kingdom; by doing what is just for the sake of what is just, he provides for the Lord's kingdom; by acquitting the innocent, for his fellow-citizens; and by punishing the guilty, for his country. The priest who teaches truth and leads to good for the sake of truth and good, practises charity; but he who does so for the sake of himself and the world, does not practise charity, because he does not love his neighbour, but himself.

8122. The case is the same in all other instances, whether men be in any employment or not; as with children towards their parents, and parents towards their children; with servants towards their masters, and masters towards their servants; with subjects towards their king, and a king towards his subjects: in these cases whoever does his duty because it is his duty, and what is just because it is just, practises charity.

8123. The reason why such things are included in charity towards the neighbour is, because every man is a neighbour, but

in a different manner, no. 6818; a society, less and greater, is a nearer neighbour, nos. 6819, 6820; a man's country is a still nearer neighbour, nos. 6819, 6821; the Church still nearer, nos. 6819, 6822; the kingdom of the Lord still nearer, nos. 6819, 6823; and the Lord the nearest of all, nos. 6819, 6824; in a universal sense the good which proceeds from the Lord is a neighbour, nos. 6706, 6711, consequently also what is just and right. Therefore he who does any good whatever for the sake of good, and what is just for the sake of justice, loves his neighbour, and practises charity; for he acts from the love of good and justice, and thus from the love of those who are in good and justice: but he that does what is unjust for the sake of any gain whatever, hates his neighbour.

8124. He that is in charity towards his neighbour from an internal affection, is a charity towards his neighbour in everything which he thinks and speaks, and which he wills and does; it may, indeed, be said that a man or an angel, when good is his neighbour, is a charity as to his interiors. So comprehensive is charity towards the neighbour.

CHAPTER XIV.

1. AND JEHOVAH spake unto Moses, saying,
2. Speak unto the sons of Israel; and let them return and encamp before Pi-hiroth, between Migdol and the sea, before Baal-zephon: ye shall encamp over against it near the sea.
3. And Pharaoh will say concerning the sons of Israel, They are entangled in the land; the wilderness hath closed upon them.
4. And I will harden the heart of Pharaoh, and he will follow after them; and I will be glorified upon Pharaoh, and on all his army; and the Egyptians shall know that I am JEHOVAH. And they did so.
5. And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, What is this we have done, that we have sent away Israel from serving us?
6. And he harnessed his chariot, and took his people with him.
7. And he took six hundred chosen chariots, and all the chariots of Egypt; and tertian-leaders were over them all.
8. And JEHOVAH hardened the heart of Pharaoh king of Egypt, and he followed after the sons of Israel; and the sons of Israel went forth with a high hand.
9. And the Egyptians followed after them, and overtook them encamping near the sea; all the horses of the chariots of Pharaoh, and his horsemen, and his army, near Pi-hiroth before Baal-zephon.
10. And Pharaoh drew nigh; and the sons of Israel lifted

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up their eyes, and behold the Egyptian journeying after them ; and they feared exceedingly ; and the sons of Israel cried to JEHOVAH.

11. And they said to Moses, Were there no graves in Egypt, that thou hast taken us to die in the wilderness ? what is this thou hast done to us, to bring us forth out of Egypt ?

12. Is not this the word that we spake to thee in Egypt, saying, Leave us alone, and let us serve the Egyptians ; because it is better for us to serve the Egyptians than that we should die in the wilderness ?

13. And Moses said unto the people, Fear ye not ; stand still, and see the salvation of JEHOVAH, which He will do for you to-day ; for the Egyptians whom ye see to-day, ye shall not see them again any more, even for an age.

14. JEHOVAH will fight for you, and ye shall hold your peace.

15. And JEHOVAH said unto Moses, Why criest thou unto Me ? speak unto the sons of Israel, and let them journey.

16. And take thou thy staff, and stretch out thy hand over the sea, and cut it asunder ; and the sons of Israel shall come into the midst of the sea on the dry [ground].

17. And I, behold I harden the heart of the Egyptians, and they will come after them ; and I will be glorified upon Pharaoh, and on all his army, on his chariots, and on his horsemen.

18. And the Egyptians shall know that I am JEHOVAH, in My being glorified upon Pharaoh, on his chariots, and on his horsemen.

19. And the angel of God, marching before the camp of Israel, journeyed, and went behind them ; and the pillar of the cloud journeyed from before them, and stood behind them.

20. And it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud and darkness [to those], and it illuminated the night [to these], and the former did not come near the latter the whole night.

21. And Moses stretched out his hand over the sea ; and JEHOVAH caused the sea to depart by a strong east wind the whole night, and made the sea dry [ground] ; and the waters were cut asunder.

22. And the sons of Israel came into the midst of the sea on dry [ground] ; and the waters were a wall unto them on their right hand and on their left.

23. And the Egyptians followed, and came after them, all the horses of Pharaoh, his chariots, and his horsemen, to the midst of the sea.

24. And it came to pass in the morning watch, that JEHOVAH looked to the camp of the Egyptians in the pillar of fire and of the cloud, and troubled the camp of the Egyptians.

25. And He removed the wheel of his chariots, and led it in

heaviness; and the Egyptian said, I will fly before Israel, because JEHOVAH fights for them against the Egyptians.

26. And JEHOVAH said unto Moses, Stretch out thy hand over the sea, and let the waters return upon the Egyptians, upon his chariots, and upon his horsemen.

27. And Moses stretched out his hand over the sea, and the sea returned at the dawning of the morning to the strength of its flowing; and the Egyptians fled to meet it; and JEHOVAH overthrew the Egyptians in the midst of the sea.

28. And the waters returned, and covered the chariots and the horsemen, and all the army of Pharaoh, coming after them into the sea, there was not left even one of them.

29. And the sons of Israel went on dry [ground] in the midst of the sea; and the waters were a wall unto them on their right hand and on their left.

30. And JEHOVAH saved Israel on this day out of the hand of the Egyptians; and Israel saw the Egyptians dead on the sea shore.

31. And Israel saw the great hand which JEHOVAH exercised upon the Egyptians; and the people feared JEHOVAH, and believed in JEHOVAH, and in Moses, His servant.

THE CONTENTS.

8125. THIS chapter, in the internal sense, treats of the first temptation of those who are of the spiritual Church, and of their being led through the midst of hell, also of their being protected then by the Lord; it also treats of the immersion of those who were in faith separate from charity in hell where there are falsities from evils. Those who are of the spiritual Church are represented by the sons of Israel; those who are in faith separate from charity, by the Egyptians; the first temptation is described by the murmuring of the sons of Israel when they saw the army of Pharaoh; hell is signified by the Red sea, through which the sons of Israel were safely led, and in which the Egyptians were immersed; falsities from evils are signified by the waters which covered the latter.

THE INTERNAL SENSE.

8126. Verses 1-4. *AND Jehovah spake unto Moses, saying, Speak unto the sons of Israel; and let them return and encamp before Pi-hiroth, between Migdol and the sea, before Baal-zephon; ye shall encamp over against it near the sea. And Pharaoh will say concerning the sons of Israel, They are entangled in the land; the wilderness hath closed upon them. And I will harden the*

heart of Pharaoh, and he will follow after them; and I will be glorified upon Pharaoh, and on all his army; and the Egyptians shall know that I am Jehovah. And they did so.

And Jehovah spake unto Moses, saying, signifies instruction from the Divine by Divine Truth: *Speak unto the sons of Israel,* signifies the influx of Divine Truth among those who are of the spiritual Church: *and let them return,* signifies that they were not yet prepared: *and let them encamp before Pi-hiroth, between Migdol and the sea, before Baal-zephon,* signifies the beginning of a state to undergo temptations: *ye shall encamp over against it near the sea,* signifies that hence comes the influx of temptation: *and Pharaoh will say concerning the sons of Israel,* signifies the thought of those who are in condemnation concerning the state of those who are of the spiritual Church: *they are entangled in the land,* signifies that they are perplexed as to the things of the Church: *the wilderness hath closed upon them,* signifies that obscurity has seized them: *and I will harden the heart of Pharaoh,* signifies that those who are in falsities from evil, would still persist: *and he will follow after them,* signifies that they would still attempt to subdue them: *and I will be glorified,* signifies that they would see a Divine effect from the Lord's Divine Human in the dispersion of falsity: *on Pharaoh and on all his army,* signifies the overwhelming of those who are in falsities from evil in hell, and the closing-up there by falsities as if by waters: *and the Egyptians shall know that I am Jehovah,* signifies that hence it will be known that the Lord is the only God: *and they did so,* signifies obedience.

8127. Verse 1. That, *And Jehorah spake unto Moses, saying,* signifies instruction from the Divine by Divine Truth, appears from the signification of *Jehovah spake and said*, when concerning those things which shall be done and come to pass, as denoting instruction from the Divine (see nos. 7186, 7241, 7267, 7304, 7380, 7517): and from the representation of *Moses*, as denoting the Lord as to Divine Truth (see nos. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382). The reason why it is said *by Divine Truth* is, because Moses, who represented Divine Truth, spake to the people; the Divine Himself does not immediately instruct and speak with men, and not even with angels, but mediately by Divine Truth (no. 7009). This is meant by the Lord's words in John: "*No one hath seen God at any time; the only-begotten Son who is in the bosom of the Father, He hath brought Him forth to view*" (i. 18; v. 37); *the only-begotten Son* means the Lord as to Divine Truth; from this also the Lord calls Himself the *Son of Man* (nos. 2628, 2803, 2813, 3704). The Lord, also, when in the world, was Divine Truth; but afterwards, when He was glorified, He became even as to the Human Divine Good, from which then proceeded Divine Truth, which is the Spirit of Truth or the Holy Spirit.

8128. Verse 2. That, *Speak unto the sons of Israel*, signifies the influx of Divine Truth among those who are of the spiritual Church, appears from the signification of *to speak*, as denoting influx (see nos. 2951, 5481, 5797, 7270); and from the representation of *the sons of Israel*, as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). The reason why *to speak* denotes influx is, because, in the internal representative sense, *Moses* denotes Divine Truth, and Divine Truth comes into perception and thought by influx; thought from perception, is internal speech, to which external speech corresponds; therefore, in the internal sense, the former is meant by the latter.

8129. That, *and let them return*, signifies that they were not yet prepared, appears from the signification of *to return*, namely, *from the way of the land of the Philistines to the way of the wilderness at the Red sea*, as denoting that they were not yet prepared for introduction into heaven, which is signified by their entrance into the land of Canaan. How it is, that *to return* denotes that they were not prepared, may be manifest from what was explained and shewn at verse 18 of the foregoing chapter (nos. 8098, 8099); namely, that they could not be introduced into heaven until they had undergone temptations, and the Lord had thereby confirmed truths and goods, and had conjoined them; this is here meant by their being prepared.

8130. That, *and let them encamp before Pi-hiroth, between Migdol and the sea, before Baal-zephon*, signifies the beginning of a state to undergo temptations, appears from the signification of *to encamp*, as denoting the orderly arrangement of truth and good (see nos. 4236, 8103); in the present case to undergo temptations. This state is what is signified by the places at which they were to encamp. That this state is signified, is evident in what follows from the circumstance that Pharaoh with his army afterwards pitched his camp there, and that at the sight of them the sons of Israel became exceedingly anxious, by which the first state of temptations is signified (as may be seen in what follows at verses 9-12).

8131. That, *ye shall encamp over against it near the sea*, signifies that hence comes the influx of temptation, appears from the signification of *over against it*, as denoting near to so as to be in sight, in the internal sense that hence was influx; from the signification of *to encamp*, as denoting the orderly arrangement of truth and good to undergo temptations (as just above, no. 8130); and from the signification of *the Red sea*, as denoting hell, where are falsities from evils (see no. 8099). How it is to be understood that hence was the influx of temptation, shall be briefly explained. The temptations which affect man are spiritual combats between evil and good spirits; which combats are from and concerning those things which he had

done and thought, which are in his memory; the evil spirits accuse and assault him, whereas the good excuse and defend him; those combats appear as in the man; for the things which flow in from the spiritual world attendant on man, are presented to him, not as coming from thence, but as being in himself (as may be seen in nos. 741, 751, 761, 1820, 3927, 4249, 4307, 4572, 5036, 6657, 6666). The case is the same with spirits when they undergo temptations; in this case their interiors, that is, their truths and goods, are previously arranged by the Lord in such a state, that by immediate influx from Himself, and mediate through heaven, the falsities and evils from the hells may be resisted, and thereby he that is in temptation may be defended. When a man is tempted he is also near hell, especially near this hell, which is signified by the *Red sea*; for in it are those who have been in the knowledge of truth, but in a life of evil, and hence in falsities from evil; from the hells, by means of spirits, those things flow in which occasion anxiety to man in temptations. From these considerations it may be manifest what is meant by the influx of temptation from hell, which is signified by their encamping over against it, near the Red sea.

8132. Verse 3. That, *And Pharaoh will say concerning the sons of Israel*, signifies the thought of those who are in condemnation concerning the state of those who are of the spiritual Church, appears from the signification of *to say*, as denoting thought (see nos. 7094, 7107, 7244, 7937); from the representation of *Pharaoh*, as denoting those who infest by falsities (see nos. 7107, 7110, 7126, 7142, 7220, 7228, 7317); in the present case, those who are in a state of condemnation, that is, in mere falsities from evil; for those who are merely in these falsities are in condemnation; this state is signified by Pharaoh and the Egyptians, after the first-born were slain in Egypt, for the slaying of the first-born signifies condemnation (nos. 7766, 7778); and from the representation of *the sons of Israel*, as denoting those who are of the spiritual Church (see just above, no. 8128).

8133. That, *They are entangled in the land*, signifies that they are perplexed as to the things of the Church, appears from the signification of *to be entangled*, as denoting to be intwisted, thus perplexed (see no. 2831); and from the signification of *the land*, as denoting the things of the Church; that *land* denotes the Church, may be seen in no. 8011.

8134. That, *the wilderness hath closed upon them*, signifies that obscurity has seized them, appears from the signification of *to close upon them*, when it is said of the obscurity which is signified by the wilderness, as denoting to seize upon the whole of them; and from the signification of *a wilderness*, as denoting the obscuration of faith (see no. 7313).

8135. Verse 4. That, *And I will harden the heart of Pharaoh*, signifies that those who are in falsities from evil would still persist, appears from the signification of *to harden*, as denoting to persist (see nos. 7272, 7300, 7305); and from the representation of *Pharaoh*, as denoting those who are in falsities from evil; or, what is the same thing, who are in condemnation (as above, no. 8132). It is said *the heart of Pharaoh*, because the heart, in the genuine sense, signifies the good of heavenly love (nos. 3313, 3635, 3883-3896, 7542); hence, in the opposite sense, evil. In the present case, the evil of those who have been in the knowledge of faith and in a life of evil.

8136. That, *and he will follow after them*, signifies that they would still attempt to subdue them, appears from the signification of *to follow after them*, as denoting to attempt to subjugate; for their intention in following them was that they might reduce them to a state of servitude; and *to serve*, when spoken of the Egyptians, signifies the intention of subjugating (nos. 6666, 6670, 6671).

8137. That, *and I will be glorified*, signifies that they would see a Divine effect from the Lord's Divine Human in the dispersion of falsity, appears from the signification of *to be glorified*, when spoken of Jehovah or the Lord, as denoting a Divine effect, in the present case from His Divine Human, because the Lord, by coming into the world and assuming the Human, and making this Divine, cast into the hells all evils and falsities, and reduced the heavens to order, and also delivered those who were of the spiritual Church from condemnation (as may be seen in nos. 6854, 6914, 7091, 7828, 7932, 8018). This is the general signification of *to be glorified*; but in the present case it signifies that those who infested the well-disposed were cast into hell, and were there encompassed by falsities as by the waters of the sea, and this as a Divine effect simply from the Lord's presence. That this matter may be better understood, it may be expedient further to explain it. There are as many hells as there are genera and species of evils; every hell is separated from another, as by mists, clouds, or waters. Evils and falsities, in the other life, appear before the eyes of spirits as mists and clouds, and also as waters; the falsities from the evils of those who have been of the spiritual Church and have lived wickedly, as waters; but the falsities from the evils of those who have been of the celestial Church, as mists. Those who are in the hells appear encompassed with such things, in all cases with a difference as to quantity and quality, density and rarity, thick darkness and obscurity, according to the genus and species of falsity from evil. The hell where those are who have lived in faith separate from charity, and in a life of evil, is encompassed as by the waters of the sea; the falsities of evil do not indeed appear as waters to those who are there, but to

those who look from outside ; over the sea where those are, are the hells of adulterers. The reason why they are above is, because, in the internal sense, adulteries relate to the adulterations of good, and the consequent perversions of truth ; thus they are evils from which are falsities contrary to the truths and goods of faith (nos. 2466, 2729, 3399). Such falsities belong to those who are in the hell beneath, and have lived contrary to the truth of the Church, and have altogether made light of its good, and in consequence thereof have also adulterated and perverted everything which is said in the Word about good, that is, about charity towards the neighbour and love to God. Glorification upon Pharaoh and on his army ³ means, in the present case, being overwhelmed in that hell, and encompassed by waters like those of a sea, simply from the Lord's presence (as was said above) ; for the evil shun the Lord's presence, that is, the presence of the good and truth which are from Him, feeling horror and torment at the mere approach thereof, and also from that presence they are encompassed by their own evils and falsities, for in such case they burst forth from them ; and they encompass them and interpose, lest the Divine should flow in, and they should be tormented by it. This is the Divine effect, which is here signified by glorification upon Pharaoh and on his army. As was said above, this effect is from the Lord's Divine Human, because by the Lord's Coming into the world, and assuming the Human, and making this Divine, He cast all falsities and evils into hell, and reduced truths and goods in the heavens to order, and delivered from condemnation those who were of the spiritual Church.

8138. That, *upon Pharaoh and on all his army*, signifies the overwhelming of those who are in falsities from evil in hell, and the closing up there by falsities as if by waters, appears from what has been related just above (no. 8137) ; namely, that by *Pharaoh* and also by *his army* are signified those who have been cast into hell ; by *Pharaoh* those who are in falsities from evil, and by *his army* the falsities themselves. *Armies* denote truths from good (see nos. 3448, 7236, 7988), and hence in the opposite sense falsities from evil (no. 3448). It is said a closing up by falsities, as if by waters, because falsities from evil, such as are the falsities of those of the Church who have been in faith separate and in a life of evil, appear there as waters (no. 8137) ; hence also it is that inundations of water signify vastations of truth, and the waters falsities (nos. 705, 739, 756, 6346, 6853, 7307).

8139. That, *and the Egyptians shall know that I am Jehovah*, signifies that hence it will be known that the Lord is the only God, appears from what was explained at nos. 7401, 7444, 7544, 7598, 7636, where similar expressions occur.

8140. *And they did so*, signifies obedience, as appears without explanation.

8141. Verses 5-9. *And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, What is this we have done, that we have sent away Israel from serving us? And he harnessed his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt; and tertian-leaders were over them all. And Jehovah hardened the heart of Pharaoh king of Egypt, and he followed after the sons of Israel; and the sons of Israel went forth with a high hand. And the Egyptians followed after them, and overtook them encamping near the sea; all the horses of the chariots of Pharaoh, and his horsemen, and his army, near Pi-hiroth before Baal-zephon.*

And it was told the king of Egypt that the people fled, signifies the thought of those who were in mere falsities from evil, that they were altogether separated: *and the heart of Pharaoh and of his servants was turned against the people*, signifies a change of state into evil with those who were in falsities from evil: *and they said, What is this we have done?* signifies chiding: *that we have sent away Israel from serving us*, signifies that they have relinquished and have not subjugated: *and he harnessed his chariot*, signifies the doctrine of falsity, which is that of faith separate in general: *and took his people with him*, signifies with each and every falsity: *and he took six hundred chosen chariots*, signifies each and every one of the doctrinals of falsity which are of faith separate, in their order: *and all the chariots of Egypt*, signifies also the doctrinals of falsity which are serviceable to them: *and tertian-leaders were over them all*, signifies reduced into order under general [heads]: *and Jehovah hardened the heart of Pharaoh king of Egypt*, signifies obstinacy from the falsity which is from evil: *and he followed after the sons of Israel*, signifies the attempt to subjugate those who were in faith conjoined to charity: *and the sons of Israel went forth with a high hand*, signifies when yet, by the Divine power, they were free from their attempt to subjugate them: *and the Egyptians pursued after them*, signifies the effect from the attempt to subjugate them by those who were in falsities from evil: *and overtook them encamping near the sea*, signifies communication around the region of hell where falsities from evil exist: *all the horses of the chariots of Pharaoh, and his horsemen, and his army*, signify all things of falsity from the intellectual part perverted: *near Pi-hiroth before Baal-zephon*, signifies whence there was communication, and thence the beginning of a state of undergoing temptations.

8142. Verse 5. *And it was told the king of Egypt that the people fled.* That this signifies the thought of those who were

in mere falsities from evil, that they were completely separated, appears from the signification of *to tell* any one, as denoting to think and reflect (see nos. 2862, 5508); from the representation of *Pharaoh*, as denoting those who are in falsities from evils (see above, nos. 8132, 8135); who, when he is called *king of Egypt*, denotes those who are in mere falsities (nos. 7220, 7228); for a *king* signifies truths (nos. 1672, 2015, 2069, 4575, 4581, 4966, 5044, 6148); hence, in the opposite sense, falsities; and from the signification of *to flee*, as denoting to be separated.

8143. *And the heart of Pharaoh and of his servants was turned against the people.* That this signifies a change of state into evil with those who are in falsities from evil, appears from the signification of *the heart's being turned*, as denoting a change of state into evil: that *to be turned*, denotes to be changed, in the present case as to the mind [*animus*], thus, as to the state, is evident; and that *the heart* denotes evil may be seen above (no. 8135); from the representation of *Pharaoh*, as denoting those who are in falsities from evil (see above, no. 8132); from the signification of *servants*, as denoting those who are of a lower station, and who minister, consequently all who are in falsities from evil (no. 7396); and from the representation of *the sons of Israel*, as denoting those who are of the spiritual Church. Hence it is evident, that by, *the heart of Pharaoh and of his servants was turned against the people*, is signified a change of state into evil with all those who are in falsities from evil against those who are of the spiritual Church.

8144. *And they said, What is this we have done?* That this signifies a chiding obviously of themselves, appears without explanation.

8145. *That we have sent away Israel from serving us.* That this signifies that they have abandoned and have not subjugated, appears from the signification of *to send away*, as denoting to abandon; and from the signification of *from serving them*, when spoken of the sons of Israel by the Egyptians, as denoting from assaulting by falsities, and infesting (see nos. 7120, 7129); and from subjugating thereby (nos. 6666, 6670, 6671).

8146. Verse 6. *And he harnessed his chariot.* That this signifies the doctrine of falsity of faith separate in general, appears from the signification of a *chariot*, as denoting doctrine (see nos. 2760, 5321, 5945); here the doctrine of falsity, which is of faith separate, because it is the chariot of Pharaoh, and Pharaoh represents the falsities which are of faith separate; for those who are in faith separate from charity, and at the same time in a life of evil, must needs be in falsities (no. 8094). The subject treated of in what follows is the gathering together² of all the falsities from evil with those who have been in faith separate from charity and in a life of evil. The subject treated of in what goes before was the vastation of the truths of faith

with them, and at length their reduction to such a state that they were in mere falsities from evil, thus in condemnation. The subject now treated of in this chapter is their being cast down into hell, for casting down into hell follows condemnation. In reference to this state, of their being cast down into hell, the case is this: When this is to be effected, all their falsities are gathered together into one, which is done by the opening of all the hells with which they have had communication, and these are infused into them; hence the condensations of the falsities from evil around them, which appear as waters to those who look from without (nos. 8137, 8138), are exhalations from their life; when they are surrounded by these, they are in hell. The falsities from evil are gathered together into one, and infused into them, to the intent that they may be surrounded by such things as had been of their life, and may afterwards be kept in them; in which case the kind of evil and of the falsity from it, distinguishes them and their hell from
 3 other hells. As the subject here treated of is the gathering together of all their falsities from evil, therefore mention is so frequently made in this chapter of the *chariots of Pharaoh, his horses, horsemen, army, and people*; for thereby are signified all things of falsity belonging to them, as in this verse: "*He harnessed his chariot, and took his people with him*;" in verse 7, "*He took six hundred chosen chariots, and all the chariots of Egypt*;" verse 9, "*And the Egyptians pursued after them; all the horses of the chariots of Pharaoh, and his horsemen, and his army*;" verse 17, "*I will be glorified upon Pharaoh, on all his army, on his chariots, and on his horsemen*;" in like manner verse 18; verse 23, "*And the Egyptians followed, and came after them, all the horses of Pharaoh, his chariots, and his horsemen*;" verse 25, "*Jehovah removed the wheel of their chariots*;" verse 26, "*Let the waters return upon the Egyptians, upon their chariots, and upon their horsemen*;" verse 28, "*The waters returned, and covered the chariots, and the horsemen, and all the army of Pharaoh.*" These things are so often repeated, because the subject treated of is the falsities from evil which were collected and infused into them; for thereby are signified all things of falsity from evil; by *Pharaoh and the Egyptians*, those who are in falsities from evil; by *chariots*, the doctrinals of falsity; by *horses*, false scientifics from the intellectual part perverted; by *horsemen*, reasonings therefrom; by *the army and the people*, the falsities themselves.

8147. *And took his people with him.* That this signifies with each and every falsity, appears from the signification of the *people*, as denoting truths, and in the opposite sense, falsities (see nos. 1259, 1260, 3295, 3581); here falsities from evil, which are represented by *Pharaoh and the Egyptians*. When it is said, *Pharaoh and his servants*, or *Pharaoh and his people*,

it means each and every one who is in such falsities, also each and every one of the falsities themselves (no. 7396).

8148. Verse 7. *And he took six hundred chosen chariots.* That this signifies each and all of the doctrinals of falsity of faith separate [from charity] in their order, appears from the signification of the number *six hundred*, as denoting each and all things of the truth and good of faith in one complex, thus, in the opposite sense, each and all things of the falsity and evil of faith separate from charity: that these things are signified by *six hundred*, may appear from what has been shewn concerning the number six hundred thousand (no. 7973); and from the signification of *chariots*, as denoting the doctrinals of faith, here of faith separate (see just above, no. 8146); by *chosen chariots* are signified the chief doctrinals of that faith, on which the rest depend; those which depend on them, or serve them, are signified by *the chariots of Egypt* (which are presently treated of). It ² is to be observed, that the falsities which are here signified by Pharaoh, his army and people, also by his chariots, horses, and horsemen, are especially the falsities of those who are in a persuasive faith, that is, who persuade themselves that the doctrinals of the Church in which they are, are true, and who yet are in a life of evil. Together with evil of life, there may be a persuasive faith, but not a saving faith; for a persuasive faith is a persuasion that all the things of the doctrine of the Church are true, not for the sake of truth, or of life, or even of salvation, for this indeed they scarcely believe, but for the sake of gain, that is, for the sake of acquiring honours and wealth, and for the sake of reputation on their account. In order to obtain such things they learn doctrinals, thus not with a view of serving the Church and promoting the salvation of souls, but of serving themselves and their connections. It is therefore the same to them whether those doctrinals are true or false: they are not concerned about it, and still less do they inquire into it; for they are not in the affection of truth for its own sake; nevertheless they confirm them, whatever their quality, and having confirmed them, they persuade themselves that they are true, not considering that falsities may be confirmed in the same manner as truths (nos. 4741, 5033, 6865, 7012, 7680, 7950). This is the source of a persuasive faith; which, since it does ³ not chiefly regard either the neighbour and his good, or the Lord, but only itself and the world, that is, honours and gain, is conjoined with evil of life, but not with good of life; for the faith conjoined to this is saving. The latter faith is given by the Lord, but the former is from the man himself; the one remains to eternity, the other is dissipated in the other life. It is also dissipated in the world if they gain nothing by it; but so long as they continue gaining, they fight for it as for heaven itself, yet not for it, but for themselves; for those

things of faith, that is, doctrinals, are to them as means to attain an end, that is, to attain eminence and wealth. Those who are in this faith in the world, can hardly be distinguished from those who are in saving faith; for they speak and preach from a zealous ardour in favour of doctrinals, but their ardour is from the fire of self-love and the love of the world. These are the persons who are especially signified by Pharaoh and the Egyptians, and who in the other life are vastated as to that faith, and when this is the case, they are in mere falsities from evil; for falsities then burst forth from evil; for every evil has with it its own falsity, they being indeed joined together; and those falsities become apparent when they are left to the evil of their life; in which case evil is as it were fire, and falsities are as the light (*lumen*) therefrom. This kind of evil and the falsity from it is very different from the other kinds of evils and the falsities from them, being more detestable than all others, because it is contrary to the goods and truths of faith; and hence in that evil there is profanation, profanation being the acknowledgment of truth and good, and yet a life contrary thereto (nos. 593, 1008, 1010, 1059, 2051, 3398, 3898, 4289, 4601, 6959, 6963, 6971).

8149. *And all the chariots of Egypt.* That this signifies also the doctrinals of falsity which are serviceable to them, appears from the signification of *the chariots of Pharaoh*, as denoting the chief doctrinals of falsity, on which the rest depend; hence *the chariots of Egypt* signify the doctrinals of falsity which are serviceable to them (see just above, no. 8148); for *a king* and his *chariots* signify things principal, but *the people*, or *the Egyptians*, and their *chariots*, signify things secondary. The doctrinals of the Church with those who are in evil of life, are called doctrinals of falsity, although they may be true as to a smaller or greater part: this is because truths with those who are in evil of life, so far as relates to those persons, are not truths; for being applied to the evil of life, they put off the essence of truth, and put on the nature of falsity, as they have respect to evil, to which they conjoin themselves. Truths cannot be conjoined with evil unless they be falsified, which is effected by dishonest interpretations, and consequent perversions; hence the doctrinals of the Church with such persons are called doctrinals of falsity, although they have been truths; for it is a rule that the truths with those who are in evil of life are made false, and the falsities with those who are in good of life are made true. The reason why falsities are made true with these persons is because they are so applied as to agree with good, thus the mischiefs of falsity are themselves removed (see no. 8051).

8150. *And tertian-leaders were over them all.* That this signifies reduced into order under general [heads], appears from

the signification of *tertian-leaders*, as denoting generals, under which are particulars. The reason why *tertian-leaders* have this signification is because *three*, from which *tertian* is derived, signify what is complete and entire (nos. 2788, 4495, 7715); and *leaders* signify chief things; these, together with the former, are generals; for under generals each and all things which are to be in the series are arranged in order; the arrangement under generals producing the effect, that single things act in unity, and acquire a similar form and quality (concerning generals, that particulars are under them, and under these singulars, see nos. 920, 2384, 3739, 4325, 4329, 4345, 4383, 5208, 5339, 6115, 6146).

8151. Verse 8. *And Jehovah hardened the heart of Pharaoh.* That this signifies obstinacy from the falsity which is from evil, appears from the signification of *to harden the heart*, as denoting to persist (see nos. 7272, 7300, 7305, 7616). That by its being said that *Jehovah hardened his heart*, is signified in the internal sense, that those who are in evil and falsity harden themselves, thus that evils and falsities themselves [produce this effect] (see nos. 2447, 6071, 6991, 6997, 7533, 7643, 7877, 7926).

8152. *And he followed after the sons of Israel.* That this signifies the attempt to subjugate those who were in faith conjoined to charity, appears from the signification of *to follow*, as denoting an attempt to subdue (as no. 8136); and from the representation of *the sons of Israel*, as denoting those who are of the spiritual Church (see frequently above); thus those who are in faith conjoined to charity, for those who are of that Church are in that faith, both as to doctrine and life. The good of faith, or charity, is the essential, thus in the first place, with those who are of the genuine spiritual Church; whereas with those with whom faith is separate from its good, both as to doctrine and life, the truth of faith, or faith itself, is the essential, or in the first place. These are not of that Church; for life constitutes the Church, but not doctrine, except so far as it is of the life. Hence it is evident, that the Lord's Church is not here or there, but that it is everywhere, as well within those kingdoms where the Church is, as outside of them, where the life is formed according to the precepts of charity. Hence the Church is spread through the whole world, and yet it is one; for when life constitutes the Church, and not doctrine separate from life, then the Church is one; but when doctrine constitutes the Church, then there are several.

8153. *And the sons of Israel went forth with a high hand.* This signifies when yet, by the Divine power, they were free from their attempt to subjugate them, as appears from the representation of *the sons of Israel*, as denoting those who are of the spiritual Church, or in faith conjoined to charity (as just

above, no. 8152); from the signification of *to go forth*, as denoting to be delivered or freed from their attempt to subdue them; which attempt is signified by pursuing (no. 8152); and from the signification of *a high hand*, as denoting Divine power, for *the hand* signifies power (nos. 878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069), and *high* signifies what is Divine. The reason that *high* denotes what is Divine is, because it means heaven, where the Divine is; hence in the Word it is said of Jehovah or the Lord, that He dwells on high, and He Himself is called *the Highest*; as in Isaiah: “*Jehovah is exalted; for He dwelleth on high*” (xxxiii. 5). Again: “*Thus saith the High and the Lofty, who dwelleth to eternity, and whose name is Holy, I dwell in the holy and the high*” (lvii. 15). In David: “*Jehovah sent from on high, and snatched me out*” (Psalm xviii. 16). Hence Jehovah is called the *Most High* (Deut. xxxii. 8; Dan. iv. 17, 32, 34; vii. 18, 22, 25; Psalm vii. 17; ix. 2; xviii. 13; ² xli. 4; l. 14; lvii. 2; lxxxii. 6). As *high* signifies heaven, and the Divine therein, therefore Divine worship, by those who were of the representative Church, was instituted on mountains and high places; and on that account also [it was performed] in the heights, which they likewise built for themselves, and of which mention is made in the historical and prophetic parts of the Word throughout; as in Ezekiel: “*Thou hast built to Thyself an eminence, and hast made to Thyself a high place in every street; upon every head of the way Thou hast built Thine eminence*” (xvi. 24, 25, 31). The reason why the Divine was signified by high is, because by the starry heaven was signified the angelic heaven, and it was also believed that it was there; but the wiser ones among them knew, that heaven is not on high, but where the good of love is, and this interiorly in man, wherever he is. High things denote the interiors, or the goods which are there (see nos. 450, 1735, 2148, 4210, 4599).

8154. Verse 9. *And the Egyptians followed after them.* That this signifies the effect from the attempt to subjugate them by those who were in falsities from evil, appears from the signification of *to follow*, as denoting an attempt to subjugate (as above, no. 8152), here the effect from that attempt, because it is repeated; and from the signification of *the Egyptians*, as denoting those who are in falsities from evil (see frequently above).

8155. *And overtook them encamping near the sea.* That this signifies communication around the region of hell, where there are falsities from evils, appears from the signification of *to overtake*, as denoting communication; for to overtake, or to reach unto, in the spiritual sense, denotes influx, by which there is communication, here the communication of the falsities from evil of those who are signified by *the Egyptians*, with those who

are signified by *Israel*: that there was communication, appears from the temptation which they first underwent there (concerning which see what follows); every temptation arises by influx from the hells, thus by communication (no. 8131); from the signification of *encamping*, as denoting the orderly arrangements of truth and good by the Lord to undergo temptations (nos. 8103, 8130, 8131); and from the signification of *the sea*, in the present case the *Red sea*, as denoting hell, where are the falsities from evil of those who are in faith separate from charity, and in a life of evil (nos. 8099, 8137, 8138).

8156. *All the horses of the chariots of Pharaoh, and his horsemen, and his army.* That this signifies all things of falsity from the intellectual part perverted, appears from the signification of *horses*, as denoting the intellectual part (see nos. 2761, 2762, 3217, 5321, 7024, 8029), in the present case the intellectual part perverted, as with those who are in evil and in the falsity from it; from the signification of *chariots*, as denoting doctrinals (see nos. 2761, 5321, 5945, 8146); from the signification of *horsemen*, as denoting those things which are of the understanding (see no. 6534), here false reasonings from the intellectual part perverted; and from the signification of *an army*, as denoting falsities (see above, no. 8138). From these considerations it is evident, that *the horses of the chariots of Pharaoh, and his horsemen, and his army*, signify scientifics, reasonings, and falsities from the intellectual part perverted, thus all things which are of falsity.

8157. That, *near Pi-hiroth, before Baal-zephon*, signifies whence there was communication, and hence the beginning of a state of undergoing temptations, appears from what was said above (no. 8130).

8158. Verses 10-14. *And Pharaoh drew nigh; and the sons of Israel lifted up their eyes, and behold the Egyptian journeying after them; and they feared exceedingly; and the sons of Israel cried to Jehovah. And they said to Moses, Were there no graves in Egypt, that thou hast taken us to die in the wilderness? what is this thou hast done to us, to bring us forth out of Egypt? Is not this the word that we spake to thee in Egypt, saying, Leave us alone, and let us serve the Egyptians; because it is better for us to serve the Egyptians than that we should die in the wilderness? And Moses said unto the people, Fear ye not; stand still, and see the salvation of Jehovah, which He will do for you to-day; for the Egyptians whom ye see to-day, ye shall not see them again any more, even for an age. Jehovah will fight for you, and ye shall hold your peace.*

And Pharaoh drew nigh, signifies the grievous influx of falsity from evil thence. *And the sons of Israel lifted up their eyes*, signifies the intellectual part of the mind, and thought. *And behold the Egyptian journeying after them*, signifies the

continually increasing grievousness of falsity. *And they feared exceedingly*, signifies horrible dread. *And the sons of Israel cried to Jehovah*, signifies supplication for help. *And they said to Moses*, signifies the height of temptation when there is despair. *Were there no graves in Egypt, that thou hast taken us to die in the wilderness?* signifies that, in case of condemnation, it was alike whether it arose from the falsities of those who infest, or from a state of temptations in which they should yield. *What is this thou hast done to us, to bring us forth out of Egypt?* signifies that it was in vain they were delivered from infestations by falsities. *Is not this the word that we spake to thee in Egypt, saying?* signifies that some such thing was thought of when they were infested by falsities. *Leave us alone, and let us serve the Egyptians*, signifies that they would not be withdrawn from surrendering themselves. *For it is better for us to serve the Egyptians, than that we should die in the wilderness*, signifies that condemnation through the violence of falsity in a state of infestations was to be preferred to the condemnation which comes through yielding in a state of temptations. *And Moses said unto the people*, signifies elevation from a state of despair by Divine Truth. *Fear ye not*, signifies that they should not despair. *Stand still, and see the salvation of Jehovah*, signifies salvation from the Lord alone, and nothing from them. *Which He will do to-day*, signifies, which is to eternity. *For the Egyptians whom ye see to-day, ye shall not see them again any more, even for an age*, signifies that the falsities which are once removed will be removed for ever. *Jehovah will fight for you*, signifies that the Lord alone endures the combats of temptations. *And ye shall hold your peace*, signifies that from their own strength they will certainly not effect anything.

8159. Verse 10. *And Pharaoh drew nigh*. That this signifies the grievous influx of falsity from evil thence, appears from the representation of *Pharaoh*, as denoting those who are in falsities from evil (see nos. 8132, 8135, 8146, 8148); and from the signification of *to draw nigh*, as denoting influx. In the internal sense the subject treated of is the first temptation of those who are delivered; and all temptation is effected by influx from the hells; for the spirits who are thence, excite and draw forth all the evil things that a man has done and thought, and thereby accuse and condemn him; hence the conscience is hurt, and the mind becomes anxious: these effects take place by influx from the hells, especially from the hell which is represented by the *Red sea*. From these considerations it may be manifest, that *to draw nigh*, in the spiritual sense, in which temptations are treated of, signifies² influx. As the subject treated of in the verses that now follow is the first temptation of those who are of the spiritual Church,

it is to be noted, that they could not undergo temptations until the Lord had glorified His Human, that is, had made it Divine, and in this was present among them: if they had been tempted sooner, they would instantly have yielded; for those who are of the spiritual Church are saved solely by the Lord's Divine Human. The temptations of those of the spiritual Church, which they would undergo after the Lord came into the world, and could then from the Divine Human fight for them against the hells, are meant by these words in Malachi: "*The Lord, whom ye seek, will suddenly come to His temple, and the angel of the covenant whom ye desire. Behold He cometh, saith Jehovah Zebaoth. Who may endure the day of His coming, and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap. He shall sit refining and purifying silver; and He shall purify the sons of Levi, and purge them as gold and silver; that they may bring to Jehovah a meat-offering in justice. Then shall the meat-offering of Judah and Jerusalem be pleasant to Jehovah, as in the days of eternity, and as in the former years*" (iii. 1-4); speaking manifestly of the Lord's Coming. In this passage *the sons of Levi* are those who are of the spiritual Church; for *Levi* signifies charity or spiritual good (nos. 3875, 4497, 4502, 4503); *the refiner's fire* denotes temptation, by which purification is effected, which is here meant by purifying and purging them as gold and silver; *the meat-offering which they will bring to Jehovah*, is faith and charity; *the days of eternity and the former years*, are the ancient Churches, and the states of the worship of the Lord at that time. In regard to temptations, the case is (as was said ³ above, no. 8131) that the hells fight against man, and the Lord for him. To every falsity which the hells inject, there is an answer from the Divine; the falsities, which are from the hells, are injected and flow into the external or natural man, but the answer from the Divine flows into the internal or spiritual man; the latter, which is from the Divine, does not come so fully to man's perception as the falsities, neither does it excite the least things of thought, but the generals thereof; so that it is perceived merely as a hope, and consequent consolation, in which nevertheless there are innumerable things of which the man is ignorant, being such as are in agreement with his affection or love, especially the affection or love of truth and good, from which his conscience is formed. These ⁴ observations are made that it may be known, that by the life of the sons of Israel in the wilderness are described, in their series, the temptations which those of the Lord's spiritual Church underwent, and from which they were delivered. The reason why they underwent temptations was, that they might be further prepared for heaven; for by temptations, as the only means, goods and truths are confirmed and conjoined,

and by temptations charity becomes the charity of faith, and faith becomes the faith of charity. That those who are of the Church must undergo temptations, is meant by what the Lord said in Matthew: "*Whosoever doth not take up his cross, and follow after Me, is not worthy of Me*" (x. 38, 39; Mark viii. 31 to the end). Again: "*He said to His disciples, If any man will come after Me, let him deny himself, take up his cross, and follow Me*" (xvi. 24, 25; Luke ix. 23, 24). In Luke: "*Whosoever doth not bear his cross, and come after Me, cannot be My disciple*" (xiv. 27). In Mark: "*Jesus said to the rich man, Come, take up the cross, and follow Me*" (x. 21). And in Matthew: "*Think not that I come to send peace upon earth; I am come not to send* 5 *peace, but a sword*" (x. 34). But it is to be observed, that in temptations it is not man that fights, but the Lord alone for him, although this appears as done by man; and when the Lord fights for him, man conquers in all things. At this day few are admitted into temptations, because they are not in the life of faith, and hence not in the conscience of truth; and he that is not in the conscience of truth from the good of life, yields [in temptations], whence his following state is worse than the former one.

8160. *And the sons of Israel lifted up their eyes.* That this signifies the intellectual part of the mind, and thought, appears from the signification of *eyes*, as denoting the intellectual part of the mind (see nos. 2701, 3820, 4403-4421, 4523-4533); hence, *to lift up the eyes* denotes intuition, perception, and thought (nos. 2789, 2829, 3198, 3202, 4083, 4086, 4339).

8161. *And behold the Egyptian journeying after them.* That this signifies the continually increasing grievousness of falsity, appears from the signification of *the Egyptian*, as denoting those who are in falsities from evil, thus also falsity itself from evil (see nos. 8132, 8135, 8146, 8148); and from the signification of *journeying after them*, as denoting nearer influx and communication; *Pharaoh drew nigh*, signifies the influx of falsity from evil (no. 8159), hence *journeying after them* signifies influx still nearer, thus more grievous; hence it is that it signifies the continually increasing grievousness of falsity. In what presently follows temptation is described; and as this exists by influx from the hells of falsity from evil, therefore its approach, that is, its increasing grievousness, is here described.

8162. That, *and they feared exceedingly*, signifies horrible dread, appears from the signification of *to fear*, when it is predicated of temptation, as denoting horror or horrible dread. The reason why fear denotes horrible dread is, because when temptation assails violently, the conscience, thus the internal man, is smitten by falsities and evils; for conscience is of the internal man; hence comes horror, which is aversion conjoined to fear on account of spiritual death; horror exists from the

mere influx of falsity and evil with those who have conscience; for conscience is formed from the truth and good of faith, thus from those things which constitute spiritual life; falsities and evils are destructive of that life, thus they attempt to cause death, that is, condemnation; hence comes horrible dread.

8163. That, *and the sons of Israel cried to Jehovah*, signifies supplication for help, appears without explanation.

8164. Verse 11. *And they said to Moses*. This signifies the height of temptation when there is despair, as appears from what follows, for they are involved in the expression, *they said*; that the following words are expressive of temptation, when it comes to the height, and when there is despair, is evident. It is said *despair*, because this is generally the end or at the end of spiritual temptations (see nos. 1787, 2694, 5279, 5280, 7147, 7155, 7166). As but few persons undergo spiritual temptations at the present day, and hence it is unknown how the case is with temptations, I am permitted to say something further on the subject. There are spiritual temptations and natural temptations; spiritual temptations are of the internal man, but natural are of the external man; sometimes there are spiritual temptations without natural temptations; sometimes together with them there are natural temptations, when a man suffers as to body, honours, or wealth, in a word as to natural life, as is the case in diseases, misfortunes, persecutions, punishments not grounded in justice, and the like. The anxieties which then arise are what are meant by natural temptations; these, however, do not at all affect his spiritual life, and cannot properly be called temptations, but only griefs; for they arise from the injury done to the natural life, which is that of self-love and the love of the world. The wicked are sometimes the subjects of these griefs; and the more they love themselves and the world, and thus the life they have therefrom, the more they grieve and are tormented. Spiritual temptations, on the other hand, are of the internal man, and assault his spiritual life; the anxieties on such occasions are not on account of any loss of natural life, but of the loss of faith and charity, and consequently of salvation; these temptations are frequently induced by natural temptations; for when a man is suffering from disease, grief, or the loss of wealth or honour, and the like, if at such times he is led to think concerning the Lord's help, His Providence, the state of the evil, that they glory and exult when the good suffer and undergo various griefs and losses, in such a case spiritual temptation is conjoined to natural temptation; such was the last temptation of the Lord, in Gethsemane, and when He suffered the cross, which was the most severe of all. From these considerations it is evident what is the nature of natural and spiritual temptation. There is also

a third kind, a melancholy anxiety, which generally arises from a weak state of the body or of the mind (*animus*); in that anxiety there may or there may not be something of spiritual temptation.

8165. *Were there no graves in Egypt, that thou hast taken us to die in the wilderness?* That this signifies that, in case of condemnation, it was alike whether it arose from the falsities of those who infest, or from a state of temptations in which they should yield, appears from the signification of *graves*, as denoting condemnation (see no. 2916); from the signification of *Egypt*, as denoting infestations (see no. 7278); for *the Egyptians* and *Pharaoh* represent those who, in the other life, infest by falsities (nos. 7097, 7107, 7110, 7126, 7142, 7317); from the signification of *to die*, as also denoting condemnation (see nos. 5407, 6119, 7494); and from the signification of *the wilderness*, as denoting a state of undergoing temptations (no. 8098); hence *to die in the wilderness* denotes to yield in temptation, and in consequence thereof to be condemned. From these considerations it is evident, that the words, *Were there no graves in Egypt, that thou hast taken us to die in the wilderness?* signify that, in case of condemnation, it was alike whether it arose from the falsities of those who infest, thus in the state in which they were before, or from temptations in which they should yield, thus in the state into which they² afterwards come. That these words are expressive of despair, is evident. With those who are in despair, which is the last state of temptation, such thoughts also occur, and on this occasion they are, as it were, on a declivity, or falling into hell: nevertheless, in that case, such thoughts are not at all hurtful, and they are disregarded by the angels; for every man has only a limited power, and when the temptation reaches the last limit of his power, then he endures no further, but sinks; on this occasion, however, that is, when he is in the inclination to sink, he is raised by the Lord, and thereby delivered from despair: in this case, for the most part, he is brought into a bright state of hope, and thence of consolation, and also into a state of satisfaction. It is said, condemnation from a state of temptations in which they should yield, because those who yield in temptations, come into a state of condemnation; for temptations are for the sake of the end that truths and goods, and thence faith and charity, may be confirmed and conjoined; and this end is attained when the man conquers in temptations; but when he yields, then truths and goods are rejected, and falsities and evils are confirmed; hence they come into a state of condemnation.

8166. *What is this thou hast done to us to bring us forth out of Egypt?* That this signifies that it was in vain they were delivered from infestations by falsities, appears from the signi-

fication of the expression, *What is this thou hast done to us?* as denoting that it was in vain; from the signification of *to be brought forth*, as denoting to be delivered; and from the signification of *Egypt*, as denoting infestations (see just above, no. 8165).

8167. Verse 12. *Is not this the word which we spake to thee in Egypt, saying?* This signifies that some such thing was thought of when they were infested by falsities, as appears from the signification of the expression, *Was not this the word which we spake?* as denoting that such a thing was thought of; for *this word* signifies this thing, thus some such thing; and *to speak* signifies to think; that *to speak* denotes influx, and thence reception, may be seen at nos. 5797, 7270, 8128, thus also thought (nos. 2271, 2287, 2619); and from the signification of *Egypt*, as denoting infestation by falsities (as above, no. 8165).

8168. *Leave us alone, and let us serve the Egyptians.* That this signifies that they would not be withdrawn from surrendering themselves, appears from the signification of *leave us alone*, as denoting, when it is said of infestations, not to hinder and withdraw; and from the signification of *to serve the Egyptians*, as denoting to give themselves up as conquered to those who infest by falsities, thus to surrender themselves. That *to leave us alone*, when it is said, in a state of infestations and also in a state of temptations, of the influx of Divine Truth, which is represented by Moses, denotes not to hinder and withdraw, is, because in those states, two forces or powers are active, one from the falsities injected from the hells into the external man, the other from truths insinuated by the Lord into the internal (no. 8164). These two forces act against each other; the falsities injected from the hells derive their force and power from the self-love and love of the world which are in man; but the truths insinuated by the Lord derive their force and power from love towards the neighbour and to the Lord. When the man conquers, then the internal force and power always prevails, because this is Divine; neither does it permit the force or power from falsities to be increased further than can be repelled: when, therefore, these two forces are active, then the internal force, which is from the Lord, continually, as it were, withdraws the man, and hinders him, lest falsities should draw him away, and he should thereby yield; for it is common, when two forces opposed to each other are active, for one to draw and the other to withdraw. In the spiritual world forces are the affections which are of the loves, and the instruments by which they act are truths, and in the opposite sense falsities.

8169. *Because it is better for us to serve the Egyptians than to die in the wilderness.* That this signifies that condemnation

through the violence of falsity in a state of infestations was to be preferred to the condemnation which comes through yielding in a state of temptations, appears from the signification of *to be better than it*, as denoting that it was to be preferred; from the signification of *to serve the Egyptians*, as denoting to yield to the falsities of those who infest; for *to serve* signifies subjugation (nos. 6666, 6670, 6671), thus yielding, in the present case, to the falsities of those who infest; from the signification of *to die*, as denoting condemnation (as above, no. 8165); and from the signification of *the wilderness*, as denoting a state of undergoing temptations (see no. 8098). From these considerations it is evident, that *it is better for us to serve the Egyptians than to die in the wilderness*, signifies that it was preferable for them to yield to falsities when they were infested, than to yield in temptations. That to yield in the former state is preferable to yielding in the latter, is also true; for to yield in temptations is to be confirmed in falsities and evils against the truths and goods of faith; whereas to yield in a state of infestations is to be confirmed in falsities and evils, but not manifestly against the truths and goods of faith. Hence it is evident, that there is in yielding in temptations a blaspheming of truth and good, and sometimes profanation; and the greatest and most direful condemnation of all is that which comes from profanation.

8170. Verse 13. *And Moses said unto the people*. That this signifies elevation from a state of despair by Divine Truth, appears from what *Moses said*, which now follows, and which implies elevation from a state of despair. It is said *by Divine Truth*, because all elevation in a state of temptations is effected by Divine Truth; that Divine Truth, in the internal representative sense, is meant by Moses, may be seen at nos. 6752, 7010, 7014, 7089.

8171. That, *fear not*, signifies that they should not despair, appears from the signification of *to fear*, as denoting to be in horror (see above, no. 8162); in the present case to despair; for spiritual fear in temptations is at first horrible dread, and at length despair; spiritual fear is a fear of condemnation.

8172. *Stand still, and see the salvation of Jehovah*. That this signifies salvation from the Lord alone, and nothing from themselves, appears from the signification of *to stand still and see*, as denoting to have faith; that *to see* denotes to understand, to acknowledge, and to have faith, may be seen at nos. 897, 2150, 2325, 2807, 3863, 3869, 4403-4421, 5400; and from the signification of *the salvation of Jehovah*, as denoting salvation from the Lord; in the present case, where the subject treated of is deliverance from temptations, it denotes salvation from the Lord alone, and nothing from themselves. Jehovah in the Word is the Lord (see nos. 1343, 1736, 2921, 3023,

3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956). It is here said that they should have faith, that salvation is from the Lord alone, and nothing from themselves, because this is the fundamental of faith in temptations. He that believes, when he is tempted, that he can resist of his own strength, is sure to yield, because he is in falsity, and thence attributes merit to himself, and thereby demands to be saved of himself, and so excludes influx from the Divine; but he that believes that the Lord alone resists in temptations, is sure to conquer; for he is in the truth, and attributes merit to the Lord, and perceives that he is saved by the Lord alone; he that is in the faith of charity, refers all salvation to the Lord as His gift, and nothing to himself.

8173. That, *which He will do to-day*, signifies, which is to eternity, appears from the signification of *to-day*, as denoting eternity (see nos. 2838, 3998, 4304, 6165, 6984).

8174. *For the Egyptians whom ye see to-day, ye shall not see them again any more, even for an age*. This signifies that the falsities which are once removed will be removed to eternity, as appears from the signification of *the Egyptians*, as denoting those who are in falsities from evil (see nos. 8132, 8135, 8146, 8148), thus also the falsities themselves from evil; from the signification of *not to see any more*, as denoting, when it is said of falsities, to be removed; for the falsities which a man has, are not cast out, but put aside, the man being withheld from evils and the falsities therefrom, and kept in good by the Lord (see nos. 1581, 2256, 2269, 2406, 4564); and from the signification of *for an age*, as denoting to eternity.

8175. Verse 14. *Jehovah will fight for you*. That this signifies that the Lord alone endures the combats of temptations, appears from the signification of *to fight for you*, when predicated of Jehovah in temptations, as denoting to endure alone the combats of temptations; that Jehovah is the Lord, see just above (no. 8172). The reason why the Lord alone endures the combats of temptations and conquers is, because the Divine can alone conquer the hells; unless the Divine acted against them, they would rush in like the greatest ocean, one hell after another, to resist which man has no power whatever; and the less so, since as to his proprium, he is nothing but evil, thus a hell, from which the Lord in such case draws him out, and afterwards withholds him (see nos. 1581, 1661, 1692, 6574).

8176. *And ye shall hold your peace*. That this signifies that of their own strength they will not effect anything, appears from the signification of *to be silent*, as denoting to acquiesce, and because temptations are treated of, denoting not to think or believe that they can effect anything by their own strength (on this subject see what was said and shewn above, nos. 8172, 8175). That nevertheless they ought not to hang down

their hands, and expect immediate influx, but that they ought to fight as from themselves, but still to acknowledge and believe that it is from the Lord (see nos. 1712, 1937, 1947, 2882, 2883, 2891).

8177. Verses 15-18. *And Jehovah said unto Moses, Why criest thou unto Me? speak unto the sons of Israel, and let them journey. And take thou thy staff, and stretch out thy hand over the sea, and cut it asunder; and the sons of Israel shall come into the midst of the sea on the dry [ground]. And I, behold I harden the heart of the Egyptians, and they will come after them; and I will be glorified upon Pharaoh, and on all his army, on his chariots, and on his horsemen. And the Egyptians shall know that I am Jehovah, in My being glorified upon Pharaoh, on his chariots, and on his horsemen.*

And Jehovah said unto Moses, signifies exhortation. *Why criest thou unto Me?* signifies that there was no need of intercession. *Speak unto the sons of Israel*, signifies influx and perception. *And let them journey*, signifies what is successive continuously until they are prepared. *And take thou thy staff*, signifies the power of Divine Truth. *And stretch out thy hand over the sea*, signifies the dominion of power where the hell of falsity from evil is. *And cut it asunder*, signifies the dispersion of falsity thereby. *And the sons of Israel shall come into the midst of the sea on the dry [ground]*, signifies that those who are of the spiritual Church may pass over safely, and without an influx of falsity. *And I, behold I harden the heart of the Egyptians*, signifies the obstinacy of falsity from evil. *And they will come after them*, signifies the endeavour to cause violence by an influx of falsity from evil. *And I will be glorified upon Pharaoh, and on all his army, and on his chariots, and on his horsemen*, signifies that they should see the effect of the dispersion of falsity and reasonings, from the Divine Good of the Lord's Divine Human. *And the Egyptians shall know that I am Jehovah*, signifies that it may be known that the Lord is the only God, and besides Him there is no other. *In My being glorified upon Pharaoh, on his chariots, and on his horsemen*, signifies (as above) that therefrom they should see the effect of the dispersion of falsity and its doctrinals, and of reasonings, from the Lord alone.

8178. Verse 15. *And Jehovah said unto Moses*. That this signifies exhortation, appears from the signification of *Jehovah said*, when treating of elevation and deliverance from temptation, as denoting exhortation (see nos. 7033, 7090).

8179. That, *Why criest thou unto Me?* signifies that there was no need of intercession, appears from the signification of *to cry unto Jehovah*, as denoting to intercede for deliverance from temptation; hence, *Why criest thou unto Me?* denotes, *Why dost thou intercede when there is no need of intercession?*

wherefore there follows, *Speak unto the sons of Israel, and let them journey*, which signifies that they will have assistance, but that still the temptation will be continued, until they are prepared. In reference to there being no need of intercession,² the case is that those who are in temptations usually relax their efforts, and betake themselves solely to prayers, which on such occasions they fervently pour forth; not knowing that prayers are not efficient, but that they ought to fight against the falsities and evils which are injected from the hells. This fight is carried on by means of the truths of faith, which afford assistance, because they strengthen goods and truths against falsities and evils: in the combats of temptations also the man ought to fight as from himself, but still to acknowledge and believe that it is from the Lord (see above, no. 8176); if he does not fight as from himself, the good and truth which flow in through heaven from the Lord is not appropriated to him; but when he fights as from himself, and still believes that it is from the Lord, they are appropriated to him: hence he has a new proprium, which is called a heavenly proprium, which is a new will. Further, those who are in temptations and not³ engaged in any other active life than that of prayers, do not know that, in case the temptations were discontinued before their full accomplishment, they would not be prepared for heaven, thus that they could not be saved. On this account also the prayers of those who are in temptations are but little attended to; for the Lord wills the salvation of man as the end, which He knows, but man does not; and the Lord does not act in favour of prayers and against salvation as the end. He that conquers in temptations, is also confirmed in that truth; but he that does not, entertains a doubt concerning the Divine aid and power, because he is not attended to; and sometimes because he relaxes his efforts, he partly yields. From these considerations it may appear, that by there being no heed of intercession is meant that prayer is not to be relied on; for in prayer from the Divine it is also thought and believed at the time, that the Lord alone knows whether it be conducive to the end or not; wherefore the supplicant leaves the hearing to the Lord, and in such case entreats that the Lord's will, and not his own, may be done, according to the Lord's words in His most grievous temptation in Gethsemane (Matt. xxvi. 39, 42, 44).

8180. *Speak unto the sons of Israel*. That this signifies influx and perception, appears from the signification of *to speak*, when it is said of Divine Truth, which is represented by Moses, to those who are of the spiritual Church, who are the sons of Israel, as denoting influx and thence perception (as also nos. 2951, 5481, 5797, 7270, 8128).

8181. *And let them journey*. That this signifies what is

successive continuously until they are prepared, appears from the signification of *to journey*, as denoting what is successive and continuous (see nos. 4375, 4554, 4585, 5996); for it signifies that they were not to cry, that is, to supplicate, but to continue their journey to the Red sea, and afterwards through it to the wilderness, thus through hell which they will safely pass through, to temptations successively continuous, until they are prepared. *The Red sea* signifies hell (see nos. 8099, 8137, 8138); and *the wilderness*, a state of undergoing temptations (see no. 8098).

8182. Verse 16. *And take thou thy staff*. This signifies the power of Divine Truth, as appears from the signification of *a staff*, as denoting power (see nos. 4013, 4015, 4876, 4936, 6947, 7011, 7026); and from the representation of *Moses*, to whom it is said that he should take a staff, as denoting Divine Truth (see frequently above).

8183. *Stretch out thy hand over the sea*. That this signifies the dominion of power where the hell of falsity from evil is, appears from the signification of *to stretch out the hand*, as denoting the dominion of power (see no. 7673); and from the signification of *the sea*, in this case the Red sea, as denoting the hell in which are the falsities from evil of those who have been of the Church (see nos. 8099, 8137, 8138). Concerning this hell something further will be said, by the Lord's Divine mercy, at the close of the last chapters of Exodus, where we shall speak of the hells from experience.

8184. That, *cut it asunder*, signifies the dispersion of falsity thereby, appears from the signification of *to cut that sea asunder*, as denoting to disperse the falsities from evil which are in that hell; for the falsities there appear as waters, according to what was shewn above (nos. 8099, 8137, 8138); for when the angelic pillar, in which the Lord is present, passes through it, then falsities recede, consequently the waters there, which are falsities, disappear. Hence it is evident, that by *cutting asunder the sea* is signified the dispersion of the falsities of the hell which is represented by the Red sea.

8185. *And let the sons of Israel come into the midst of the sea on the dry [ground]*. That this signifies that those who are of the spiritual Church may pass over safely and without an influx of falsity, appears from the signification of *to come or enter into the midst*, as denoting to pass over; from the representation of *the sons of Israel*, as denoting those who are of the spiritual Church (see frequently above); and from the signification of *on the dry [ground]*, as denoting safely and without an influx of falsity; for the waters of that sea signify falsities from evil (nos. 8137, 8138); hence the dry [ground] signifies without falsity; the like is signified by dry and to make dry in David: "*Thou hast broken the heads of Leviathan in pieces: Thou hast cut the fountain and the river; Thou hast dried up the rivers*

of strength" (Psalm lxxiv. 14, 15); to dry up the rivers of strength denotes to disperse the more powerful falsities. In ² Zechariah: "*I will gather them together, because I will redeem them; I will bring them back from the land of Egypt, and will gather them together from Assyria; and I will bring them to the land of Gilead and Lebanon. He shall pass through the sea of difficulty; but He shall smite the waves in the sea, and shall dry up all the depths of the river. And the pride of Ashur shall be cast down, and the staff of Egypt shall depart; and I will render them powerful in Jehovah*" (x. 8 to the end). This passage treats of those who trust to themselves and their own wisdom in spiritual things, and also of the dispersion of falsities by temptations. *The land of Egypt* denotes scientifics; *Assyria* denotes the reasonings therefrom; *to pass through the sea of difficulty*, denotes temptations; *to smite the waves of the sea, and to dry up the depths of the river*, denotes to disperse falsities thereby; *the pride of Ashur shall be cast down, and the staff of Egypt shall depart*, denotes that they shall no longer trust to their own wisdom, but to wisdom from the Lord, which is signified by the expression, *I will render them powerful in Jehovah*. In like manner, in Isaiah: "*Saying to Jerusalem, 3 Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the wastes thereof; saying to the abyss, Be thou dried up, and I will dry up thy rivers*" (xliv. 26, 27); to say to the abyss be dried up, and to dry up the rivers thereof, denotes to disperse evils and falsities. But where waters signify truths, there a drying up signifies a state of non-truth, or of being without truth; as in Isaiah: "*I will pour water upon him that is thirsty, and rivulets upon the dry [ground]*" (xliv. 3); waters and rivulets denote truths; the dry [ground] denotes where there is no truth. In Jeremiah: "*O sword 4 against the Chaldeans, and against the inhabitants of Babel; O sword against his horses, and against his chariots; dryness is upon the waters that they are dried up*" (l. 35, 37, 38); here the *Chaldeans* denote those who profane truths, and the *inhabitants of Babel* those who profane goods (see nos. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326); a *sword* denotes truth combating against falsity, and falsity against truth, and hence vastation (nos. 2799, 4499, 6353, 7102); *horses* denote the intellectual part (nos. 2761, 2762, 3217, 5321, 6125, 6534); *chariots* denote doctrinals (nos. 5321, 8146, 8148); *dryness upon the waters that they are dried up*, denotes that in truths there is no life, by reason of falsification. But where *dry* or drying up in the Word is said of other things, as of trees, of herbs, of harvest, of bones, it signifies the contrary to what is signified by the things themselves. The earth itself is also called dry in respect to the sea, and in this case dry is predicated of good, and the sea of truth.

8186. Verse 17. *And I, behold I harden the heart of the Egyptians.* That this signifies the obstinacy of falsity from evil, appears from the signification of *to harden the heart*, as denoting obstinacy (see nos. 7272, 7300, 7305, 7616); and from the representation of *the Egyptians*, as denoting those who are in falsities from evil (see nos. 8132, 8135, 8148). When it is said in the Word that Jehovah hardens the heart, and also causes evil, it means in the internal sense, where the truth itself is in its nakedness, that those who are in falsity and evil harden their own heart, and bring evil upon themselves (see nos. 2447, 6071, 6991, 6997, 7533, 7632, 7877, 7926).

8187. *And they will come after them.* That this signifies the endeavour to cause violence by an influx of falsity from evil, appears from the signification of *to come after them*, as denoting an influx of falsity from evil, also the endeavour to subdue, thus to cause violence; for *to approach* signifies influx (no. 8159); *to journey after them*, nearer influx and communication (no. 8161); and *to follow after them*, an endeavour to subjugate (nos. 8136, 8152, 8154); hence *to come after them* signifies an endeavour to cause violence by an influx of falsity from evil.

8188. *And I will be glorified upon Pharaoh, and on all his army, and on his chariots, and on his horsemen.* That this signifies that they should see the effect of the dispersion of falsity and reasonings from the Divine Good of the Lord's Divine Human, appears from the signification of *being glorified upon Pharaoh and his army*, as denoting the overwhelming of those who are in falsity from evil in hell, and their being encompassed there by falsities as by waters, simply from the presence of the Lord's Divine Human (see above, no. 8137); from the representation of *Pharaoh*, as denoting those who are in falsities from evil; from the signification of *an army*, as denoting falsities; from the signification of *his chariots*, as denoting the doctrinals of falsity; and from the signification of *his horsemen*, as denoting false reasonings (see above, nos. 8146, 8148).

8189. Verse 18. *And the Egyptians shall know that I am Jehovah.* That this signifies that it may be known that the Lord is the only God, and besides Him there is no other, appears from what was explained at nos. 7401, 7444, 7544, 7598, 7636, where like words occur.

8190. *In My being glorified upon Pharaoh, on his chariots, and on his horsemen.* That this signifies that they should see the effect of the dispersion of falsity, and of the doctrinals and reasonings of falsity, from the Lord alone (as just above, no. 8188).

8191. Verses 19-22. *And the angel of God journeyed, marching before the camp of Israel, and went behind them; and the pillar of the cloud journeyed from before them, and stood*

behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness, and it illuminated the night; and the former did not come near the latter the whole night. And Moses stretched out his hand over the sea: and Jehovah caused the sea to depart by a strong east wind the whole night, and made the sea dry [ground]; and the waters were cut asunder. And the sons of Israel came into the midst of the sea on the dry [ground]; and the waters were a wall unto them on their right hand and on their left.

And the angel of God journeyed, signifies an orderly arrangement from Divine Truth. *Marching before the camp of Israel*, signifies, which was around the truths and goods of the Church. *And went behind them*, signifies protection lest the falsity of evil should flow into the will. *And the pillar of the cloud journeyed from before them, and stood behind them*, signifies the Lord's presence protecting the voluntary things as before the intellectual things. *And came between the camp of the Egyptians and the camp of Israel*, signifies between the falsities of evil on the one part, and the truths of good on the other. *And it was a cloud and darkness*, signifies the condensation of the falsity from evil on the one part. *And it illuminated the night*, signifies the enlightenment of the truth from good on the other. *And the former did not come near the latter*, signifies that consequently there was no communication. *The whole night*, signifies in an obscure state. *And Moses stretched out his hand over the sea*, signifies the dominion of the power of Divine Truth over hell. *And Jehovah caused the sea to depart by a strong east wind*, signifies the means of the dispersion of falsity. *The whole night*, signifies in an obscure state. *And made the sea dry [ground]*, signifies the dispersion of falsity. *And the waters were cut asunder*, signifies separation from truths, and removal. *And the sons of Israel came into the midst of the sea on the dry [ground]*, signifies the entrance and passage of those who were of the spiritual Church, safely through hell, and without an influx of falsity. *And the waters were a wall unto them on their right hand and on their left*, signifies that they were withheld on all sides from falsities.

8192. Verse 19. *And the angel of God journeyed*. That this signifies an orderly arrangement from Divine Truth, appears from the signification of *journeying*, as here denoting an orderly arrangement; the reason why *journeying* here denotes an orderly arrangement is, because the pillar of the cloud, which was an angelic choir, which heretofore had marched before the sons of Israel, now betook itself between the camp of the Egyptians and the camp of Israel, and thereby brought darkness on the Egyptians, and gave light to the sons of Israel; as these things were so arranged in order from the Lord, by the journeying of the angel of God, or the pillar, and by interposition, therefore

journeying here signifies an orderly arrangement; and from the signification of *the angel of God*, as denoting Divine Truth, in like manner God, for in the Word, where truth is treated of, God is named, but where good is treated of, Jehovah (see nos. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873). In reference to angels, it is to be observed that in the Word the Lord is meant by angels (nos. 1925, 3039, 4085); wherefore the Lord Himself is called an Angel (nos. 6280, 6831); hence angels signify Divine Truth, for Divine Truth proceeding from the Lord makes heaven, consequently also the angels who constitute heaven; for so far as they receive the Divine Truth which comes from the Lord, so far they are angels. This may also appear from the consideration, that the angels are altogether unwilling, yea, they abominate, that any truth and good should be attributed to them, because it is the Lord's with them: from this ground also it is said, that the Lord is the All in all of heaven, and that those who are in heaven are said to be in the Lord; the angels, also, by virtue of the Divine Truth which they receive from the Lord, in the Word are called gods (nos. 4295, 7268); and hence God, in the original tongue, is in the plural number. It is further to be observed, that in the Word mention is made of *an angel*, and yet it is many that are meant, as in the present case, where it is said, *the angel of God*, and it means the *pillar which marched before the sons of Israel*, and which was constituted of many angels. In the Word, also, angels are mentioned by name, as Michael, Raphael, and others: those who do not know the internal sense of the Word, believe that Michael or Raphael is one angel, who is the chief of his associates; but those names in the Word do not signify one angel, but the angelic function itself, thus also the Lord's Divine as to that function.

8193. That, *marching before the camp of Israel*, signifies, which was around the truths and goods of the Church, appears from the signification of *a camp*, as denoting truths and goods; for *the camp* signifies the whole company of Israel, and *the company of Israel* signifies all goods and truths in the complex (nos. 7830, 7843); hence also an encampment denotes an orderly arrangement according to truths and goods (nos. 8103, 8130, 8131, 8155): that *Israel* denotes the spiritual Church, has been often shewn.

8194. *And went behind them*. That this signifies protection lest falsity of evil should flow into the voluntary part, appears from the signification of *going behind the sons of Israel*, as denoting protection lest the Egyptians should assault them; in the internal sense, lest the falsities from evil, which are signified by the Egyptians, should flow in (nos. 8132, 8135, 8148). It denotes lest they should flow into the voluntary part, for in the Greatest Man, or in the spiritual world, the voluntary

things are presented from the back or behind, and the intellectual things from the face or before. In reference to the influx into man's voluntary and intellectual parts, it is to be observed that the utmost caution is used by the Lord to prevent the infernals from flowing into man's voluntary part; for if they were to do so after he is regenerated or made a Church, he would be ruined, for his voluntary part is nothing but evil. Hence it is, that the man of the spiritual Church is regenerated by the Lord as to the intellectual part, and that in it a new voluntary part is formed wholly separate from the voluntary part which he has hereditarily (on which subject see nos. 863, 875, 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113). From these considerations it may now appear whence it is that *going behind them* signifies protection lest falsity of evil should flow into the voluntary part.

8195. *And the pillar of the cloud journeyed from before them, and stood behind them.* That this signifies the Lord's presence protecting the voluntary things as before the intellectual things, appears from the signification of *the pillar of the cloud*, as denoting the Lord's presence (see no. 8110); it was an angelic choir in which the Lord was; and from the signification of *from before them*, as denoting the intellectual part; and of *behind them*, as denoting the voluntary part (see just above, no. 8194); that it denotes protection, is evident.

8196. Verse 20. *And it came between the camp of the Egyptians and the camp of Israel.* That this signifies, between the falsities of evil on the one part, and the goods of truth on the other, appears from the signification of *a camp*, as denoting goods and truths in the complex (as just above, no. 8193), thus in the opposite sense, evils and falsities also in the complex; hence *the camp of the Egyptians* denotes the falsities of evil, because *the Egyptians* signifies falsities from evil (nos. 8132, 8135, 8148); and *the camp of Israel* denotes the goods of truth, because *Israel* signifies the truths which are from good (no. 7957); that *to come between them* denotes to prevent the falsities from evil from flowing in, is evident.

8197. *And it was a cloud and darkness.* That this signifies the condensation of falsity from evil on the one part; and that *it illuminated the night* signifies the enlightenment of the truth from good on the other, appear from the signification of *a cloud and darkness*, as denoting the condensation of falsity from evil—that a *cloud* denotes falsity may be seen at nos. 1043, 1047, 8137; that it also denotes darkness, nos. 1839, 1860, 4418, 4531, 7688, 7711—and from the signification of *illuminating the night*, as denoting the enlightenment of truth from good; that *a pillar of fire by night* denotes a state of the obscurity of truth moderated by enlightenment from good, see no. 8108. In ² regard to the circumstance, that the pillar brought darkness on

the Egyptians, and gave light to the sons of Israel, the case is this ; The Lord's presence, which is here signified by *the pillar*, is heavenly light itself, heaven having its light therefrom, which is a thousand times brighter than the light of the world at mid-day ; but the same light becomes thick darkness with the evil, although they are in the very light, and the darkness becomes thicker, in proportion as falsity from evil among them is denser ; the reason is, because the Divine Truth proceeding from the Lord appears before the eyes of the angels as light ; but to those who are in falsities from evil, it cannot appear as light, but as thick darkness, for falsity is opposite to truth, and extinguishes it : hence *the pillar*, which was the Lord's presence, brought a *cloud and darkness on the Egyptians*, because *the Egyptians* signify those who are in falsities from evil ; and it *illuminated the night among the sons of Israel*, because *the sons of Israel* signify those who are in truth from good. That the Lord appears to every one according to his quality, may be seen at nos. 1861 at the end, 6832.

8198. *And the former did not come near the latter.* That this signifies that hence there was no communication, appears from the signification of *coming near*, as denoting influx and communication (see nos. 8155, 8159).

8199. *The whole night.* This signifies in an obscure state, as appears from the signification of *night*, as denoting a state of obscurity as to the truth and good of faith (see nos. 1712, 6000). *Night* here means that obscure state which follows immediately after temptations ; for those who are delivered from temptations, first come into an obscure state before they come into a clear one, for the falsities and evils inspired from the hells remain for some time, and are only gradually dispersed.

8200. Verse 21. *And Moses stretched out his hand over the sea.* That this signifies the dominion of the power of Divine Truth over hell, appears from the signification of *stretching out the hand*, as denoting the dominion of power (see nos. 7673, 8183) ; from the representation of *Moses*, as denoting Divine Truth (see frequently above) ; and from the signification of *the sea*, in this case the Red sea, as denoting hell (see nos. 8099, 8137, 8138). It is said the dominion of the power of Divine Truth, because all Divine power is by means of the truth which proceeds from the Lord ; this truth created all things, according to what is said in John : "*All things were made by the Word, and without It was not anything made that was made*" (i. 3). The Word is the Lord as to Divine Truth ; by that truth all things in heaven and in hell are arranged in order ; hence, also, is all order on earth ; all miracles were done by it ; in short, Divine Truth has in it all power, so that it is essential power. There are some in the other life who are in truth above others, and hence they are in such power, that

they can pass through the hells without any danger; those who are in the hells fly in every direction at their presence. There are also some who, by means of truth from the Divine, exercise magical power; concerning both these classes, more will be said, by the Lord's Divine mercy, at the close of the chapters, when we come to speak of the hells. Those who look into the causes of things from what is external and worldly, cannot but fancy that truth from the Divine is merely a cogitative something, having no real essence; whereas it is the veriest essential, from which are all the essences of things in both the spiritual and the natural worlds.

8201. *And Jehovah caused the sea to depart by a strong east wind.* That this signifies the means of the dispersion of falsity, appears from the signification of *to cause to depart*, as denoting to disperse; from the signification of *the sea*, as denoting falsity, for *the sea* here signifies its waters—that these are falsities, see nos. 8137, 8138—and from the signification of *an east wind*, as denoting a means of destruction (see no. 7679), in the present case of the destruction of falsity, thus of its dispersion.

8202. *The whole night*, signifies in an obscure state (as above, no. 8199).

8203. *And made the sea dry [ground].* That this signifies the dispersion of falsity, appears from the signification of *the sea*, as denoting falsity (as just above, no. 8201); and from the signification of *making dry*, as denoting its dispersion; *to pass over on the dry* [siccus seu aridus], when it is said of the waters of that sea which had been removed, denotes safely and without an influx of falsity (see above, no. 8185).

8204. *And the waters were cut asunder.* That this signifies separation from truths, and removal, appears from the signification of *the waters being cut asunder*, as denoting the dispersion and separation of falsity (see above, no. 8184), thus separation from truths, and removal.

8205. Verse 22. *And the sons of Israel came into the midst of the sea on the dry [ground].* That this signifies the entrance and passage of those who were of the spiritual Church safely through hell and without an influx of falsity, appears from what was explained above (no. 8185), where similar words occur.

8206. *And the waters were a wall to them on their right hand and on their left.* That this signifies that they were withheld on all sides from falsities, appears from the signification of *the waters* of that sea, as denoting falsities from evil (see nos. 8137, 8138); from the signification of *being a wall to them*, as denoting to be withheld from them, of which we shall speak presently; and from the signification of *on their right hand and on their left*, as denoting on all sides. *Being a wall to them*, when it is said of waters, which signify falsities, denotes

to be withheld from falsities, because this is the case with man; when he is kept by the Lord in good and truth, then falsities and evils are removed, and being removed, they surround him like a wall, for they cannot enter into the sphere where good and truth are: the reason of this is, because the Lord is present in good and truth, and the Lord's presence puts away evil and falsity on every hand; for good and truth are completely opposite to evil and falsity, so that they cannot be together without one destroying the other; but good with truth destroys, that is, removes, evil with falsity, because the former is Divine, and hence has all power, whereas the latter is infernal, and therefore has no power; the former acts from internals, the latter from externals. When the evils are removed, together with the falsities in man, they surround him, as we have said, like a wall, and are in the perpetual endeavour to rush in; this, however, they cannot do, because they are prevented by the Lord's presence, which is in good and truth. These are the things which are signified by *the waters being a wall to them on the left hand and on the right*. A man is withheld from evil and falsity by being kept in good and truth from the Lord (see nos. 1581, 2406, 4564). But no one can be withheld from evil, and be kept in good, unless he had received that power by the practice of charity in the world; this is effected by a life of good or by a life according to the truths of faith, consequently the affection or love of good. He who by his life had acquired the love and affection of good, may be in the sphere of good and truth, but not he who by his life had put on the nature of evil.

8207. Verses 23–25. *And the Egyptians followed, and came after them, all the horses of Pharaoh, his chariots, and his horsemen, to the midst of the sea. And it came to pass in the morning watch, that Jehovah looked to the camp of the Egyptians in the pillar of fire and of the cloud, and troubled the camp of the Egyptians. And He removed the wheel of his chariots and led it in heaviness; and the Egyptian said, I will fly before Israel, because Jehovah fights for them against the Egyptians.*

And the Egyptians followed, signifies the endeavour of falsity from evil to offer violence. *And came after them*, signifies the endeavour of influx. *All the horses of Pharaoh, his chariots, and his horsemen, to the midst of the sea*, signify that scientifics from the perverted intellectual part, the doctrinals of falsity, and reasonings, filled hell. *And it came to pass in the morning watch*, signifies the state of thick darkness and the destruction of those who are in falsity from evil, and the state of the enlightenment and salvation of those who are in truth and good. *That Jehovah looked to the camp of the Egyptians*, signifies the extension therefrom of Divine influx towards those who endeavoured by means of falsities to offer violence.

In the pillar of fire and of the cloud, signifies thus the presence of Divine Good and Truth there. *And troubled the camp of the Egyptians*, signifies that hence the extensions of falsity from evil returned upon them. *And He removed the wheel of his chariots*, signifies that the power of bringing forward falsities was taken away. *And led it in heaviness*, signifies resistance and impotence. *And the Egyptian said*, signifies, thought on the occasion. *I will fly before Israel*, signifies separation from those who are in the good of truth and the truth of good. *Because Jehovah fights for them against the Egyptians*, signifies that the Lord alone sustains the combat against falsities and evils.

8208. Verse 23. *And the Egyptians followed*. That this signifies the attempt of falsity from evil to offer violence, appears from the signification of *following*, when by *the Egyptians*, as denoting an endeavour to subjugate (see nos. 8136, 8152, 8154), thus to offer violence; and from the representation of *the Egyptians*, as denoting those who are in falsities from evil (see nos. 8132, 8135, 8146, 8148), thus also as denoting the falsities from evil.

8209. *And came after them*. That this signifies the endeavour of influx, appears from the signification of *coming after* any one, when it is said of those who are in falsities from evil, as denoting an endeavour to offer violence by the influx of falsity from evil (see no. 8187). It denotes an endeavour, because the infernal genii and spirits cannot bring evil upon the good, but still they perpetually endeavour to do it. There is a sphere exhaling from the hells, which may be called a sphere of endeavours, which is that of doing evil; this sphere I have occasionally been allowed to perceive; the endeavour is perpetual, and as soon as any opportunity is afforded, an effect bursts forth from it; but that sphere is checked by the sphere of the endeavours of heaven, which is from the Lord, and is a sphere of doing good, wherein is all power, because it is from the Divine. Nevertheless between those endeavours, diametrically opposite to each other, an equilibrium is kept, to the intent that man may be in freedom, and thereby in choice, and may be reformed; for all reformation is in freedom, and none without it. Spiritual endeavour is the same thing as will: during a man's reformation he is kept in equilibrium, that is, in freedom, between willing good and willing evil; and so far as he then approaches towards willing what is good, so far he approaches heaven, and recedes from hell; and so far the new voluntary part, which he then receives from the Lord, prevails against his own voluntary part, which he received by inheritance from his parents and afterwards by actual life; when, therefore, a man is so far reformed that he wills what is good, and is inclined to it, then good removes evil, because the Lord is present in good; for good is from the

Lord, thus it is His, yea, it is Himself. From these considerations it may appear how the case is with the endeavour of the influxes with man.

8210. *All the horses of Pharaoh, his chariots, and his horsemen, to the midst of the sea.* That this signifies that scientifics from the perverted intellectual part, the doctrinals of falsity, and reasonings, filled hell, appears from the signification of *the horses of Pharaoh*, as denoting scientifics from the intellectual part perverted; from the signification of *the chariots of Pharaoh*, as denoting the doctrinals of falsity; from the signification of *the horsemen of Pharaoh*, as denoting the reasonings therefrom (concerning all which see above, nos. 8146, 8148); and from the signification of *into the midst of the sea*, as denoting to fill² hell. These three things connected with Pharaoh's army—his *horses, chariots, and horsemen*, are here mentioned again, because there is now at hand the last state of devastation of those of the Church who were in faith separate from charity, and in a life of evil, which is a state of casting into hell; and casting into hell is a crowding together, occasioned by the falsities from evil; for when the evil are devastated as to all truth and good, and left to the evil of their life and the falsity from it, then the hells are opened with which they had communicated by the evils of their life; in consequence thereof all the evils which they have appropriated to themselves rush into them, and the falsities which flow from the evils then form a sphere about them, which appears like a dense cloud, or like water. When this effect takes place they are in hell; for they are then shut out from all communication with heaven, and are also separated³ from the other hells; this is called casting into hell. This is the reason why, when they entered into the midst of the sea, mention is made of *horses, chariots, and horsemen*, for, as we have said, the *Red sea* signifies hell, and *horses, chariots, and horsemen* signify all the falsities and all the things of falsity from evil, which are now let into them, that thus by every quality of falsity from evil, they may be separated from the rest of the hells; these are the subjects specifically treated of in the verses now following (24–28).

8211. Verse 24. *And it came to pass in the morning watch.* That this signifies a state of thick darkness, and of the destruction of those who are in falsity from evil, and a state of the enlightenment and salvation of those who are in truth from good, appears from the signification of *the morning watch*, as denoting a state of enlightenment and salvation, and in the opposite sense a state of thick darkness and destruction: the reason why *the morning watch* has this signification is, because states of faith and love in the other life are like the times of the day in the world—morning, noon, evening, and night—therefore also the latter correspond to the former (nos. 2788,

5672, 5962, 6110); the states also vary nearly in a similar manner. The end and the beginning of those variations is the morning, and specifically twilight; for then night is ended and day begins: in the state to which morning corresponds, the good begin to be enlightened as to the things which are of faith, and to grow warm as to those which are of charity, and the reverse is true of the evil; for the evil then begin to be overshadowed by falsities, and to grow cold by evils, consequently to the latter the morning is a state of thick darkness and destruction, and to the former a state of enlightenment and salvation. From these states in heaven there exist states² of light and heat, also states of thick darkness and cold on earth, which succeed each other every year and every day; for whatever exists in the natural world derives its origin and cause from the things which exist in the spiritual world, since the whole of nature is a theatre representative of the Lord's kingdom (see nos. 3483, 4939, 5173, 5962); hence come correspondences. The variations of light and shade, also of heat and cold on earth, arise indeed from the difference of the sun's altitude, every year and every day, in the several regions of the earth; but these, which are the proximate causes, and are in the natural world, were created according to those things in the spiritual world, as by their prior causes effecting the posterior causes which exist in the natural world; for there is nothing anywhere in the natural world which is in order, but derives its cause and origin from the spiritual world, that is, through the spiritual from the Divine. As *the morning* signifies³ the beginning of enlightenment and salvation in respect to the good, and the beginning of thick darkness and destruction in respect to the evil, therefore it is here said that *in the morning watch Jehovah looked to the camp of the Egyptians, and troubled it*, and at the same time *removed the wheel of the chariots, and threw them off into the midst of the sea*; and, on the other hand, that *He saved the sons of Israel*. From these considerations it may now be evident what is signified in the spiritual sense by the following passages in the Word; as in Isaiah: "*In the day thou shalt make thy plant to grow, and in the morning thy seed to flourish*" (xvii. 11). Again: "*About the time of evening behold terror; before morning, it is not*" (xvii. 14). Again: "*Jehovah, be Thou their arm every morning, our Salvation also in the time of trouble*" (xxxiii. 2). In Ezekiel: "*Thus saith the Lord Jehovah, An evil, behold one evil is come; the end is come, the end is come; the morning is come upon thee, O inhabitant of the earth; the day of tumult is near*" (vii. 5-7). In Hosea: "*Thus hath Bethel done to you, because of the wickedness of your wickedness; in the morning the king of Israel in cutting off shall be cut off*" (x. 15). In David: "*Make me to hear Thy mercy in the morning; deliver me from mine enemies, O Jehovah*" (Psalm

cxliii. 8, 9). Also why the Lord, "*When the morning dawn arose, saved Lot, and made brimstone and fire to rain upon Sodom and Gomorrah*" (Gen. xix. 15, and following verses).
 4 As *the morning* signifies a state of enlightenment and salvation of the good, and a state of thick darkness and destruction of the evil, therefore also *the morning* signifies the time of the Last Judgment, when those who are in good are to be saved, and those who are in evil are to perish; consequently it signifies the end of the former Church, and the beginning of a new Church, which are signified in the Word by the Last Judgment (see nos. 900, 931, 1733, 1850, 2117-2133, 3353, 4057, 4535). This is signified by *the morning* in Daniel: "*He said to me, Until the evening, the morning, two thousand three hundred; and then shall the holy be justified*" (viii. 14). And in Zephaniah: "*Jehovah in the morning, in the morning will give judgment into light, nor shall it fail. I will cut off the nations, and their corners shall be devastated*" (iii. 5, 6). Also in Isaiah: "*Crying to me out of Seir, Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye inquire, inquire; return, come*" (xxi. 11, 12). In these passages *the morning* denotes the Lord's Coming, and enlightenment and salvation on the occasion; thus it denotes a new Church; *the night* denotes the state of a man and of the Church at that time, as being in mere falsities
 5 from evil. It is called *the morning watch*, because the night was divided into watches, of which the last of the night and the first of the day was the morning watch. The watchers were upon the walls, observing whether an enemy approached, and by a cry announcing what they saw; by them, in the internal representative sense, is meant the Lord, and by *the watch*, His continual presence and protection (no. 7989); as in David: "*Thy watchman shall not slumber: Behold, the watchman of Israel shall neither slumber nor sleep. Jehovah is thy watchman; Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. Jehovah shall keep [custodiet] thee from all evil; He shall watch over thy soul*" (Psalm cxxi. 3-6). Watchmen also mean prophets and priests, consequently the Word; as in Isaiah: "*Upon thy walls, O Jerusalem, I have appointed watchmen; they shall not be silent all the day and all the night, making mention of Jehovah*" (lxii. 6). And in Jeremiah: "*It is the day; the watchmen in mount Ephraim shall cry, Arise, and let us go up to Zion, to Jehovah our God*" (xxxix. 6).

8212. That Jehovah looked to the camp of the Egyptians. That this signifies the extension therefrom of Divine influx towards those who by means of falsities endeavoured to offer violence, appears from the signification of *looking*, when it is said of Jehovah, as denoting the extension of His influx; for it

is evident that the Lord's looking to any one denotes to flow in, for in such case He makes Himself present, and gives a perception of good and truth to those who are in the truth from good which is from Himself, as is done by influx ; hence, when the angels look into any one, they infuse into him the affection which belongs to their life ; and from the signification of *the camp of the Egyptians*, as denoting falsities from evil (see nos. 8193, 8196) ; and as on this occasion those who were in falsities from evil followed after the sons of Israel, it signifies also an attempt to offer violence by means of falsities (no. 8208).

8213. That, *in the pillar of fire and of the cloud*, signifies the presence of Divine Good and Truth there, appears from the signification of *the pillar of fire and of the cloud*, as denoting the Lord's presence (see no. 8110), consequently that of Divine Good and Truth ; for where the Lord is, there are good and truth ; what is specifically signified by *the pillar of fire and of the cloud*, see nos. 8106-8108.

8214. *And troubled the camp of the Egyptians*. This signifies that hence the extensions of falsity from evil returned upon them, as appears from the signification of *troubling the camp of the Egyptians*, as denoting the return of the falsities from evil, which they attempted to bring upon those who were in truth and good, upon themselves. This is the signification of those words, because the Lord's presence with the evil, presents that effect ; for the evil, who by suggestions of falsity and evil are desirous of bringing violence upon the good, cast themselves into the punishment of retaliation, which is such that the falsities and evils which they endeavour to suggest return upon them. This, which is called the punishment of retaliation, comes from this law of order in heaven : "*All things whatsoever ye would that men should do to you, even so do ye to them ; this is the law and the prophets*" (Matt. vii. 12) ; wherefore those who do good from good, or from the heart, receive good from others ; and, on the other hand likewise, those who do evil from evil, or from the heart, receive evil from others ; hence it is, that every good has its recompense annexed to it, and every evil its punishment (nos. 696, 967, 1857, 6559). From these considerations it is now evident that, *Jehovah troubled the camp of the Egyptians*, signifies that the extensions of falsity from evil returned upon them : hence came their trouble. That this takes place with the evil by means of the Lord's presence, may be seen at no. 7989.

8215. Verse 25. *And He removed the wheel of his chariots*. That this signifies that the power of exciting falsities was taken away, appears from the signification of *to remove*, as denoting to take away ; from the signification of *a wheel*, as denoting the power of advancing, of which we shall speak presently ; and from the signification of *the chariots of Pharaoh*, as denoting the

doctrinals of falsity (see nos. 8146, 8148), thus falsities. What *a wheel* signifies in the genuine sense, may appear from the signification of *a chariot*. Chariots were of two kinds; some were for the conveyance of merchandize, and others for combat: the chariots for the conveyance of merchandize signified the doctrinals of truth, and, in the opposite sense, the doctrinals of falsity; the chariots for combat also signified doctrinals in each sense, but combating; thus they signified truths and falsities themselves, marshalled for combat: hence it may be manifest that *the wheel of a chariot* means the power of advancing, in the present case, of exciting falsities, and of combating against truths. As this power belongs to man's intellectual part, therefore *a wheel* also signifies the intellectual part as to the things of doctrine. In the other life very frequently chariots appear, of different forms and sizes, laden with merchandize of various kinds: when they appear, they signify truths in their complex, or doctrinals, which are as it were receptacles of truth; and merchandize signifies various kinds of useful knowledge. These things appear in heaven, when the angels are conversing about doctrines; for as their conversation cannot be understood by those who are beneath, it is exhibited representatively; to some, as we have said, by chariots, in which all the things spoken of are presented in form before the eyes, whence in a moment the particulars of the conversation may be understood and seen; some in the form of the chariot, some in its construction, some in its colour, some in its wheels, some in the horses which draw it, some in the merchandize which it conveys: it is from these representatives that chariots in the Word signify doctrinals. Hence it may in some measure be seen, that *the wheel of chariots* signifies the power belonging to the intellectual part; for as a chariot moves and goes forward by wheels, so truths which are of doctrinals go forward by the intellectual part. This is also signified by *wheels* in Isaiah: "*Whose weapons are sharp, and all the bows bent; the hoofs of his horses are counted like flint; his wheels are like a storm*" (v. 28); speaking of the devastator of truth; where *weapons* denote falsities, and *bows* the doctrine of falsity (nos. 2686, 2709); *the hoofs of the horses* denote sensual scientifics from the intellectual part perverted (no. 7729); *wheels* denote the powers of perverting and destroying truths, like a storm. In Ezekiel: "*As I saw the animals, behold one wheel was upon the earth by the animals, near his four faces: the appearance of the wheels and their works was like a species of beryl; and those four had the same likeness; moreover their appearance and their works were as it were a wheel in the midst of a wheel: where they went they went upon their four quarters; they did not turn themselves when they went. They had their rings, and they had height, and they had fear: moreover their rings were full of*"

eyes round about those four: thus when the animals went, the wheels went with them; the spirit of an animal was in the wheels" (i. 15-21; also x. 9-14). The four animals, which were cherubim, signify the Lord's Providence (no. 308); the wheels, Divine intelligence, or foresight; hence it is said that the wheels went together with the animals, and that their rings were full of eyes, also that the spirit of an animal was in them, that is, the truth of wisdom. In Daniel: "*I beheld until the thrones were cast down, and the Ancient of days did sit: His raiment was white like snow, the hair of His head like clean wool: His throne was flames of fire; His wheels were burning fire*" (vii. 9). Here the Ancient of days denotes the Lord as to Divine Good; the thrones which were cast down denote falsities; His raiment denotes Divine Truth in the external form; the hair of His head denotes Divine Good in the external form; His throne denotes heaven and the Church; wheels denote the things of wisdom and intelligence, thus Divine Truths; burning fire denotes the things of love and charity. Under the ten lavers about the temple of Solomon there were also "*wheels of brass; the work of the wheels was like the work of a chariot wheel; their axles, and their naves, and their felloes, and their spokes, were all molten*" (1 Kings vii. 30-33): those lavers or bases signify receptacles of truth, by which a man is purified and regenerated; the wheels signify the intellectual powers, whereby he progresses.

8216. *And led it in heaviness.* That this signifies resistance and impotence, appears from the signification of a wheel as denoting the power of exciting falsities (see just above, no. 8215); hence to lead it in heaviness denotes hindrance by resistance, and hence impotence.

8217. *And the Egyptian said.* This signifies the thought of those who are in falsities from evil, as appears from the signification of to say, when evil is near at hand, as denoting thought (as nos. 7094, 7107, 7244, 7937); and from the signification of the Egyptians, as denoting those who are in falsities from evil (see nos. 8132, 8135, 8146, 8148).

8218. That, *I will fly before Israel*, signifies separation from those who are in the good of truth and the truth of good, appears from the signification of to fly, as denoting separation (see nos. 4113, 4114, 4120); and from the representation of Israel, as denoting those who are of the spiritual Church, or what is the same, who are in the good of truth and the truth of good (see no. 7957).

8219. *Because Jehovah fights for them against the Egyptians.* That this signifies that the Lord alone sustains the combat against falsities and evils, appears from what was explained above (no. 8175), where similar words occur.

8220. Verses 26-28. *And Jehovah said unto Moses, Stretch*

out thy hand over the sea, and let the waters return upon the Egyptians, upon his chariots, and upon his horsemen. And Moses stretched out his hand over the sea, and the sea returned at the dawning of the morning to the strength of its flowing; and the Egyptians fled to meet it; and Jehovah overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots and the horsemen, and all the army of Pharaoh, coming after them into the sea; there was not left even one of them.

And Jehovah said unto Moses, signifies influx. *Stretch out thy hand over the sea*, signifies the dominion of the power of Divine Truth over hell. *And let the waters return upon the Egyptians*, signifies that falsities would overflow and surround those who are in falsities from evil. *Upon his chariots, and upon his horsemen*, signifies the doctrinals of falsity, and reasonings from the intellectual part perverted. *And Moses stretched out his hand over the sea*, signifies, as above, the dominion of Divine power over hell. *And the sea returned at the dawning of the morning to the strength of its flowing*, signifies the overflowing of the falsities from evil to them, from the Lord's presence. *And the Egyptians fled to meet it*, signifies that they immersed themselves in falsities from evil. *And Jehovah overthrew the Egyptians in the midst of the sea*, signifies that thus they cast themselves into Hell where there are falsities from evil. *And the waters returned*, signifies the return of falsities upon them. *And covered the chariots, and the horsemen, and all the army of Pharaoh*, signifies that their own falsities hid them. *Coming after them into the sea*, signifies that they seized upon them. *There was not left even one of them*, signifies all and each.

8221. Verse 26. *And Jehovah said unto Moses*. That this signifies influx, appears from the signification of *Jehovah said*—when it refers to the dominion of power to be exercised by Divine Truth represented by Moses—as denoting influx (as also nos. 7291, 7381).

8222. That, *stretch out thy hand over the sea*, signifies the dominion of the power of Divine Truth over hell, appears from what was explained above (no. 8200), where similar words occur.

8223. *And let the waters return upon the Egyptians*. That this signifies that falsities from evil would overflow and surround those who are in falsities from evil, appears from the signification of *waters*, as denoting falsities (see nos. 6346, 7307, 8137, 8138); hence by the waters returning is signified the overflowing or return of falsity, in the present case also a surrounding, because it is by the waters of the Red sea, which are the falsities from evil of those of the Church who were in faith separate [from charity] and in a life of evil; and from the signification of *the Egyptians*, as denoting those who are in

falsities from evil (see frequently above). How the case herein is, that falsities overflowed or returned upon those who intended to pour them upon those who are in truth and good, who are represented by the sons of Israel (see above, no. 8214), namely, that the evil which is intended for others, returns upon themselves, and that this arises from the law of Divine order: *Do nothing to another but what thou art willing that another should do to thee* (Matt. vii. 12): from this law, which in the spiritual world is constant and perpetual, have originated the laws of retaliation, which were enacted in the representative Church; as these in Moses: "*If hurt befall, thou shalt give soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe*" (Exod. xxi. 23-25). Again: "*If a man cause a blemish in his neighbour, as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be caused in himself*" (Lev. xxiv. 19, 20). Again: "*If a witness shall answer a lie against his brother, ye shall do to him as he thought to do to his brother*" (Deut. xix. 18, 19). From these passages it is very evident, that these laws originate from that universal law, which in the spiritual world is constant and perpetual, namely, Thou shalt not do to others but as thou art willing that others should do to thee; thus it is clear how it is to be understood, that falsities from evil, which are intended to be brought upon others, overflow or return upon the persons themselves. But with respect to that law in the other life, the ² case is this: The like, or retaliation, when there is evil, is occasioned by the evil, and never by the good; or it comes from the hells, and never from the heavens; for the hells, or the evil who are there, are in the continual lust of doing evil to others, as it is the very delight of their life; therefore as soon as they are permitted, they do evil, without any concern to whom, whether to a wicked or to a good person, to a companion or to an enemy; and as it is from the law of order, that evil returns upon those who intend it, hence, when it is permitted by the law, they make their assault: this is done by the wicked who are in the hells, but never by the good who are in the heavens; for these are in the continual desire of doing good to others, it being the delight of their life. As soon, therefore, as they have the opportunity, they do good, as well to foes as to friends: yea, neither do they resist evil, for the laws of order defend and protect good and truth: hence the Lord says: "*Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not evil. Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you; that ye may be the sons of your Father in the heavens*" (Matt. v. 38, 39, 43-45). It very fre- ³

quently happens in the other life, that the wicked, when they are desirous to occasion evil to the good, are grievously punished ; and that the evil which they intend for others, returns upon themselves. This appears at the time as if it were revenge from the good ; but it is not revenge, neither is it from the good, but from the wicked, to whom in such case opportunity is given from the law of order : yea, the good do not will evil to them ; but still they cannot take away the evil of punishment, because at such times they are kept in the intention of good, just as a judge when he sees a malefactor punished, or as a father when he sees his son chastised by a master ; the wicked when they inflict punishment, do it from the lust of doing evil, but the good from the affection of doing good. From these considerations, it may appear what is meant by the Lord's words about loving an enemy in Matthew above ; and about the law of retaliation, which was not repealed by the Lord, but explained, namely, that those who are in heavenly love, ought not to delight in retaliation or revenge, but in doing good ; and that the very law of order, which protects the good man, does it of itself by means of the wicked.

8224. That, *upon his chariots and upon his horsemen*, signifies the doctrinals of falsity, and reasonings from the intellectual part perverted, appears from the signification of *the chariots of Pharaoh*, as denoting the doctrinals of falsity (see nos. 8146, 8148, 8215) ; and from the signification of *horsemen*, as denoting reasonings from the intellectual part perverted (see nos. 8146, 8148).

8225. Verse 27. *And Moses stretched out his hand over the sea*, signifies the dominion of Divine power over hell (as above, nos. 8200, 8222).

8226. *And the sea returned at the dawning of the morning to the strength of its flowing*. That this signifies the overflowing of falsities from evil upon them from the Lord's presence, appears from the signification of *returning*, when it is said of falsities from evil, which are signified by the waters of the Red sea, as denoting an overflowing or returning upon them (see just above, no. 8223) ; from the signification of *the sea*, here of *the waters of the sea*, as denoting the falsities from evil, which are in hell (see nos. 6346, 7307, 8137) ; from the signification of *the dawning of the morning*, as denoting the Lord's presence, of which we shall speak presently ; and from the signification of *to the strength of its flowing*, as denoting according to the general state and order in hell ; for in the hells there is order just as there is in the heavens, consociation in the hells being by evils, as in the heavens by goods ; the consociation in the hells, however, is like that of robbers. *The dawning of the morning* denotes the Lord's presence, as may appear from what was shown above concerning the morning (no. 8211), namely,

that the morning is a state of thick darkness and destruction to the evil, and a state of enlightenment and salvation to the good, and this simply from the Lord's presence (nos. 7989, 8137, 8138, 8188); it is also from the presence of His Divine Human (no. 8159). The same that is here said of the ² Egyptians, is said of Babel, in Jeremiah: "*He is the Former of all things, especially of the staff of His inheritance; Jehovah Zebaoth is His name. Thou art My battle-axe, the weapons of war; and by thee I will disperse the nations, and by thee I will destroy the kingdoms; and by thee I will disperse the horse and his chariot, and by thee I will disperse the chariot and him that is carried in it: I will recompense to Babylon and to all the inhabitants of Chaldaea all their evil, which they have done in Zion before your eyes*" (li. 19-21, 24). In this passage Babel signifies those who have been of the Church, and have profaned good; and Chaldaea, those who have profaned truth; their intellectual part, and the doctrinals and reasonings from it, are here signified also by *the horse, the chariot, and him that is carried therein*; and vastation by their dispersion: the Lord as to the Divine Human, by whose presence their dispersion is effected, is meant by these words, *He is the Former of all things, especially of the staff of His inheritance; Jehovah Zebaoth is His name. Thou art My battle-axe, the weapons of war; by thee I will disperse the nations, and by thee I will destroy the kingdoms*: nations denote evils, and kingdoms falsities. Hence it is also evident, that the evils which they do to others, overflow or return upon themselves; for it is said that evil shall be recompensed to them; and also, in other passages throughout the Word, that in the day of visitation revenge will be taken, also that he will be avenged.

8227. *And the Egyptians fled to meet it.* This signifies that they immersed themselves in falsities from evil, as appears from the signification of *to fly to meet the sea*, as denoting to immerse themselves in falsities from evil, which are signified by *the waters of that sea* (no. 8226). The case is this: He who is not acquainted with interior causes, cannot fail to believe that the evils which befall the wicked, as punishments, vastations, condemnations, and finally their being cast into hell, are from the Divine, for such is the actual appearance, as such things exist from the presence of the Divine (see nos. 8137, 8138, 8188); nevertheless nothing of the sort befalls them from the Divine, but from themselves. The Divine and His presence have solely the protection and salvation of the good as an end; and when He is present with them, and protects them against the wicked, then the wicked are more and more inflamed against them, and still more against the Divine Himself, having the utmost hatred against Him, since those who hate good, bear the greatest hatred against the Divine: hence they make a

furious assault, and in proportion to their fury they cast themselves, by the law of order, into punishments, vastations, condemnation, and at length into hell. From these considerations it may appear that the Divine, that is, the Lord, does nothing but good, and does not do evil to any one; but that those who are in evil cast themselves into such things. These are the things which are signified by *the Egyptians fled to meet the sea*, that is, that they immersed themselves in falsities from evil.

² With respect to this something further shall be said: it is believed that even evils are from the Divine, because He permits them, and does not take them away; and he who permits such things and does not remove them when he has the power to do so, appears as if he wills them, and thus that he is the cause; but the Divine permits them, because He cannot hinder or remove them; for He wills nothing but good: if therefore He hindered and removed such evils, as punishments, vastations, persecutions, temptations, and the like, He would will evil; for then there could be no amendment, and in such case evil would increase, until it had the dominion over good. The case herein is like that of a king, who pardons the guilty; in so doing he is the cause of the evil they afterwards commit in the kingdom, and also the cause of licentiousness thence in others, besides that the wicked person would be confirmed in evil; therefore a just and good king, although he has the power to take away punishments, still he cannot do so, for thereby he would do not good but evil: it is to be observed that all punishments, and also temptations, in the other life, have good for their end.

8228. *And Jehovah overthrew the Egyptians in the midst of the sea.* That this signifies that thus they cast themselves into the hell where falsities from evil are, appears from the signification of *to shake off into the sea*, as denoting to cast into falsities from evil; for those falsities are signified by the waters of that sea (nos. 6346, 7307, 8137, 8138). The evils, which in the sense of the letter of the Word are ascribed to Jehovah, that is, to the Lord, are from those who are in evil, and not at all from the Lord, and the Word in its internal sense is so to be understood (see nos. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8227).

8229. Verse 28. *And the waters returned.* This signifies the return of falsities upon them, as appears from what was explained above (nos. 8223, 8226).

8230. *And covered the chariots, and the horsemen, and all the army of Pharaoh.* That this signifies that their own falsities hid them, appears from the signification of *to cover*, as denoting to close up and thereby to hide; and from the signification of *the chariots and horsemen of Pharaoh*, as denoting the doctrinals of falsity, and reasonings, combating against truths

and goods, in general the falsities themselves from evil; that *chariots* denote the doctrinals of falsity, and *horsemen* reasonings from the intellectual part perverted, see nos. 8146, 8148; and that they combat against truths and goods, no. 8215.

8231. That, *coming after them into the sea*, signifies that they seized upon them, appears from the signification of *to come after them*, when it is said of the waters of the sea, by which are signified falsities from evil, as denoting to seize upon.

8232. That, *there was not left even one of them*, signifies all and each, appears without explanation. This verse treats of the plunging or casting into hell of those who have been in falsities from evil; but what plunging and casting into hell mean, is known to few, it being supposed to mean the casting-down into a certain place where the devil and his crew inflict torment; but the case is not so, for casting into hell is nothing but the closing up by mere falsities from the evil in which they were when in the world. When they are there closed up by those falsities, they are then in hell; and the evils and falsities, in which they then are, torment them; but the torment does not arise from their sorrow for the evil which they have done, but from the consideration that they can no longer do evil, this being the delight of their life; for when they do evil to others therein, they are punished and tormented by those to whom they do it. They do evil especially to each other, from their desire to command, and therefore to subjugate others, which is effected, if they do not suffer themselves to be subjugated to another, by many kinds of punishments and torments; but the dominion there, which they are continually aiming at, is in a perpetual state of vicissitude, and thus those who had punished and tormented others, are in their turn punished and tormented by others; and this continues until at length their desire abates from the fear of punishment. From these considerations it may now appear what are the origin and nature of hell. Hell-fire is nothing but the concupiscence of self-love, which inflames and torments them (nos. 6314, 7324, 7575).

8233. Verses 29-31. *And the sons of Israel went on the dry [ground] into the midst of the sea; and the waters were a wall unto them on their right hand and on their left. And Jehovah saved Israel on this day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great hand which Jehovah exercised upon the Egyptians; and the people feared Jehovah, and believed in Jehovah, and in Moses His servant.*

And the sons of Israel went on the dry [ground] into the midst of the sea, signifies that those who were in the good of truth and the truth of good passed safely through that hell without infestation. *And the waters were a wall unto them on their*

right hand and on their left, signifies that they were withheld from falsities on all sides. *And Jehovah saved Israel on this day out of the hand of the Egyptians*, signifies that the Lord in this state defended those who were of the spiritual Church from all violence from the falsities from evil. *And Israel saw the Egyptians dead upon the seashore*, signifies the appearance of the condemned dispersed here and there. *And Israel saw the great hand which Jehovah exercised upon the Egyptians*, signifies the acknowledgment of the Lord's omnipotence. *And the people feared Jehovah*, signifies adoration. *And believed*, signifies faith and confidence. *In Jehovah, and in Moses His servant*, signifies the Lord as to Divine Good and Divine Truth proceeding from Himself, and ministering.

8234. Verse 29. *And the sons of Israel went on dry [ground] into the midst of the sea.* That this signifies that those who were in the good of truth and the truth of good passed safely through that hell without infestation, appears from what was explained above (no. 8185), where similar words occur. It is said in the good of truth and the truth of good, and thereby is meant the spiritual Church; for those who are of this Church are first in the good of truth, and next in the truth of good; for at first they do good because the truth dictates that it ought to be done, consequently from obedience; but afterwards they do good from affection, in which case they see truth from good, and also do it: hence it is evident, that before the man of the spiritual Church receives a new will from the Lord, that is, before he is regenerated, he does truth from obedience; but after he is regenerated, he does it from affection, and in this case truth to him becomes good, because it is of the will; for to act from obedience is to act from the intellectual part, but to act from affection is to act from the voluntary part. Hence also, those who do truth from obedience are men of the external Church, but those who do it from affection are men of the internal Church. From these considerations it is evident that those who are of the spiritual Church are meant, when those who are in the good of truth and the truth of good are mentioned.

8235. *And the waters were a wall unto them on their right hand and on their left.* That this signifies that they were withheld from falsities on all sides, appears from what was explained above (no. 8206), where similar words occur.

8236. Verse 30. *And Jehovah saved Israel on this day out of the hand of the Egyptians.* That this signifies that the Lord in this state defended those who were of the spiritual Church from all violence arising from falsities from evil, appears from the signification of *to save*, as denoting to defend; from the signification of *on this day*, as denoting in this state; that *a day* denotes a state, see nos. 23, 487, 488, 493, 893, 2788, 3462,

3785, 4850; from the representation of *Israel*, as denoting those who are of the spiritual Church (see frequently above) and from the representation of *the Egyptians*, as denoting those who are in falsities from evil (see also frequently above); hence it is evident, that to save out of their hand denotes to protect from the violence [offered] by those who are in falsities from evil.

8237. *And Israel saw the Egyptians dead upon the seashore.* That this signifies the appearance of the condemned dispersed here and there, appears from the signification of *to see*, as denoting to behold, or the appearance; from the representation of *the Egyptians*, as denoting those who are in falsities from evil; from the signification of *the dead*, as denoting the condemned (see nos. 5407, 6119, 7494); and from the signification of *on the seashore*, as denoting about the boundaries of hell; that *shores* denote boundaries is evident, and that *the sea* denotes hell has been shewn before. Hence by *seeing them dead on the seashore*, is signified the appearance of the condemned dispersed here and there. As it is said *the appearance of the condemned*, it may be expedient to illustrate how the case herein is. Those who are in one of the hells do not appear to those who are in another hell, not even to those who are in the next or nearest, for they are entirely separate; but they appear to those who are in Heaven, as often as it is well-pleasing to the Lord; for the Lord rules the hells also by angels, who have the means, from the place where they are, of seeing all things which exist in Hell: this is done to the intent that there may also be order in Hell, and to prevent one doing violence to another beyond what is permitted. This office is assigned to the angels, and by it they have dominion over the hells. Good spirits are also occasionally permitted to look into the hells, and to see the things which are doing there; for it is according to order that lower things may be seen from higher, but not higher from lower: thus the hells and their inhabitants may be seen by those who are in heaven, but not *vice versâ*. Hence it is, that evils may be seen from good, but not goods from evil; for good is higher and evil lower.

8238. Verse 31. *And Israel saw the great hand which Jehovah exercised upon the Egyptians.* That this signifies the acknowledgment of the Lord's omnipotence, appears from the signification of *to see*, as denoting to understand, to acknowledge, and to have faith (see nos. 897, 2150, 2325, 2807, 3796, 3863, 3869, 4403-4421, 5400, 6805); from the signification of *a hand* great, strong, powerful, high, when it is said of Jehovah, that is, the Lord, as denoting omnipotence (see nos. 878, 7188, 7189, 7518, 8050, 8069, 8153); and from the representation of *the Egyptians*, as denoting those who are in a state of condemnation, in this case those who are in hell.

8239. *And the people feared Jehovah.* That this signifies adoration, appears from the signification of *fearing Jehovah*, as denoting worship either from love, or from faith, or from fear, (see no. 2826), thus adoration.

8240. *And believed.* That this signifies faith and confidence, appears from the signification of *to believe*, as denoting to have faith, and also confidence; for whoever has faith also has confidence. Confidence is of love by faith; consequently none have confidence in Jehovah, that is, in the Lord, but those who have love to the Lord and towards the neighbour, because no others have faith.

8241. *In Jehovah and in Moses His servant.* That this signifies the Lord as to Divine Good and Divine Truth proceeding from Him and ministering, appears from the consideration that in the Word *Jehovah* means the Lord (see nos. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6945, 6956), and indeed the Lord as to Divine Good (nos. 2586, 2769, 2807, 2822, 4402, 6905); and from the representation of *Moses*, as denoting the Divine Truth proceeding from Him (see nos. 6752, 7010, 7014, 7089, 7382): it is said the Lord as to Divine Good and Divine Truth, because Divine Good is in the Lord, and Divine Truth is from the Lord; Divine Good is to Divine Truth as the fire of the sun is to the light therefrom; the light is not in the sun, but from it; and from the signification of *a servant*, as denoting one who ministers; that he is named a servant who serves, thus who ministers, see no. 7143; and that on this account the Lord, as to the Divine Human, when He was in the world, is called in the Word *a servant*, no. 3441; for He then ministered, as He Himself also says: "*Whoever would be great among you, ought to be your minister, and whoever would be first, ought to be your servant; as the Son of Man came not to be ministered to, but to minister*" (Matt. xx. 26-28; Mark x. 44, 45; Luke xxii. 27).

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER.

8242. *I was also shewn what sort of faces the inhabitants of the planet Jupiter had; not that I saw the inhabitants themselves, but the spirits with faces similar to what they had had during their abode on their earth. But previous to this manifestation, one of their angels appeared behind a bright cloud, and gave me permission; whereupon two faces were presented to view; they were like the faces of the men of our earth, fair but more beautiful; sincerity and modesty beamed forth from them.*

8243. *During the presence of the spirits of Jupiter with me, the faces of the inhabitants of our earth appeared less than usual: this arose from there being an influx from those spirits of the idea which they had of their own faces being larger; for they believe, during their abode on their earth, that after their decease their faces will be larger, and of a round shape; and as this idea is impressed on them, it consequently remains with them, and when they become spirits, they appear to themselves to have larger faces. The reason why they believe their faces will be larger is, because they say that the face is not body, inasmuch as by its means they speak and present their thoughts, and thus by its means the mind is as it were transparent: hence they have an idea of the face as of the mind in a form; and as they know that they shall become wiser after their life in the world, they consequently believe that the form of the mind, or the face, will become larger.*

8244. *When they are in the world, they believe also that after their decease they shall perceive a fire which will warm their faces: this belief arises from the wiser among them knowing that fire in the spiritual world is love, and that that fire is the fire of life, and that therefrom the angels have their heat: such of them also as have lived in heavenly love, have their wishes herein gratified, and perceive their faces warmed as by a fire; and then the interiors of their minds are kindled not with heat but with love.*

8245. *On this account also they frequently wash and cleanse their faces, and likewise carefully defend them from the sun's heat: they use a covering for the head, made of the bark of a tree, of a bluish colour, with which they encompass the head, and thereby cover the face: but they are not much concerned about the body.*

8246. *They said that the faces of the men of our earth were not handsome; and they wondered that the faces of some were full of warts and pimples, and in other respects disfigured, and said that they have none such among them. Some of their faces retained a smiling cast, namely, such as were of a cheerful and smiling habit, and such as were a little prominent about the lips.*

8247. *The reason why the faces which were smiling and cheerful retained a smiling cast, was, because on their earth the faces of almost all the inhabitants are of this description, because they have no anxiety for the future, and care little about worldly matters; for these are the things which bring sadness and anxiety into the mind, and thence into the face; and in case there be cheerfulness and a smile in the faces of such as are not good, it is only in the external skin, and not in the fibres from within; it is otherwise with the inhabitants of Jupiter. The reason why the faces which were prominent about the lips had a smiling cast, was because their speech is chiefly effected by the face, and especially by the region about the lips; and also because they never use simulation, or speak otherwise than they think; on this account they do not force their faces, but let them have free play. It is*

otherwise with those who from childhood have been practised in simulation: the face is thence contracted from within, to prevent the inward thoughts from being manifested; neither has it free play from without, but is kept in readiness either to expand or to contract, according to the suggestion of cunning. The truth of this may appear from an examination of the fibres about the lips; for the series of the fibres in those parts are manifold, complex, and interwoven together, being created not only for the purposes of chewing the food and forming expressions of speech, but also of expressing the ideas of the mind.

8248. It was also shewn me how the thoughts are presented to view by the face: the affections, which are of love, are exhibited by the features and their changes, and the thoughts in those affections by variations as to the forms of the interiors: it is impossible to describe them further. The inhabitants of the planet Jupiter also make use of vocal speech, but it is not so loud as ours; one kind of speech is an aid to the other, and life is insinuated into the vocal speech by that of the face.

8249. The angels have told me that the first kind of speech in every earth was by means of the face, and this from two sources—the lips and the eyes: the reason why the speech at first in use was of this nature is, because the face was expressly formed to exhibit the things which a man thinks and wills; hence also the face has been called an image and index of the mind: a further reason is, because in the most ancient or primitive times there was sincerity (no. 8118), and a man neither cherished nor wished to cherish any thought, but what he was willing should beam forth from his countenance. Thus also the affections of the mind and the ideas of the thought could be presented to the life, and in their fulness: hereby also they appeared to the eye as in a form, and several together; which speech therefore as much surpassed vocal speech, as the sense of seeing surpasses that of hearing, that is, as the sight of a fine country surpasses a verbal description of it: moreover, such speech was in agreement with that of the angels, with whom men in those times had communication; also when the face speaks, or the mind by the face, angelic speech is exhibited with man in its ultimate natural form, and there is a presence of the internal sight or thought of one man in that of another; but it is not so in verbal intercourse. That the most ancient people in this earth spoke in this manner, may be seen at nos. 607, 608, 1118, 1120, 7361. Every one also may know, that the most ancient people could not employ verbal speech, as the expressions of language were not imparted at once, but must have been invented and applied to things, which could only be done in course of time.

8250. So long as there were sincerity and rectitude with man, so long also such speech remained; but as soon as the mind began to think one thing and speak another, which was the case when

he began to love himself and not his neighbour, then verbal speech increased, the face being either silent or at the same time deceitful. Hence the internal form of the face was changed; it contracted, grew hard, and began to be nearly void of life; whereas the external form, inflamed by the fire of self-love, seemed as if it were alive; for the want of life in the internal forms which lie underneath, and serve for an interior plane, does not appear before the eyes of men, but it does before the eyes of angels; for they see interior things. Such are the faces of those who think one thing and speak another; for simulation, hypocrisy, cunning, and deceit, which at this day are called prudence, have a tendency to produce such effects. But the case is far different in the other life, where² it is not allowable for the speech and thoughts to be at variance: their variance there is also clearly perceived in every expression, and in every tone of expression; and when it is perceived the spirit that is found guilty, is separated from his associates and fined; afterwards he is led by various methods to speak as he thinks, and to think as he wills, until his mind is one and undivided: if good, that he may will good, and think and speak truth from good; and if evil, that he may will evil, and think and speak falsity from evil: until this is effected, the good spirit is not raised into heaven, nor is the evil one cast into hell; and this to the end, that in hell there may be nothing but evil and the falsity of evil, and that in heaven there may be nothing but good and the truth of good.

8251. The continuation respecting the spirits and inhabitants of the planet Jupiter will be found at the close of the following chapter.

EXODUS.

CHAPTER FIFTEENTH.

THE DOCTRINE OF CHARITY.

8252. IN the man of the Church there ought to be the life of piety and the life of charity ; the two should be united. The life of piety without the life of charity is of no avail, but the former when united with the latter is all-sufficient.

8253. The life of piety consists in thinking and speaking piously, giving much time to prayer, behaving with due humility on the occasion, frequenting public worship, and paying devout attention to the discourses from the pulpit at the time, and frequently every year receiving the sacrament of the Supper, and rightly observing the other parts of worship according to the ordinances of the Church. The life of charity, on the other hand, consists in willing and doing well to the neighbour, and acting in every employment from justice and equity, and from good and truth, in like manner in every occupation ; in a word, the life of charity consists in the performance of uses.

8254. The most essential worship of the Lord consists in the life of charity, but not in the life of piety without it : the life of piety without the life of charity is the desire to provide for the good of oneself alone, and not of the neighbour ; but the life of piety united with the life of charity is the desire to provide for the good of oneself for the sake of the neighbour : the former life is from love towards self, the latter from love towards the neighbour.

8255. That to do good is to worship the Lord, is manifest from the Lord's words in Matthew : "*Every one that heareth My words, and doeth them, I will compare to a prudent man ; but every one that heareth My words, and doeth them not, shall be compared to a foolish man*" (vii. 24, 26).

8256. A man is also of a quality similar to that of the life of his charity, but not to that of the life of his piety without the former. Hence the life of charity abides with him to eternity, but not the life of piety, except so far as it is in agreement with the former. That the life of charity abides with a

man to eternity, is also manifest from the Lord's words in Matthew: "*The Son of man will come in the glory of His Father, with His angels; and then will He render to every man according to his deeds*" (xvi. 27); and in John: "*They shall come forth, those who have done good into the resurrection of life, but those who have done evil into the resurrection of judgment*" (v. 29); likewise from what is said in Matthew (xxv. 31 to the end).

8257. The life by which the Lord is especially worshipped, means a life according to His precepts in the Word; for by these man is made acquainted with the nature of faith and charity: this is the Christian life, and is called spiritual life. But a life according to the laws of what is just and honourable, without the former, is civil and moral life; this makes a man to be a citizen of the world, but the former a citizen of heaven.

CHAPTER XV.

1. THEN sang Moses and the sons of Israel this song unto JEHOVAH, and they said, saying; I will sing unto JEHOVAH, because exalting He hath exalted; the horse and his rider He hath cast into the sea.

2. My valour and song is JAH, and He was my salvation: He is my GOD, and I will prepare Him a habitation; the GOD of my father, and I will exalt Him.

3. JEHOVAH is a Man of war; JEHOVAH is His name.

4. The chariots of Pharaoh and his army He hath cast into the sea; and the choice of the tertian-leaders were overwhelmed in the Red sea.

5. The abysses covered them; they went down into the depths like a stone.

6. Thy right hand, JEHOVAH, was magnified in strength; with Thy right hand, JEHOVAH, Thou breakest in pieces the enemy.

7. And in the multitude of Thine excellence Thou destroyest them that rise up against Thee; Thou sendest forth Thy wrath, it devoureth them as stubble.

8. And by the wind of Thy nostrils the waters were heaped together; the streams stood as a heap, the abysses were congealed in the heart of the sea.

9. The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be filled with them; I will draw out my sword; my hand shall drive them out.

10. Thou didst blow with Thy wind; the sea covered them; they sought the deep like lead in vast waters.

11. Who is like unto Thee among the gods, O JEHOVAH?

who is like unto Thee, magnificent in holiness, to be venerated by praises, doing what is wonderful ?

12. Thou stretchedst out Thy right hand ; the earth swallowed them up.

13. In Thy mercy Thou hast led that people ; Thou hast redeemed them ; Thou hast conducted them in Thy strength to the habitation of Thy holiness.

14. The people heard, they trembled ; grief took hold upon the inhabitants of Philistia.

15. Then the leaders of Edom were dismayed ; the mighty ones of Moab, terror took hold of them ; all the inhabitants of Canaan melted.

16. Fear and dread fell upon them ; in the greatness of Thine arm they shall be cut off like a stone, until Thy people pass over, O JEHOVAH, until this people pass over, which Thou hast possessed.

17. Thou shalt bring them in, Thou shalt plant them in the mountain of Thine inheritance, in the place for Thyself to inhabit ; Thou hast worked, O JEHOVAH ; Thy hands, O LORD, have prepared a sanctuary.

18. JEHOVAH shall reign for an age and to eternity.

19. For the horse of Pharaoh came with his chariot and his horsemen into the sea, and JEHOVAH brought back upon them the waters of the sea ; and the sons of Israel went on the dry [ground] through the midst of the sea.

20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand ; and all the women went forth after her with timbrels and with dances.

21. And Miriam answered them, Sing ye to JEHOVAH, because exalting He hath exalted ; the horse and his rider He hath cast into the sea.

22. And Moses made Israel to journey from the Red sea ; and they went forth to the wilderness of Shur, and went three days in the wilderness, and did not find waters.

23. And they came to Marah, and they could not drink the waters by reason of the bitterness, because they were bitter ; therefore he called the name thereof Marah.

24. And the people murmured against Moses, saying, What shall we drink ?

25. And he cried unto JEHOVAH ; and JEHOVAH shewed him [a piece of] wood ; and he cast it to the waters, and the waters were made sweet. There he set for him a statute and a judgment, and there he tempted him.

26. And he said, If hearing thou wilt hear the voice of JEHOVAH, thy GOD, and wilt do what is right in His eyes, and wilt hearken to His precepts, and wilt keep all His statutes, every disease which I have put upon the Egyptians, I will not put upon thee ; for I, JEHOVAH, am thy healer.

27. And they came to Elim; and there were there twelve fountains of waters, and seventy palms; and they encamped near the waters.

THE CONTENTS.

8258. IN the internal sense of this chapter the Lord is celebrated, that after He had glorified His Human, He cast down into the hells the wicked who infested the good in the other life, and raised into heaven the good who were infested. These are the things which in the internal sense are contained in the prophetic song.

8259. The subject afterwards treated of in the internal sense is another temptation of those who were of the spiritual Church, which is described by the murmuring of the people at Marah, where the waters were bitter; and next of the consolation, which is signified by the encampment at Elim where were twelve fountains and seventy palms.

THE INTERNAL SENSE.

8260. Verses 1, 2. *THEN sang Moses and the sons of Israel this song unto Jehovah, and they said, saying; I will sing unto Jehovah, because exalting He hath exalted; the horse and his rider He hath cast into the sea. My valour and song is Jah, and He was my salvation: He is my God, and I will prepare Him a habitation; the God of my father, and I will exalt Him.*

Then sang Moses and the sons of Israel this song unto Jehovah, signifies the glorification of the Lord by those of the spiritual Church on account of deliverance. *And they said, saying,* signifies thus from influx. *I will sing unto Jehovah,* signifies that glory belongs to the Lord alone. *Because exalting He hath exalted,* signifies that He manifested His Divine in the Human. *The horse and his rider He hath cast into the sea,* signifies that, simply from His presence, falsities from evil were condemned and cast into hell. *My valour,* signifies that all power is from Him. *And song is Jah,* signifies that everything of faith and consequently of glory are from the Divine Truth, which is from Him. *And He was my salvation,* signifies that hence is salvation. *And I will prepare Him a habitation,* signifies that in the good which is from Him, He will be as in His own Heaven. *The God of my father,* signifies that there was no other Divine in the Ancient Churches. *And I will exalt Him,* signifies that now also Divine worship belongs to Him.

8261. Verse 1. *Then sang Moses and the sons of Israel this song unto Jehovah.* This signifies the glorification of the Lord by those of the spiritual Church on account of deliverance, as appears from the signification of *singing a song*, as denoting glorification, of which we shall speak presently; the reason why it denotes the glorification of the Lord is, because *Jehovah*, in the Word, means the Lord (see nos. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6905, 6945, 6956); and from the representation of *Moses and the sons of Israel*, as denoting those who are of the spiritual Church; for Moses together with the people represents that Church, Moses its head, because he also represents Divine Truth, and the people or the sons of Israel, the Church itself; that *the sons of Israel* denote those who are of the spiritual Church, may be seen at nos. 6426, 6637, 6862, 7035, 7062, 7198, 7201, 7215, 7223; that the glorification of the Lord is on account of deliverance, is evident from what was shewn in the previous chapter, that those who were of the spiritual Church were saved solely by the Lord's Coming into the world, and that until that time they were kept in the lower earth, and were there infested by spirits who were in falsities from evil, and were delivered by the Lord after He made the Human in Himself Divine: that those who were of the spiritual Church were saved solely by the Lord's Coming into the world, may be seen at nos. 2661, 2716, 2833, 2834, 6373; and that until that time they were kept in the lower earth, and were delivered by the Lord when He made the Human in Himself Divine (see nos. 6854, 6914, 7035, 7091 end, 2 7828, 7932, 8018, 8054). *To sing a song* denotes to glorify, and thus *a song* denotes glorification, because, in the Ancient Church, and afterwards in the Jewish, songs were prophetic, and treated of the Lord, especially of His Coming into the world, and His destroying the diabolical crew, at that time more raging than ever, and delivering the faithful from their assaults; and as the prophetical utterances of the songs contained such things in the internal sense, they hence signified the glorification of the Lord, that is, the celebration of Him from gladness of heart; for gladness of heart is especially expressed by a song, since in a song gladness breaks forth as it were of itself into sound: hence it is that Jehovah, that is, the Lord, in songs is called Hero, a Man of War, the God of Armies, the Conqueror, Strength, a Defence, a Shield, Salvation; and the diabolical crew which was destroyed, is called the enemy which was 3 smitten, swallowed up, overwhelmed, cast into Hell. Those who knew nothing of the internal sense, also formerly believed that such worldly things were meant, as the enemies here, the combats, victories, overthrows, and overwhelmings, of which the songs treated in the external sense; but those who knew that all prophetical utterances involved heavenly and Divine

things, and that the latter were represented in the former, knew that those prophetic expressions treated of the condemnation of the unbelieving, and the salvation of the believing by the Lord when He should come into the world; and those who knew this to be the case, and reflected on it, and were influenced thereby, experienced internal gladness, but the former only external. The angels also that were attendant on men, were at the same time on such occasions in the glorification of the Lord; hence those who sang, and those who heard the songs, experienced heavenly gladness from the holiness and blessedness which flowed in from heaven, in which gladness they seemed to themselves to be as it were taken up into heaven. Such an effect had the songs of the Church among the ancients: such an effect also they might have at this day; for the spiritual angels are especially affected by songs which relate to the Lord, His kingdom, and the Church. That the songs of the Church had such an effect, was not only in consequence of their giving activity to the gladness of heart, and its breaking forth from the interior even to the extreme fibres of the body, and exciting them with a glad and at the same time a holy tremor, but also because the glorification of the Lord in the heavens is effected by numerous choirs singing in concert; hence also angelic speech is harmonious, falling into numbers (concerning choirs, see nos. 2595, 2596, 3350, 5182, 8115); concerning angelic speech, that it falls into numbers, see nos. 1648, 1649, 7191; hence the glorifications of the Lord among the ancients, who were of the Church, were performed by songs, and psalms, and musical instruments of various kinds; for the ancients who were of the Church, derived a joy which surpassed all others from the recollection of the Lord's Coming, and of the salvation of the human race by Him. That the prophetic songs in the internal sense contained the glorification of the Lord, is manifest from the songs in the Word; as in Isaiah: "*I Jehovah have called thee in justice, and will take hold of thy hand: I will guard thee, and will give thee for a covenant to the people, for a light of the Gentiles; to open the blind eyes, to bring forth from the prison him that is bound, and him that sitteth in darkness out of the house of inclosure. Sing ye to Jehovah a new song, His praise to the end of the earth; let the wilderness and the cities thereof lift up their voice, let the inhabitants of the rock sing, let them give glory to Jehovah. Jehovah shall go forth as a hero, as a man of wars; He shall stir up zeal, He shall prevail over His enemies*" (xlii. 6-9, and following verses). It is evident that the subject here treated of is that the Lord was about to come to deliver those who were in spiritual captivity; therefore it is said, *Sing ye to Jehovah a new song; and let the inhabitants of the rock sing.* Again, in the same prophet: "*I have given thee for a covenant of the people,*"

to restore the earth, to divide the wasted inheritances; to say to the bound, Go ye forth, to those who are in darkness, Be ye revealed. They shall feed on the ways, and in all high places shall be their pasture. Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for Jehovah hath comforted His people, and will have mercy on His afflicted" (xlix. 8-10, 13, and following verses); this passage also treats of the Lord's Coming, and the deliverance of the bound. In David: "*Sing unto Jehovah a new song; bless His name; declare His glory among the nations. All the gods of the people are vanities; but Jehovah made the heavens. Glory and honour are before Him; strength and beauty are in His sanctuary. Give unto Jehovah glory and strength: give unto Jehovah the glory of His name. Say among the nations, Jehovah reigneth; the world also is established, and it shall not be moved. Jehovah cometh; He cometh to judge the earth*" (Psalm xevi. 1, to the end). Again: "*Jehovah brought me up out of the pit of vastation, out of the mire of clay, and set my feet upon a rock, and put into my mouth a new song, even praise to our God: many shall see, and shall have confidence*" (Psalm xl. 2, 3). From these words it is also manifest, that a song denotes the glorification of the Lord for deliverance; for songs implied gladness of heart, and the exaltation of the Lord; gladness of heart for the Lord's Coming, and salvation at that time, and exaltation for victory over spiritual enemies: gladness of heart attended with exaltation of the Lord is what is meant by glorification. That gladness of heart was signified by songs, is evident from David: "*Confess ye to Jehovah on the harp, on a psaltery of ten strings; play to Him; sing to Him a new song; play excellently with a loud voice; for He hath gathered as a heap the waters of the sea; He giveth the abysses in treasures*" (Psalm xxxiii. 1-7). In Isaiah: "*The joy of timbrels shall cease; the tumult of the cheerful shall cease; the joy of the harp shall cease; they shall not drink wine with a song*" (xxiv. 8, 9). And in Amos: "*I will turn your feasts into mourning, and all your songs into lamentation*" (viii. 10). That the exaltation of Jehovah, that is, of the Lord, was expressed by songs, is plain from David: "*David, the servant of Jehovah, who spake to Jehovah the words of this song: Jehovah is my strength; Jehovah is my rock, and my fortress, and my deliverer; my God; my rock in which I trust; my shield, and the horn of my salvation; my refuge; I will call upon Jehovah, the praised: then shall I be preserved from mine enemies*" (Psalm xviii. 1-4, and following verses). Again: "*Jehovah is my strength, and my shield; therefore with a song will I confess Him. Jehovah is their strength, and the strength of the salvations of His Anointed*" (Psalm xxviii. 7. 8). Again: "*Thy salvation, O God, shall lead me on high. I will praise the name of God with a song, and will magnify Him with confession*"

(Psalm lxi. 29, 30). That songs treated of the Lord is also manifest in John: "*The twenty-four elders sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood*" (Apoc. v. 9, 10). And again: "*I saw seven angels, who sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful are Thy works, O Lord God Almighty; just and true are Thy ways, O King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name?*" (Apoc. xv. 2, 3). The song of Moses and the Lamb is the song which is contained in this chapter; it is called *the song of the Lamb*, because the glorification of the Lord is treated of therein.

8262. *And they said, saying.* That this signifies thus from influx, appears from the signification of *saying*, when treating of the glorification of the Lord by a song, as denoting influx; that *to say* denotes influx, see nos. 5743, 6152, 6291, 7291, 7381, 8221.

8263. That, *I will sing unto Jehovah*, signifies that glory belongs to the Lord alone, appears from the signification of *to sing unto Jehovah*, as denoting to glorify the Lord (see just above, no. 8261); thus that glory belongs to Him; the reason why it belongs to Him alone is, because the Lord, in the Word, is Jehovah (no. 8261), thus the only God. It is said in the Word throughout, that to God alone shall be glory and honour: he that is not acquainted with the interiors of the Word, may believe that the Lord desires and loves glory as a man in the world, for the reason also that He holds nothing in the universe in competition with it; but the Lord does not desire glory for the sake of Himself, but for the sake of the man that glorifies Him. When a man glorifies Him, he does so from a holy veneration for Him as the Supreme, and from humiliation of himself as being respectively nothing; and as in such glorification of the Lord there is holy veneration and humiliation, the man in this case is in a state of receiving the influx of good from the Lord, thus also of receiving love to Him; and hence it is that the Lord desires that we should glorify Him (see nos. 4347, 4593, 5957); that the influx of good from the Lord is into a lowly heart, may be seen at nos. 3994, 7478.

8264. *Because exalting He hath exalted.* That this signifies that He manifested His Divine in the Human, appears from the signification of *to exalt* Himself, when said of the Lord, as denoting to manifest the Divine in the Human: this is signified by *exalting He hath exalted Himself*, because the Divine is the Highest or the Supreme; and the Lord, when He was in the world, made the Human in Himself Divine, and thus exalting He exalted; that by *high* in the Word is signified the Divine, see no. 8153. It is here said *exalting He exalted*, which signifies the manifestation of the Divine in the

Human, because this song treats of the Lord, that, after He made His Human Divine, He cast the wicked into the hells, and raised the good into heaven (no. 8258), and this simply by His presence (no. 7989); for to cast the wicked into the hells, and to raise the good into heaven, simply by His presence, is Divine.

8265. *The horse and his rider He hath cast into the sea.* This signifies that simply from His presence, falsities from evil were condemned and cast into hell, as appears from the signification of *a horse*, as denoting falsities from the intellectual part perverted; that *a horse* denotes the intellectual part, see nos. 2761, 2762, 3217, 5321, and in the opposite sense a perverted intellectual part; and as this is not an intellectual part, in this sense *a horse* signifies the falsity, and *the horse of Pharaoh* a false scientific (nos. 6125, 8146, 8148); from the signification of *a rider*, as denoting reasonings thence (see nos. 8146, 8148); and from the signification of *to cast into the sea*, as denoting to condemn and cast into hell; that *the sea*, here the Red sea, denotes Hell, where are the falsities from evil of those of the Church who have been in faith separate [from charity], and in a life of evil, see nos. 8099, 8137, 8148; hence it is that they are called falsities from evil: that those falsities are condemned and cast into Hell by the mere presence of the Lord, was shewn in the foregoing chapter; for the wicked cannot at all bear and endure the Divine presence, since they are thereby tortured, tormented, and as it were deprived of life, and behave like those who are in the agony of death; the reason is, because in the Divine there is omnipotence, which destroys and extinguishes what is opposite, thus falsity and evil; hence the life of those who are in falsity and evil, is distressed by the Divine presence, and in such a case feels a hell in itself according to the degree of the presence; but lest those who are in falsities and evils should be wholly destroyed and tormented, they are veiled by their own falsities and evils, as by mists, which are of such a nature as to break the influx of the Divine, or to repel or suffocate it, as earthly mists or clouds do the rays of the sun. These things are meant by the words in John: "*They shall say to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb; for the great day of His anger is come: who then shall be able to stand?*" (vi. 16, 17): here *mountains and rocks*, to which they shall say, *Fall upon us and hide us*, signify evils and falsities; *the anger of the Lamb* signifies torment: for it appears as if the Divine tormented them from anger, when yet it is the falsities and evils themselves which are the cause. In like manner in Isaiah (ii. 10); in Hosea (x. 8); and Luke (xxiii. 30). That condemnation results from the mere presence of the Lord, is also signified by what follows in this song: "*Thou*

sendest forth Thy wrath, it devoureth them as stubble ; and by the wind of Thy nostrils the waters were heaped together,* the streams stood as a heap. Thou didst blow with Thy wind ; the sea covered them, they sought the deep. Thou stretchedst out Thy right hand ; the earth swallowed them up" (vers. 7, 8, 10, 12) ; in like manner in several other passages in the Word.

8266. Verse 2. *My valour*. This signifies that all power is from Him, as appears from the signification of *valour*, as denoting strength and power ; and because it is said *my valour*, and is said of Jehovah or the Lord, it denotes that all power is from Him.

8267. *And song is Jah*. This signifies that everything of faith and consequently of glory is from the Divine Truth which is from Him, as appears from the signification of *a song*, when said of Jehovah, as denoting the glorification of the Lord (see above, no. 8261) ; but when said of man, as in the present case, as denoting the glory which is from faith, thus faith from which is glory, for everything of glory which a man has, is from faith in the Lord ; because faith, which is truly such, is from the Lord, and thus the Lord and consequently glory itself is in faith. The reason why the glory of man is derived from faith is also, because the Divine Truth, from and by which faith exists, appears, before the eyes of the angels as light, also as brightness and a beam of light : this beam of light, together with the magnificent things of heaven which are from light, is called glory, which thus is nothing else but Divine Truth, thus faith. The reason² why *Jah* denotes the Divine Truth proceeding from the Lord's Divine Human, is, because *Jah* is from Jehovah, and is called *Jah*, because it is not the *esse*, but the *existere* from the *esse* ; for Divine Truth is the *existere*, but the Divine Good is the *esse* (see no. 6880) : hence also it is said, *my song is Jah*, because *a song* signifies faith which is of Divine Truth. *Jah* also signifies the Divine Truth, in David : "*Sing unto God ; praise His name ; extol Him that rideth upon the clouds, by His name Jah, and rejoice before Him*" (Psalm lxxviii. 4) ; where to praise and extol God by His name *Jah*, denotes by Divine Truth. Again : "*In distress I called upon Jah ; Jah answered me in the breadth. Jehovah helped me. Jah is my strength and song. I shall not die but live, and declare the works of Jah. I will enter through the gates of justice, and I will confess Jah*" (Psalm cxviii. 5, 13, 14, 17, 20) ; in this Psalm *Jah* denotes the Lord as to Divine Truth ; in the same manner *Jah* in Hallelu-Jah (Psalm cv. 45 ; cvi. 1, 48 ; cxi. 1 ; cxii. 1 ; cxiii. 1, 9 ; cxv. 17, 18 ; cxvi. 19).

8268. *And He was my salvation*, signifies that hence is salvation, as appears without explanation.

8269. *And I will prepare Him a habitation*. That this signifies that in the good which is from Him, He will be as in His

own Heaven, appears from the signification of a *habitation*, when it is said of Jehovah or the Lord, as denoting good. The reason why the habitation of the Lord denotes good is, because all good is from the Lord, thus good is the Lord's, so that it may be said that the Lord is Good; in which when the Lord dwells, He dwells in His own Divine, nor can He dwell elsewhere, according to His words in John: "*Jesus said, If a man love Me he will keep My word, and My Father will love him; and we will come to him, and will make our abode with him*" (xiv. 23). Good from the Divine is here described by loving the Lord and keeping His Word, for good is of the love: with such a one it is said they would make their abode, that is, in the good with him. It is said, *as in His own Heaven*, because Heaven is called the habitation of God from the circumstance that good, which is from the Lord, is there, and constitutes Heaven. The Lord also is in every man as in His own Heaven, when He is in the good there; for good is the Heaven of man, and a man by good is associated with angels in Heaven. Hence it is now evident, that *I will prepare Him a habitation*, signifies that in the good which is from Him, He will be as in His own Heaven.

8270. *The God of my father*, signifies that there was no other Divine in the Ancient Churches, as appears from the signification of a *father*, as denoting the Ancient Church (see nos. 6050, 6075, 7649, 8055), hence *the God of a father* denotes the Divine in the Ancient Churches. The Divine in those Churches was the Lord (see nos. 6846, 6876, 6884); and by Jehovah they understood none but the Lord (see nos. 1343, 5663).

8271. *And I will exalt Him*. This signifies that now also Divine worship belongs to Him, as appears from the signification of *exalting*, when it is said that man will exalt Jehovah, as denoting worship; for Divine worship consists in the exaltation of the Lord in respect to man's self, which takes place according to the degree of his humiliation before the Lord. Humiliation is an essential of Divine worship; when a man is in this essential, he is in a state of receiving from the Lord the truth which is of faith and the good which is of charity, consequently he is in a state of worshipping Him: but if a man exalts himself before the Lord, he closes the interiors of his mind to the reception of good and truth from the Lord. What is meant by exalting himself, when it is said that the Lord exalts Himself, may be seen above (no. 8264).

8272. Verses 3-5. *Jehovah is a man of war; Jehovah is His name. The chariots of Pharaoh and his army He hath cast into the sea; and the choice of the tertian leaders were overwhelmed in the Red sea. The abysses covered them; they went down into the depths like a stone.*

Jehovah is a man of war, signifies that the Lord protects from all the evils and falsities, which are from the hells. *Jehovah*

is *His name*, signifies that it is from Him alone that all things are. *The chariots of Pharaoh and his army He hath cast into the sea*, signifies that, at His presence, the falsities from evil, specifically and generally, of those who were of the Church, and in a life of evil there, cast themselves into the hells. *And the choice of the tertian leaders*, signifies all things together with their particulars. *Were overwhelmed in the Red sea*, signifies that they enclosed themselves with falsities from evil. *The abysses covered them*, signifies that falsities from lusts hid them. *They went down into the depths like a stone*, signifies that they fell to lower things as from gravity.

8273. Verse 3. *Jehovah is a man of war*. That this signifies that the Lord protects from all the evils and falsities, which are from the hells, appears from the signification of *a man of war*, as denoting one who fights against falsities and evils, that is, against the hells, and conquers them; here, one who protects man against them; for, as we have before shewn, the Lord alone fights for man, and protects him, when he is assaulted by the hells, and this continually, especially in temptations, which are spiritual combats. The Lord is called *a man of war*, especially from the circumstance that, when He was in the world, He alone, that is, of Himself, fought against the hells, which were then for the most part open, and attacked and endeavoured to subdue all that came into the other life. The reason why the diabolical crew, that is, the hells, at that time so raged was, because the Divine which before the Lord's Coming was the Divine Human, in passing through heaven, had not strength to prevail against the evils and falsities which had immensely increased; therefore it pleased the Divine Himself to assume the Human and make it Divine, and at the same time, by permitting combats against Himself, to cast that diabolical crew into the hells, and shut them in there, and also subject them to the heavens: and at the same time also to reduce the heavens themselves into order. From these combats the Lord is first called *a man of war*; and afterwards, because, when He had thus conquered the hells, and was made justice, from Divine power He continually protects men, and especially in the combats of temptations. That the Lord alone² and from Himself fought against the hells, and overcame them, is thus taught in Isaiah: "*Judgment was turned away backwards, and justice stood afar off; for truth hath stumbled in the street, and rectitude cannot approach; whilst truth was taken away, and he that departed from evil was insane. Jehovah saw, and it was evil in His eyes, that there was no judgment. And He saw that there was no man, and He was amazed that there was no intercessor; therefore His own arm brought salvation to Him; and His justice stirred Him up; whence He put on justice as a coat of mail, and a helmet of salvation upon His*

head" (lix. 14-17). In this passage the state of both worlds at that time is described, and that the Lord of Himself alone restored what was decayed. In like manner in another passage of the same prophet: "*Who is this that cometh from Edom, with sprinkled garments from Bozrah? This that is honourable in His raiment, walking in the multitude of His strength? I that speak in justice, great for salvation; I have trodden the wine-press alone, and of the people there was no man with Me; therefore their victory was sprinkled upon My garments; for the day of vengeance was in My heart, and the year of My redeemed was come. I looked around, but there was none to help; and I was amazed, but there was none to support: therefore Mine own arm brought salvation to Me*" (lxiii. 1-5). From these words it may appear, that the Lord in the world fought alone against the 3 hells, and overcame them. With respect to combats and victories over the hells the case is this: Whoever once overcomes them, does so continually; for by conquering he acquires power over them, since he so far confirms in himself and appropriates to himself the good which is of love and the truth which is of faith, against which the hells afterwards dare not attempt anything. When the Lord was in the world, He admitted into Himself the combats of temptations from all the hells, and by means of those combats made the Human in Himself Divine, and at the same time reduced the hells to obedience for ever (see nos. 1663, 1668, 1690, 1692, 1737, 1813, 1820, 2776, 2786, 2795, 2813-2816, 4287); hence it is that the Lord alone has power over the hells to eternity, and from Divine power fights for man. Hence the Lord is called *a Man of war*, and also *a Hero*; as likewise in Isaiah: "*Jehovah shall go forth as a hero; as a man of wars, He shall stir up zeal; He shall prevail over His enemies*" (xlii. 13). And in David: "*Who is this king of glory? Jehovah the mighty and the hero; Jehovah the hero of war. Who is this king of glory? 4 Jehovah Zebaoth (of armies)*" (Psalm xxiv. 8, 10). In the Word, where mention is made of war, in the internal sense there is meant spiritual war, which is that against falsities and evils, or what is the same, against the Devil, that is the hells (nos. 1664, 2686). The Lord's wars or combats against the hells, are treated of in the internal sense both in the historical and in the prophetical parts of the Word, and so are the Lord's wars and combats for man. Among the ancients, with whom the Lord's Church was, there was also a Word both historical and prophetical, which is no longer extant: the historical Word was called *the Book of the Wars of Jehovah*, and the prophetical Word *the Enunciations*. This Word is mentioned in Moses (Num. xxi. 14 and 27; the expression at verse 27 signifies propheticals, as is evident from its signification in Num. xxiii. 7, 18; xxiv. 3, 15). The *wars of Jehovah* there

mean the Lord's combats and victories over the hells, when He was in the world; and also His continual combats and victories afterwards for man, for the Church, and for His kingdom: for the hells continually desire to lift themselves up, since they aim at nothing less than sovereignty, but they are kept under by the Lord alone; their attempts to force their way upwards appear like bubblings up, and like upheavings of a man's back; but as often as they attempt this, some of them are cast down deeper there.

8274. *Jehovah is His name*, signifies that it is from Him alone that all things are, as appears from the signification of *the name of Jehovah*, as denoting all things of faith and love, or of truth and good in the complex, by which the Lord is worshipped (see nos. 2724, 3006, 6674); and as denoting in the supreme sense the Lord's Divine Human (nos. 2628, 6887), from whom are all those things; hence, and also from the consideration that *Jehovah is Esse* itself, thus the *esse* of all things, it is evident that *Jehovah is His name* signifies that it is from the Lord alone that all things are.

8275. Verse 4. *The chariots of Pharaoh and his army He hath cast into the sea*. This signifies that, at His presence, the falsities from evil, specifically and generally, of those who were of the Church and in a life of evil there, cast themselves into the hells, as appears from the signification of *chariots*, as denoting falsities (see nos. 8146, 8148, 8215), in the present case falsities specifically, because it is also said the *army*, which signifies falsities in general; that armies denote falsities, may be seen at nos. 3448, 8138, 8146, 8148; from the representation of *Pharaoh and the Egyptians*, as denoting those of the Church who are in faith separate [from charity] and in a life of evil, and hence are in mere falsities from evil (see nos. 7926, 8132, 8135, 8146, 8148); and from the signification of *the sea*, here the Red sea, as denoting the hell of those who are in those falsities (see nos. 8099, 8137, 8138); hence *He hath cast into the sea*, denotes that He hath cast into hell, in the internal sense that they cast themselves thither at the mere presence of the Lord (see no. 8265). Hence it is evident, that *the chariots of Pharaoh and his army He hath cast into the sea*, signifies that, at the presence of the Lord, the falsities from evil, specifically and generally, of those who were of the Church and in a life of evil there, cast themselves into the hells.

8276. *And the choice of the tertian leaders*. That this signifies all things together with their particulars, appears from the signification of *tertian leaders*, as denoting general things under which are particulars in a series (see no. 8150), thus each and everything; for when mention is made of general things, the particulars also are meant which are under them and in them, and likewise the singulars, which are under the

particulars and in them; for a general without particulars and singulars is not anything, since it is called a general from those particulars and singulars, because it is the complex of many; hence it is that *tertian leaders* signify all things together with their particulars. It is said *the choice*, and thereby are signified the principal falsities, under which the rest rank.

8277. *Were overwhelmed in the Red sea*, signifies that they enclosed themselves with falsities from evil, as appears from the signification of *to be overwhelmed*, here in the waters of the *Red sea*, as denoting to enclose themselves with falsities from evil; for the waters of that sea signify falsities (nos. 8137, 8138); and *to be overwhelmed* signifies to be enclosed; for those who are in the hells are enclosed and encompassed by falsities, as those who are overwhelmed by waters; that they overwhelm or enclose themselves in them, may be seen at nos. 7926, 8227, 8228.

8278. Verse 5. *The abysses covered them*. That this signifies that falsities from lusts hid them, appears from the signification of *abysses*, as denoting falsities which are from lusts. In the Word *abysses* mean waters, and stores of waters in the depths; and in a good sense waters signify truths, and in an opposite sense falsities (nos. 739, 790, 2702, 3058, 3424, 4976, 5668), and *the depths* signify the hells; hence abysses denote falsities from lusts; they also denote the hells. That, in the Word, *abysses* mean waters in *the depths*, and stores of waters appears in Ezekiel: "*The waters caused the cedar to grow, the abyss made it high, so that with its rivers it went about thy plantation, and sent forth watercourses to all the trees of the field*" (xxxi. 4). In David: "*He clave the rocks in the wilderness, and made them drink the great abysses. He brought forth streams from the rock, and made waters to run down like streams*" (Psalm lxxviii. 15, 16). In Moses: "*A good land, a land of rivers of waters, of fountains, and of abysses going forth from the valley and from the mountain*" (Deut. viii. 7). In these passages *abysses* denote waters in abundance; and waters in abundance or abysses denote the truths of faith in plenty. *He made them drink great abysses out of the rock*, denotes the truths of faith without deficiency; for *the rock* denotes faith from the Lord, thus the Lord as to faith: *the abysses going forth from the valley and from the mountain*, denote the truths of faith from love. Hence also among the blessings of Joseph were mentioned, "*The blessings of the abyss that lieth beneath*"² (Gen. xlix. 25; Deut. xxxiii. 13). That *abysses* denote falsities from lusts, consequently also the hells, appears in Isaiah: "*Awake according to the days of antiquity, the generations of eternity. Dost not Thou dry up the sea, the waters of the great abyss, and make the depths of the sea for a way that the redeemed may pass over?*" (li. 9, 10). Again: "*Jehovah, who cut asunder*

the waters before them, who led them through the abysses, as a horse in the wilderness; they did not stumble" (lxiii. 13, 14). In Ezekiel: "*Thus saith the Lord Jchovih; When I shall make thee a desolate city, like the cities which are not inhabited; when I shall cause the abyss to come up against thee, and many waters shall cover thee*" (xxvi. 19). In John: "*I saw a star fall from heaven unto the earth, to which was given the key of the pit of the abyss; and he opened the pit of the abyss*" (Apoc. ix. 1, 2, 11). Again: "*The beast which came up out of the abyss made war with them*" (Apoc. xi. 7). Again: "*The beast which thou sawest was, and is not, and shall ascend out of the abyss, and go away into perdition*" (Apoc. xvii. 8). In these passages *abysses* denote the hells, thus also falsities from lusts; for these are in the hells, and constitute them. As *abysses* have this signification, 3 they also signify temptations; for temptations are effected by falsities and evils injected from the hells. In this sense it is written in Jonah: "*The waters encompassed me even to the soul; the abyss enclosed me round about*" (ii. 5). In David: "*Abyss crying to abyss at the voice of Thy waterspouts; all Thy billows and Thy waves have passed over me*" (Psalm xlii. 7). Again: "*Who shewedst me many and evil troubles; return and vivify me, and cause me to return and ascend out of the abysses of the earth*" (Psalm lxxi. 20).

8279. *They went down into the depths like a stone.* That this signifies that they fell to lower things as from gravity, appears from the signification of *to go down*, when it is to lower things, as from gravity, as denoting to fall; from the signification of *the depths*, as denoting lower things where are the hells, of which we shall speak presently; and from the signification of *like a stone*, as denoting as from gravity: it is said *like a stone*, because in the genuine sense *a stone* signifies truth (see nos. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426), hence in the opposite sense it signifies falsity. The falsity from evil also is of such a nature, that it slides down towards lower things, like a heavy body in the world; but truth from good is of such a nature, that it rises to higher things, like a light body in the world: hence it is, that so long as the wicked are not yet devastated as to truths, they are in a region above the hells; but as soon as they are devastated, that is, deprived of truths, it is as if their wings were cut, upon which they sink down like weights, and so much the deeper, as the falsities from evil are worse: hence it is that *depths*, as well as *abysses*, signify the hells; but *depths* signify the hells in respect to evils, and *abysses* the hells in respect to the falsities from evils. As in Jeremiah: "*Fly ye: they have turned themselves away; they have let themselves down into the deep to dwell*" (xlix. 8, 30). In David: "*The waters came even to the soul. I am sunk in deep clay, where there is no standing: I am come into the depths of waters, and the wave over-*

whelmeth me. Snatch me out from the clay, lest I sink; let me be snatched from them that hate me, and from the depths of waters: let not the wave of waters overwhelm me, and let not the depth swallow me up, and let not the pit shut its mouth upon me" (Psalm lxi. 1, 2, 14, 15). In Micah: "*He will cast all my sins into the depths of the sea*" (vii. 19). *The deep* denotes hell in respect to heaven, because it is opposite to *high*, which signifies heaven and is predicated of good (no. 8153); evil also corresponds to what is heavy on the earth, which sinks by its own weight; thus also to the heaviness of a stone, when a *stone* signifies falsity.

8280. Verses 6–10. *Thy right hand, Jehovah, was magnified in strength; with Thy right hand, Jehovah, Thou breakest in pieces the enemy. And in the multitude of Thine excellence Thou destroyest them that rise up against Thee: Thou sendest forth Thy wrath, it devoureth them as stubble; and by the wind of Thy nostrils the waters were heaped together; the streams stood as a heap, the abysses were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be filled with them; I will draw out my sword; my hand shall drive them out. Thou didst blow with Thy wind; the sea covered them; they sought the deep like lead in vast waters.*

Thy right hand, Jehovah, was magnified in strength, signifies that the Lord's omnipotence was shewn. *With Thy right hand, Jehovah, Thou breakest in pieces the enemy*, signifies the effect of omnipotence upon evils and the falsities therefrom, whose power is annihilated. *And in the multitude of Thine excellence Thou destroyest them that rise up against Thee*, signifies that opposites are rejected by the Divine as of no account. *Thou sendest forth Thy wrath*, signifies the fury of lusts with the wicked, and their endeavour to offer violence. *It devoureth them as stubble*, signifies devastation and condemnation thence from themselves. *And by the wind of Thy nostrils the waters were heaped together*, signifies that falsities were gathered together into one by the presence of Heaven. *The streams stood as a heap*, signifies that those who continually attempted evil could not at all infest. *The abysses were congealed in the heart of the sea*, signifies that mere falsities from the evil of the lusts of self-love could not by any means emerge. *The enemy said*, signifies the thought of those who were in evils and the falsities therefrom before the Lord's Coming. *I will pursue*, signifies infestation. *I will overtake*, signifies subjugation. *I will divide the spoil*, signifies servitude. *My soul shall be filled*, signifies what is delightful. *I will draw out my sword*, signifies the continual combat of falsity from evil. *My hand shall drive them out*, signifies that by power heaven will be destroyed. *Thou didst blow with Thy wind*, signifies the Lord's presence with the

angels. *The sea covered them*, signifies that every falsity closed them up. *They sought the deep like lead*, signifies that evils drew them down to lower things, like weights in the world. *In vast waters*, signifies a surrounding by an abundance of falsities.

8281. Verse 6. *Thy right hand, Jehovah, was magnified in strength*. This signifies that the Lord's Omnipotence was shewn, as appears from the signification of *the right hand of Jehovah*, as denoting Omnipotence, of which we shall speak presently; and from the signification of *to be magnified in strength*, as denoting to be shewn; for Divine power is shewn by the strength by which it is magnified. *The right hand of Jehovah* denotes Omnipotence, because, in the Word, *a hand* signifies power, and thus *the right hand* eminent power; hence when the hand or the right hand is spoken of with respect to Jehovah, it denotes Divine power, or Omnipotence. That the hand and the right hand denote power, see nos. 878, 4931-4937, 6292, 6947, 7188, 7189, 7518; and that when it is said of Jehovah, it denotes Omnipotence, see nos. 3387, 7518, 7673, 8050, 8069, 8153. That *the right hand of Jehovah* denotes Divine power or ² Omnipotence, is also manifest from the following passages in the Word. In Matthew: "*Jesus said, Henceforth ye shall see the Son of Man sitting on the right hands of power, and coming upon the clouds of heaven*" (xxvi. 64; Mark xiv. 62). In Luke: "*From henceforth the Son of Man shall sit on the right hands of the strength of God*" (xxii. 69). Also in David: "*Jehovah said unto my Lord, Sit thou at My right hand, until I make thine enemies thy footstool. Thou art a priest for ever, after the manner of Melchizedek. The Lord at thy right hand hath smitten kings in the day of His anger*" (Psalm cx. 1, 4, 5; Matt. xxii. 43, 44). Those who do not know that *the right hand*, when it is said of Jehovah, signifies Omnipotence, cannot conceive any other idea from these words of the Lord, than that the Lord will sit at the right hand of His Father, and have dominion like one that sits at the right hand of an earthly king; but the internal sense instructs us that, in those passages, *to sit at the right hand* denotes the Divine Omnipotence; hence also it is said, to sit at *the right hands of power*, and at *the right hands of the strength of God*. That it is the Lord who hath ³ omnipotence, is evident, for it is said in reference to Him; and by *the Lord* in David is meant the Lord as to Divine Truth, and also by *the Son of Man* in the Evangelists; for it is Divine Truth which has omnipotence from Divine Good; that Divine Truth has omnipotence, see nos. 6948, 8200: in general, that power is of truth from good, nos. 3091, 3563, 4932, 6344, 6423; and that hence *the hand* is predicated of truth, nos. 3091, 4932, and that the Son of Man is the Divine Truth proceeding from the Lord, nos. 2159, 2803, 2813, 3704. Divine power, or ⁴

Omnipotence, is also signified by *the right hand* in the following passages in David: "*Now I know that Jehovah saveth His anointed; they answer Him in heaven, by the powers of the salvation of His right hand*" (Psalm xx. 6). Again: "*Jehovah, look down from the heavens, and behold, and visit this vine, and the twig which Thy right hand hath planted; [let Thy hand be] upon the Son Thou hadst strengthened for Thyself*" (Psalm lxxx. 14, 15, 17). Again: "*Thou hast a mighty arm; strong is Thy hand; Thy right hand shall be exalted*" (Psalm lxxxix. 13). Again: "*My strength and song is Jah; He is become my salvation; the voice of jubilee and salvation is in the tents of the just; the right hand of Jehovah hath done valiantly; the right hand of Jehovah is exalted; the right hand of Jehovah hath done*
5 *valiantly*" (Psalm cxviii. 14–16). In these passages *the right hand of Jehovah* denotes Omnipotence, and, in the highest sense, the Lord as to Divine Truth; this appears still more plainly from another passage in David: "*Let Thy hand, Jehovah, be for the man of Thy right hand; for the Son of man, Thou hadst strengthened for Thyself*" (Psalm lxxx. 17); where *the man of the right hand of Jehovah*, and *the Son of man* denote the Lord as to Divine Truth. Again: "*Thou with Thy hand hast driven out the nations; they possessed not the land by their own sword, and their arm did not preserve them; but Thy right hand, and Thine arm, and the light of Thy faces*" (Psalm xlv. 2, 3); where *the light of the faces of Jehovah* denotes Divine Truth from Divine Good, and so also *the right hand* and *the arm*. And in Isaiah: "*God hath sworn by His right hand, and by the arm of His strength*" (lxii. 8). Here also, *the right hand of God* and *the arm of His strength* denote the Lord as to Divine Truth; for Jehovah, or the Lord, does not swear by any other but Himself (no. 2842), thus by the Divine Truth, for this is Himself,
6 because from Himself. Hence it is that, throughout the Word, the Lord is not only called *the right hand* and *the arm of Jehovah*, but also *the strength*, by which He breaks in pieces the enemies, and likewise *the hammer* (as in Jeremiah li. 19–21 *et seq.*). The Lord also came into the world, and was there made the Divine Truth and afterwards the Divine Good from which is the Divine Truth, that He might confine all evils and falsities in the hells, and gather together goods and truths into the heavens, and there arrange them in Divine order. From these considerations it now appears, that in the Word, *the right hand of Jehovah* signifies Omnipotence, which the Divine possesses by means of Divine Truth. That *the right hand* denotes eminent power, originates in the circumstance, that those who, in the Greatest Man or Heaven, have reference to the shoulders, the arms, and the hands, are those who are powerful from the truth which is from good, that is, from the faith which is from love (nos. 4931–4937, 7518).

8282. *With Thy right hand, Jehovah, Thou breakest in pieces the enemy.* That this signifies the effect of omnipotence upon evils and the falsities therefrom, whose power is annihilated, appears from the signification of *the right hand of Jehovah*, as denoting the Lord's Omnipotence (see just above, no. 8281); from the signification of *to break in pieces*, as denoting to annihilate; and from the signification of *an enemy*, as denoting evils and falsities, for in the Word in the spiritual sense, nothing else is meant by enemies, foes, and haters; they are called enemies, foes, and haters, not that the Lord is an enemy to them, or hates them, but because they are haters and enemies of the Divine; but when they devastate themselves, and cast themselves into condemnation and hell, it appears as if it came about from the Divine. With respect to this appearance or fallacy, it is like that of one who sees the sun every day revolving around our earth, and thence believes that it is the motion of the sun, whereas it is the motion of the earth; and like that of one who offends against the laws, and on that account is sentenced by a king or judge, and is punished, and who believes the punishment to come from the king or judge, whereas it comes from himself who acts contrary to the laws; or like that of one who throws himself into the water or the fire, or runs against a sword pointed at him, or against a troop of enemies, and who believes that his destruction comes from those sources, whereas it comes from himself. Such is the case with those who are in evil, who exalt themselves against the Divine, and cast themselves into the midst of evil.

8283. Verse 7. *And in the multitude of Thine excellence Thou destroyest those that rise up against Thee.* That this signifies that opposites are rejected by the Divine as of no account, appears from the signification of *the multitude of excellence*, as denoting the Divine in reference to power over the things which oppose themselves to Him; from the signification of *to destroy*, as denoting to reject as of no account; and from the signification of *them that rise up against*, as denoting those who oppose, thus opposites.

8284. That, *Thou sendest forth Thy wrath*, signifies the fury of lusts with the wicked, and their endeavour to offer violence, appears from the signification of *wrath*, when it is attributed to Jehovah or the Lord, as denoting the destruction and punishment of the endeavours of those who oppose themselves to the Divine, and are desirous to offer violence to those whom the Divine protects. It appears as if anger and wrath were from the Divine, and yet that it is with those [who oppose themselves] (see nos. 5798, 6071, 6997); not only anger and wrath, but also all the evils which are committed, are attributed to the Divine, whereas they are from [the wicked] themselves (nos. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8223, 8227, 8228); there is a continual sphere of

endeavours to do evil from the hells, and a continual sphere of endeavours to do good from the heavens (no. 8209).

8285. *It devoured them as stubble*, signifies devastation and condemnation thence from themselves, as appears from the signification of *to devour*, as denoting to consume, and in the spiritual sense to devastate and condemn; for the consumption of those who are in evil is devastation and condemnation, for in such case they are not in any truth, but in mere falsities from evil, hence they no longer have any spiritual life. It is said *as stubble*, because an entire vastation, that is devastation, is signified.

8286. Verse 8. *And by the wind of Thy nostrils the waters were heaped together*. That this signifies that falsities were gathered together into one by the presence of heaven, appears from the signification of *the wind of the nostrils*, as denoting heaven, of which we shall speak presently; from the signification of *to be heaped together*, as denoting to be gathered together into one; and from the signification of *waters*, as denoting falsities (see nos. 7307, 8137, 8138): that condemnation and casting into hell is the gathering together of all the falsities from evil, and a closing up by them, see nos. 8146, 8210, 8232; and that this is effected by the mere presence of the Lord, no. 8265. The reason why *the wind of the nostrils* of Jehovah or the Lord denotes heaven is, because it means the breath of life, thus Divine life; and as this constitutes the life of heaven, *the wind of the nostrils of Jehovah* signifies heaven; hence also it is, that in the original tongue, the same expression signifies² both wind and breath. That *the wind of Jehovah*, or His breath, signifies the life of heaven, and of the man who is in heaven, that is, of the regenerate man, appears in David: "*By the Word of Jehovah were the heavens made, and by the breath (the wind) of His mouth all the host of them*" (Psalm xxxiii. 6). Again: "*Thou gatherest together their breath, they expire and return to their dust; Thou sendest forth Thy breath (wind), they are created*" (Psalm civ. 29, 30). In Ezekiel: "*Jehovah said to me, Shall these bones live? also He said, Prophecy upon the breath; prophecy, son of man, and say to the wind, Thus saith the Lord Jehovah; From the four winds, come thou breath, and breathe into these slain, that they may live; and the breath came into them, and they revived*" (xxxvii. 3, 9, 10). In John: "*I saw four angels, standing at the four corners of the earth, holding back the four winds of the earth, that the wind might not blow upon the earth, or upon the sea, or upon any tree*" (Apoc. vii. 1). In these passages *wind* denotes the life of heaven, that is, the Divine life. So also in Job: "*The spirit of God hath made me,*³ *and the breath of Schaddai hath given me life*" (xxxiii. 4). As *wind* signified life, therefore when the Lord teaches concerning man's regeneration, He also says: "*The breath (or wind) bloweth*

where it wills, and thou hearest the voice thereof; but thou dost not know whence it cometh, or whither it goeth; so is every one that is born of the breath" (John iii. 8). And because the wind of Jehovah, or His breath, signifies life from the Divine, therefore where the new life of Adam is treated of, it is said that Jehovah "breathed into his nostrils the breath of lives, and the man was made into a living soul" (Gen. ii. 7); it is said, *into the nostrils*, because by them respiration is effected, and by respiration life; as in Isaiah: "Cease ye from man, in whose nose is breath" (ii. 22). In Jeremiah: "The breath of our nostrils, the Anointed of Jehovah, was taken in their pits, of whom we had said, In his shade we shall live among the nations" (Lam. iv. 20): the Anointed of Jehovah denotes the Lord; the breath of our nostrils denotes life from Him. In Job: "As long as my soul is in me, and the wind of God in my nose" (xxvii. 3). Now, as the wind 4 of the nostrils of Jehovah signifies the life from the Lord, and thereby in the universal sense heaven, and as by the presence of the Lord, or of heaven where the Lord is, evils and falsities are cast into hell (no. 8265), therefore also that effect is signified by the wind of the nostrils of Jehovah, as in David: "The channels of the sea appeared, the foundations of the world were discovered at the rebuke of Jehovah, by the blast of the breath of His nose" (Psalm xviii. 15; 2 Sam. xxii. 16). In Isaiah: "The breath of Jehovah, like a stream of brimstone, kindles it" (xxx. 33). Again: "Yea, they are not planted; yea, they are not sown; yea, their trunk is not rooted in the earth; and also He breathes upon them, and they wither, so that the storm takes them away like stubble" (xl. 24). And in David: "He sendeth His word, and melteth them; He maketh His wind to breathe, and the waters flow" (Psalm cxlvii. 18). Hence also it is, that the nose, when it is predicated of Jehovah or the Lord, also signifies wrath, thus punishment, vastation, and the condemnation of those who are in evils and falsities (as in Num. xxv. 4; Deut. vii. 4; Judges ii. 14; Isa. ix. 21; Jer. iv. 8; Hos. xiv. 4; Psalm vi. 1; lxxxvi. 15; ciii. 8; cxlv. 8;¹ and in very many other passages): likewise to blow or to breathe with the nostrils signifies to be angry (Deut. iv. 21; Isa. xii. 1; Psalm ii. 12; vi. 1; lx. 3; lxxix. 5; lxxxv. 5).

8287. That, *the streams stood as a heap*, signifies that those who continually attempted evil could not at all infest, appears from the signification of *to stand as a heap*, when it is said of falsities from evil, as denoting continually to attempt evil; for when streams stand as a heap, they overhang and are in the endeavour to flow in, but are restrained by a stronger force: and from the signification of *streams*, as denoting falsities from evil, in like manner as waters (nos. 7307, 8137, 8138); but

¹ In all these passages in the original the expression is, *the heat of the nose*.—ED.

they are called streams on account of their endeavour to flow in, that is, to infest.

8288. *The abysses were congealed in the heart of the sea.* That this signifies that mere falsities from the evil of the lusts of self-love could not by any means emerge, appears from the signification of *to be congealed*, when it is said of those who are in the hells, as denoting not to be able to emerge; from the signification of *abysses*, as denoting falsities from lusts, and as denoting the hells (see above, nos. 8278, 8279); and from the signification of *the heart of the sea*, as denoting the evil of self-love and the falsities therefrom; for *the heart* in the genuine sense signifies celestial good, which is of love to the Lord (see nos. 3635, 3883-3896, 7542); hence, in the opposite sense, it signifies the evil of self-love; for this evil is opposite to the good of love to the Lord, and the evil of the love of the world is opposite to spiritual love, which is that of love towards the neighbour: hence it is evident that *the abysses were congealed in the heart of the sea*, signifies that mere falsities from the evil of the lusts of self-love could not by any means emerge. It is said that they could not emerge, because by abysses and the heart of the sea are signified the hells, where there are falsities from lusts, or falsities from evil; hence, as they are there surrounded by their own falsities from evil, they cannot any longer extricate themselves, because the Divine of the Lord opposes the falsities there.

8289. Verse 9. *The enemy said.* That this signifies the thought of those who were in evils and the falsities before the Lord's Coming, appears from the signification of *he said*, as denoting thought (as nos. 3395, 7244, 7937); and from the signification of *the enemy*, as denoting those who are in evils and falsities, for *an enemy* in the spiritual sense denotes no others (no. 8282). It signifies the thought of those who were in evils and falsities before the Lord's Coming, because the infernal crew at that time raged almost without control, and infested and attempted to subdue all. Their thought then is described in this verse by, *I will pursue, I will overtake, I will divide the spoil; my soul shall be filled, I will draw the sword; my hand shall drive them out.* But this glorying of theirs was changed into lamentation, when the Lord came into the world: this is described in the following verse by, *Thou didst blow with Thy wind; the sea covered them; they sought the deep like lead in vast waters* (concerning the change of state effected among them by the Lord's Coming, see nos. 6854, 6914, 7091, 7828, 7932, 8018, 8054).

8290. *I will pursue*, signifies infestation, as appears from the signification of *to pursue*, when it is said by those who are in evil concerning those who are in good, as denoting to infest and to attempt to subjugate.

8291. *I will overtake*, signifies subjugation, as appears from the signification of *to overtake*, when it is said by those who are in evil concerning those who are in good, as denoting to subjugate.

8292. *I will divide the spoil*, signifies servitude, as appears from the signification of *spoil*, as denoting those who are subdued; hence *to divide the spoil* denotes to distribute among themselves those who are reduced to the state of servants; thus it denotes servitude.

8293. That, *my soul shall be filled*, denotes what is delightful, appears without explanation. It is said, *my soul shall be filled*, because the very delight of those who are in hell is to inflict evil upon others, in some instances merely for the sake of delight; in others, that they may be reduced to servitude, in which they desire afterwards to treat them cruelly. That those who live wickedly, take such delight in the other life, scarce any can believe, and not even themselves; for so long as they are in the world they are restrained by fears in respect to legal penalties, also to the loss of honours, wealth, reputation, and likewise of life; which fears at the time cause them to abstain from evils in externals, and hence they suppose that they are not in evils; but when reflections upon the loss of life, wealth, honour, and reputation are taken away from them, as is the case in the other life, and they are left to their own evil, then the delight of doing evil, which lay concealed in the will, and put itself forth as often as they could remove those fears, makes itself manifest: this delight then constitutes their life, which is infernal life.

8294. *I will draw out my sword*, signifies the continual combat of the falsity from evil, as appears from the signification of *a sword*, as denoting truth combating against falsity and evil, and in the opposite sense, falsity combating against truth and good (see nos. 2799, 4499); and from the signification of *to draw out* or make bare, as denoting continual combat, until the enemy is overthrown. Continual combat is also signified by an unsheathed or drawn sword in Moses: "*I will scatter you among the nations, and will draw out the sword after you*" (Lev. xxvi. 33). In Ezekiel: "*I will scatter every troop of his to every wind, and I will unsheathe the sword after them*" (xii. 14). Again: "*Thus said Jehovah, Behold I am against thee; I will draw forth My sword out of its sheath, and I will cut off from thee the just one and the wicked. My sword shall go forth from its sheath against all flesh, from the south to the north; that all flesh may know that I, Jehovah, have drawn forth the sword out of its sheath; it shall not return any more*" (xxi. 3-5). Here to unsheathe or draw out the sword denotes not to cease from fighting until the enemies be overthrown; thus it denotes continual combat. Continual combat against evils and

falsities is also signified by *the unsheathed sword of the prince of the army of Jehovah*, who was seen of Joshua, when he came into the land of Canaan (Josh. v. 13), by which was signified that they should fight against the nations there and destroy them. The nations, which at that time possessed the land of Canaan, signified those who before the Lord's Coming occupied the region of heaven, which was afterwards given to those who were of the Lord's spiritual kingdom (nos. 6914, 8054).

8295. *My hand shall drive them out.* That this signifies that by power heaven will be destroyed, appears from the signification of *to drive out*, as denoting to throw down and thereby to destroy; and from the signification of *the hand*, as denoting power (see nos. 878, 4931-4937, 6292, 6947, 7188, 7189, 7518); the reason why heaven is signified is, because it is said that He will drive them out, thus from heaven; for the wicked, when they are unrestrained, proceed to such boldness and impudence as to suppose they are able to destroy heaven itself; for all who are in the hells are opposed to heaven, because to good and truth, and hence they are in the continual lust of destroying heaven, and so far as they are permitted they continually attempt it (no. 8273). The desire to destroy heaven, or to throw down those who are there, is not effected by hostile invasion as on earth, for there is no such invasion or combat in the other life; but it is effected by the destruction of the truth which is of faith and the good which is of love, for the truth of faith and the good of love constitute heaven: herein consist the combats and wars in the other life; and how direful and atrocious they are, will be shewn at the close of the chapters, when, by the Lord's Divine mercy, we come to treat of the hells. The war recorded in John is to be understood in no other sense: "*There was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, but prevailed not*" (Apoc. xii. 7, 8).

8296. Verse. 10. *Thou didst blow with Thy wind*, signifies the presence of the Lord with the angels (as appears from what was explained above, no. 8286).

8297. That, *the sea covered them*, signifies that every falsity closed them up, appears from the signification of *to cover*, as denoting to close up; and from the signification of *the sea*, here of the waters of the Red sea, as denoting falsities from evils; that the sea denotes hell, see nos. 8099, 8137, 8138, 8148; and that they who were there were closed up by falsities from evil, see nos. 8210, 8232.

8298. *They sought the deep like lead*, signifies that evils drew them down to lower things, like weights in the world, as appears from the signification of *the deep*, as denoting lower things and the hells as to evils (see no. 8279); hence *to seek the deep* denotes to be drawn down by evils to those things. That

the wicked by their evils sink down to the hells, like weights in the world, may be seen at no. 8279. It is said *like lead*, because *lead* signifies evil; but above (at verse 5) it was said, *they went down into the depths of the sea like a stone*, because a *stone* there signifies falsity: falsity and evil are both heavy, and hence both sink down; but still it is evil which constitutes weight in the spiritual sense, and thus which sinks down as from its weights; not so falsity by itself, but from the evil which is in it; for falsity of itself has no weight, but derives from evil its tendency to sink. It is to be observed that all ² the metals signify good or truth, and in the opposite sense evil or falsity; *lead*, as it is baser than the rest of the metals, signifies the lowest evil, such as that of the exterior natural; but in a good sense it signifies good of the same degree; as in Jeremiah: "*They are all grievously stubborn and slanderers; they are brass and iron; they are all destroyers. The bellows are heated, the lead is consumed by the fire; melting in vain he melteth, for the wicked are not plucked away; they shall call them reprobate silver, because Jehovah hath rejected them*" (vi. 28-30). And in Ezekiel: "*Son of man, the house of Israel are become to Me as dross; all they are brass, and tin, and iron, and lead, in the midst of a furnace; they are become the dross of silver*" (xxii. 18).

8299. That, *in vast waters*, signifies a surrounding by a great abundance of falsities, appears from the signification of *waters*, as denoting falsities from evil (see just above, no. 8297); hence vast waters denote falsities in great abundance; that they were surrounded or closed up by them may be seen at nos. 8210, 8232.

8300. Verses 11-13. *Who is like unto Thee among the gods, O Jehovah? who is like unto Thee, magnificent in holiness, to be venerated by praises, doing what is wonderful? Thou stretchedst out Thy right hand; the earth swallowed them up. In Thy mercy Thou hast led that people; Thou hast redeemed them; Thou hast conducted them in Thy strength to the habitation of Thy holiness.*

Who is like unto Thee among the gods, O Jehovah? signifies that every truth of good proceeds from the Divine Human. *Who is like unto Thee, magnificent in holiness?* signifies that from Him is all that is holy. *To be venerated by praises*, signifies that to Him alone belong glory and thanksgiving. *Doing what is wonderful*, signifies that from Him are all the means productive of power. *Thou stretchedst out Thy right hand*, signifies that the dominion of power over all things thence appeared. *The earth swallowed them up*, signifies that from mere presence they had condemnation and hell. *In Thy mercy Thou hast led that people*, signifies the Divine influx with those who had abstained from evils, and had so received good. *Thou hast redeemed them*, signifies, whom He delivered from

hell. *Thou hast conducted them in Thy strength to the habitation of Thy holiness*, signifies that the Lord's Divine power raised them to heaven into the Divine there.

8301. Verse 11. *Who is like unto Thee among the gods, O Jehovah?* This signifies that every truth of good proceeds from the Lord's Divine Human, as appears from the signification of *gods*, as denoting truths (see nos. 4402, 7268, 7873), here truths from good, because a comparison is made with Jehovah; for it is said, *Who is like unto Thee among the gods, O Jehovah?* that Jehovah in the Word is the Lord, see nos. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956. Jehovah here means the Divine Human, because the subject treated of in this song is the salvation of those who were of the spiritual Church, by the Lord's Coming into the world, and by His Divine Human then (see nos. 2661, 2716, 2833, 2834, 6373, 6854, 6914, 7035, 7091, 7828, 7932, 8018, 8054). Those words signify that every truth of good proceeds from the Lord's Divine Human, because truths may proceed from other sources, but the truths of good are only from the Lord, consequently from those who are in good from the Lord. Truths separate from good are also thought and spoken by those who are in a persuasive faith, and still in a life of evil, and likewise by several others within the Church; but those are not truths of good, thus they do not proceed from the Lord, but from those
² who think and speak them. That truths from good proceed from the Lord, may appear from the consideration, that the Lord is Good itself, because He is Love itself, from which proceeds truth, as light from the flame of the sun; and this truth is like the light in the time of spring and summer, which has heat in its bosom, and causes all things of the earth as it were to receive life; but the truth which is not from good is like the light in winter, when all things of the earth die. The reason why *gods* denote the truths of good is, because by *gods* in a good sense are meant the angels, who are called gods, because they are substances or forms recipient of
³ truth in which there is good from the Lord. The angels, consequently the truths of good which are from the Lord, are also meant by *gods* in the following passages; in David: "*God standeth in the assembly of God; He will judge in the midst of the gods. I have said, Ye are gods; and ye are all sons of the Most High*" (Psalm lxxxii. 1, 6): that the truths which proceed from the Lord are what are here meant by gods, appears from its being first said *the assembly of God*, in the singular, and afterwards *in the midst of the gods*; God is mentioned in the Word where truth is treated of (see nos. 2769, 2807, 2822, 3921, 4287, 4402, 7010); and God in the supreme sense is the Divine Truth proceeding from the Lord (no. 7268). Again: "*I will confess to Thee with my whole heart; before the gods I will sing*"

psalms unto Thee" (Psalm cxxxviii. 1). Again: "*There is none like unto Thee among the gods, O Lord*" (Psalm lxxxvi. 8). Again: "*Jehovah is the great God, and the great king over all gods*" (Psalm xc. 3). Again: "*Thou Jehovah [art high] over all the earth; Thou art far exalted over all the gods*" (Psalm xcvi. 9). Again: "*I know that Jehovah is great, and that our Lord is before all the gods*" (Psalm cxxxv. 5); hence also Jehovah is called *Lord of lords and God of gods* (Deut. x. 17; Josh. xxii. 22; Psalm cxxxvi. 2, 3). It is so often said that 4 Jehovah is above all gods, and that He is God of gods, because at that time several gods were worshipped, and the nations were distinguished by the gods whom they worshipped, and each nation believed that its own god was the highest of all; and because hence the idea of a plurality of gods was rooted in the minds of all, and it was a matter of dispute which of them was the greatest, as may sufficiently appear from many passages in the historical parts of the Word; this opinion was rooted also in the minds of the Jews more than of others, on which account it is so often said in the Word, that Jehovah is greater than all the gods, and that He was the King and God of gods. That this opinion concerning several gods was rooted in the minds of the Jews more than other nations, may be sufficiently manifest from their frequent apostasy to the worship of other gods, so often mentioned in the historical books of the Word (as Judg. ii. 10–13, 17, 19; iii. 5–7; viii. 27, 33; x. 6, 10, 13; xviii. 14, 17, 18, 20, 25, 31; 1 Sam. vii. 3, 4; viii. 8; 1 Kings xiv. 23, 24; xvi. 31–33; xviii. 20 *et seq.*; xxi. 26; xxii. 53; 2 Kings xvi. 1, 10 *et seq.*; xvii. 7, 15–17; xxi. 3–7, 21; xxiii. 4, 5, 7, 8, 10–13; and in other places). This nation was so un- 5 tameable, that they confessed Jehovah only with the mouth, but still in their heart they acknowledged other gods. This may appear from the circumstance that, after they had seen so many miracles in Egypt, and likewise afterwards,—the sea divided before them, and the army of Pharaoh overwhelmed, the pillar of the cloud and of fire continually appearing, the manna rained down daily from heaven, and the very presence of Jehovah with so great majesty and terror on mount Sinai,—and afterwards had uttered the confession that Jehovah alone was God, yet some weeks afterwards, merely because Moses delayed his return, they demanded for themselves molten gods to worship; and when these gods were made by Aaron, they paid them Divine worship, by a festival, by burnt-offerings and sacrifices, and by dances; hence it may appear, that the worship of several gods remained fixed in their hearts. That this nation was of such a character more than any other nation throughout the earth, also appears in Jeremiah: "*Hath a nation changed its gods? and hath My people changed their glory for that which doth not profit? Be astonished, ye heavens, at this,*

and be horribly afraid, tremble exceedingly. According to the number of thy cities were thy gods, O Judah" (ii. 11, 12, 28).
 6 The temper of that nation also is such, that above all other nations they adore externals, thus idols, and have no desire to know anything about internals; for they are the most avaricious of nations; and avarice, such as theirs, with whom gold and silver are loved for the sake of gold and silver, and not for the sake of any use, is a most earthly affection, which draws down the mind wholly into the body and immerses it therein, and closes the interiors to such a degree that it is impossible for anything of faith and love from heaven to enter. Hence it is evident how much those are mistaken, who believe that that nation will again be chosen, or that the Lord's Church will again pass to them, and all others be rejected; whereas you could sooner convert stones than them to faith in the Lord. It is believed by some that the Church will again pass to them, because in many passages of the prophetic parts of the Word it is said that they are to return: but such do not know that Judah, Jacob, and Israel, in those passages, do not mean that nation, but those in whom the Church is.

8302. *Who is like unto Thee, magnificent in holiness?* That this signifies that from Him is everything that is holy, appears from the signification of *who is like unto Thee, magnificent in holiness?* as denoting that no one is so holy; but in the internal sense, that from Him is all that is holy, because He is holiness itself. By *holy* is meant the Divine Truth proceeding from the Lord; this is called *holy*, and is meant also by *the Holy Spirit*, who is therefore called *the Spirit of Truth* (John xiv. 16, 17; xv. 26, 27; xvi. 13); and "*sent by the Lord*" (John xv. 26, 27); and that He shall receive from the Lord what He shall announce (John xvi. 15). As holiness is predicated of the Divine Truth which proceeds from the Lord, therefore the angels are called "*holy*" because they receive it (Matt. xxv. 31; Mark viii. 38; Luke ix. 26); and also the prophets, but especially the Word, which is the Divine Truth itself. The Lord also, from the Divine Truth, which is Himself because it is from Himself, is called *the Holy One of Israel, the Holy One of Jacob, and the Holy One of God*.

8303. *To be venerated by praises*, signifies that to Him alone belong glory and thanksgiving, as appears from the signification of *to be venerated by praises*, when said of Jehovah, as denoting that He is to be celebrated and worshipped, thus that to Him alone belong glory and thanksgiving.

8304. That, *doing what is wonderful*, signifies that from Him are all the means productive of power, appears from the signification of *wonderful* things and miracles, as denoting the means of Divine power (see no. 6910). Wonderful things denote the means of Divine power, because by their means men are led to

believe that Jehovah was the highest of the gods, yea, that there was no God besides Him, consequently that He alone was to be worshipped; and those who were in this truth were next introduced into the truths of the worship of Him, and these truths are the means of power; for all power in the spiritual sense resides in the truths which are from the Divine (see nos. 3091, 6344, 6423, 6948, 8200): power, in the spiritual sense, consists in shunning and driving away from oneself the infernal crew, which is effected solely by truths. Hence now it is, that *doing what is wonderful*, signifies that from the Lord are all the means productive of power. The means of Divine power are also signified by *wonderful things*, in David: "*Sing ye to Jehovah, sing psalms to Him; meditate on all His wonderful things; glory ye in the name of His holiness; seek ye Jehovah and His strength; seek His faces continually; make mention of His wonderful things, His prodigies and the judgments of His mouth*" (Psalm cv. 2-6). That all power belongs to the truths which are of faith from the Lord, is evident from the Lord's words to Peter: "*I say unto thee, Thou art Peter; and upon this rock will I build My Church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of the heavens*" (Matt. xvi. 18, 19); Peter here represents faith, and in the Word, *a rock* signifies faith, and *a key* means power (see the preface to Genesis xxii.; also nos. 4738 at the end, 6344 at the end).

8305. Verse 12. *Thou stretchedst out Thy right hand.* That this signifies that the dominion of power over all things thence appeared, is manifest from the signification of *to stretch out*, that it is predicated of the dominion of power, and when said respecting Jehovah, of omnipotence (see no. 7673); and from the signification of *the right hand*, as denoting Divine power (see above, no. 8281); that it denotes that the dominion of power over all things thence appeared, is manifest from what now follows, that "*the earth swallowed them up*," which signifies that from the Lord's presence alone they had condemnation or hell.

8306. *The earth swallowed them up.* This signifies that from the [Lord's] presence alone they had condemnation and hell, as appears from the signification of *to be swallowed up by the earth*, as denoting condemnation and hell; for that swallowing up signifies a sinking or casting down into hell. Hell also is at a depth below, because it is at the greatest distance from the Sun of heaven, which is the Lord; there is the highest; the distances from this are according to the nature and amount of the evils and the falsities therefrom: hence it is that heaven appears above and hell beneath. Where those are who are in falsities from evil, consequently in condemnation, there appears also as it were the desert land, which is called the

condemned land, beneath which those are cast down who are cast into hell (see no. 7418); this is effected from the mere presence of the Lord (see no. 8265): hence now it is, that by *the earth swallowed them up*, is signified condemnation and hell; as is evident from Moses: "*Moses said to the assembly concerning Korah, Dathan, and Abiram, If Jehovah shall create a creation, and the earth shall open her mouth and swallow them up, and all that pertaineth to them, so that they go down alive into hell, ye shall know that these men have provoked Jehovah. And the earth which was under them burst asunder; and the earth opened her mouth, and swallowed them up; and they, and all that belonged to them, went down alive into hell*" (Num. xvi. 30-33).

8307. Verse 13. *In Thy mercy Thou hast led Thy people.* That this signifies the Divine influx with those who had abstained from evils, and had so received good, appears from the signification of *to lead in mercy*, as denoting to receive the Divine; and because those who abstain from evils receive the Divine, it signifies the Divine influx with them. In regard to mercy from the Lord the case is this: The Lord's mercy is continually attendant on every man; for the Lord desires to save all men, however many they be: but this mercy cannot flow in until evils are removed; for evils and the falsities from them, oppose and hinder it; but as soon as evils are removed, mercy flows in, that is, good from mercy from the Lord, which is charity and faith: hence it may appear that the Lord's mercy is universal, that is, towards all, and also is special towards those who abstain from evils. A man of himself can abstain from evils; but he cannot of himself receive good: the reason why a man of himself can abstain from evils is, because the Lord continually flows into his will with that endeavour, and thereby enables him freely to desist from evils, also to apply himself to good: the Lord likewise gives him the power to understand truth; but he does not understand it, because he does not desire to understand it, and this on account of evil of life; for falsity defends evil, and truth condemns it; hence it is that a man cannot be gifted with spiritual good from the Lord, and therefore cannot be led of mercy, unless he desist from evils.

8308. *Thou hast redeemed*, signifies whom He delivered from hell, as appears from the signification of *to redeem*, as denoting to deliver from hell (see nos. 7205, 7445).

8309. *Thou hast conducted them in Thy strength to the habitation of Thy holiness.* That this signifies that the Lord's Divine power raised them to heaven into the Divine there, appears from the signification of *to conduct in strength*, when it is said of raising into heaven by the Lord, as denoting to raise by Divine power; that *strength* denotes power, is evident; and

from the signification of *the habitation of holiness*, as denoting heaven where the Divine is; for holiness is said of the Divine Truth which proceeds from the Lord (no. 8302), and this Divine Truth makes heaven. That the habitation of Jehovah² or the Lord is heaven, and also good, because in good there is heaven, is manifest from the following passages; in Moses: "*Look Thou from the habitation of Thy holiness out of heaven, and bless the people of Israel*" (Deut. xxvi. 15). In Isaiah: "*Behold from heaven, and see from the habitation of Thy holiness, and of Thy glory*" (lxiii. 15). In David: "*If I shall give sleep to mine eyes, until I have found a place for Jehovah, habitations for the mighty One of Jacob. Lo, we heard of Him in Ephratah, we found Him in the fields of the wood. We will enter into His habitations*" (Psalm cxxxii. 4-7). That the habitation of³ Jehovah, that is of the Lord, is in good, [is plain] from Zechariah: "*Rejoice and be glad, O daughter of Zion; behold I come that I may dwell in the midst of thee. Many nations shall cleave to Jehovah in that day, and they shall be My people; for I will dwell in thee*" (ii. 10, 11). And in Ezekiel: "*I will put My sanctuary in the midst of them to eternity; thus My habitation shall be with them*" (xxxvii. 26, 27); the sanctuary denotes where there is Divine Truth in which is Divine Good.

8310. Verses 14-16. *The people heard, they trembled; grief took hold upon the inhabitants of Philistia. Then the leaders of Edom were dismayed; the mighty ones of Moab, terror took hold of them; all the inhabitants of Canaan melted. Fear and dread fell upon them; in the greatness of Thine arm they shall be cut off like a stone; until Thy people pass over, O Jehovah, until this people pass over, which Thou hast possessed.*

The people heard, signifies all who are in falsity from evil everywhere. *They trembled*, signifies terror. *Grief took hold of the inhabitants of Philistia*, signifies despair of enlarging their dominion, of those who were in faith separate from good. *Then the leaders of Edom were dismayed*, signifies the like with those who were in a life of evil from self-love. *The mighty ones of Moab*, signify those who were in a life of falsity from that love. *Terror took hold of them*, signifies that they dared not attempt anything. *All the inhabitants of Canaan melted*, signifies the like with those of the Church who both adulterated goods and falsified truths. *Fear and dread fell upon them*, signifies that they were without any hope of obtaining dominion. *In the greatness of Thine arm*, signifies from omnipotence. *They shall be cut off like a stone*, signifies a sinking down like a weight. *Until Thy people pass over*, signifies that thus, without danger of infestation, all will be saved who have the power to receive the truth of good and the good of truth. *Until this people pass over*, signifies that thus those of the Church will be saved who are in truth and

good. *Thou hast possessed*, signifies that thus they became the Lord's.

8311. Verse 14. *The people heard*. This signifies all who are in falsity from evil everywhere, as appears from the signification of *people*, as denoting those who are in truths from good, and in the opposite sense those who are in falsities from evil (see nos. 1259, 1260, 3295, 3581, 4619); it is said *in falsities from evil*, to distinguish them from those who are in falsities and yet in good. Those within the Church are in falsities and at the same time in good, who are in heresies and in the life of good, and so are all outside the Church who are in good; with these, however, the falsities do not condemn, unless they be such falsities as are contrary to good, and destroy the very life of good; but the falsities which are not contrary to good, in themselves are indeed falsities, but in respect to the good of life, to which they are not opposed, they almost put off the quality of falsity, which is effected by their application to good; for such falsities can be applied either to good or to evil; if they are applied to good, they become mild, but if to evil, they become fixed; for falsities can as well be applied to good as truths to evil, for by applications to evil, truths of every kind are falsified. To illustrate this by an example: It is often said that faith alone saves, which in itself is false, especially with the wicked, who thereby exclude the good of charity, as if it contributed nothing at all to salvation; but this falsity becomes mild with those who are in the good of life; for they apply it to good, and say that faith alone saves; but that it is not faith unless it be together with its fruit, consequently except where
² there is good; and so in other cases. In what now follows, we shall treat of all those who were in falsities from evil, and in evil from falsities, and who were cast into hell when the Lord came into the world; for there are several kinds of evil, and hence also of falsity, every kind of evil having its own falsity adjoined to it; for falsity is produced from evil, and is evil in form, just as a man's intellect is the form of his will; for the will by the intellectual part puts itself forth in light, and portrays and forms itself, and presents itself by images, and these by ideas, and these again by words. These observations are made in order that it may be known that there are several kinds of evil and thence of falsity. They were first described by the Egyptians, now, or in these verses, they are described by the inhabitants of Philistia, the leaders of Edom, the mighty ones of Moab, and the inhabitants of Canaan; of these it is said, that dismay and terror seized them, because they heard that those were cast into hell who were in faith separate from charity and in a life of evil, who were signified by the Egyptians, and that they in like manner were to be cast down into hell, to the intent that those who were in truth and good

might pass through safely and unhurt, and be conducted to heaven. This last is signified by these words of the following verses (vers. 16, 17): "*Fear and dread fell upon them; in the greatness of Thine arm they shall be cut off like a stone; until Thy people shall pass over, O Jehovah, until this people pass over, which Thou hast possessed. Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place for Thee to dwell in.*"

8312. That, *they trembled*, signifies terror, appears without explanation.

8313. *Grief took hold upon the inhabitants of Philistia*. That this signifies despair of enlarging their dominion with those who were in faith separate from good, appears from the signification of *grief*, as denoting despair on account of their being no longer able to enlarge their dominion, of which we shall speak presently; and from the signification of *the inhabitants of Philistia*, as denoting those who are in faith alone separate from the good of charity (see nos. 1197, 1198, 3412, 3413, 8093, 8096, 8099). They are distinguished from the Egyptians in excluding the goods of charity, and in believing that a man is saved by faith without those goods: from this principle of their doctrine several errors arise, such as that salvation is of mere mercy without respect to a man's life; that all sins and evils are washed away by faith; and that thus a man appears justified; also that salvation may be effected in a moment, even in the last hour of death, by the confidence of faith, consequently that it is not the affection of heavenly love which constitutes heaven with man. These are the Philistines, and they were called *the uncircumcised*, from the evils of self-love and the love of the world in which their life consisted. The reason why grief, in this passage, denotes despair is, because it means the deepest grief, such as that of women in labour; the expression also in the original tongue signifies such grief. Despair, or the deepest state of grief, in the Word, is also described by the grief of a woman in labour; as in David: "*The kings gathered themselves together; terror seized upon them, the grief as of a woman in labour*" (Psalm xlviii. 4, 6). In Jeremiah: "*O inhabitant of Lebanon, having thy nest in cedars, how much grace wilt thou find when grief comes upon thee, the grief as of a woman in labour*" (xxii. 23). Again: "*The king of Babel heard their report; hence his hands became feeble, anguish took hold of him, the grief as of a woman in labour*" (l. 43). In Isaiah: "*The day of Jehovah is near, as devastation from Schaddai; therefore all hands are feeble, and every man's heart melteth; and they are affrighted: pangs and grief take hold of them; they are in pain like a woman in labour*" (xiii. 6-8). In Jeremiah: "*Behold, a people cometh from the land of the north, and a great nation shall be stirred up from the sides of the earth: they lay hold of the bow*"

and the spear; they are cruel and have no mercy; their voice roareth like the sea; and they ride upon horses, equipped as a man for war, against thee, O daughter of Zion. We have heard the fame thereof; our hands are feeble; anguish taketh hold of us, the grief as of a woman in labour" (vi. 22-24). This passage treats of the vastation of truth with those who are in evil; *a people from the land of the north*, denotes those who are in falsities from evil; *a great nation from the sides of the earth*, denotes those who are in evils altogether opposite to good; *they lay hold of the bow and the spear*, denotes that they fight from false doctrinals; *their voice roareth like the sea*, denotes reasoning from them; *they ride on horses*, denotes argumentation as from the intellectual part; *equipped as a man for war*, denotes the lust of assaulting truth; *the daughter of Zion*, denotes the Church where there is good; *anguish taketh hold*, denotes grief at truths being infested; *the grief as of a woman in labour*, denotes despair at good being hurt: hence it is evident that *grief* here signifies despair on account of the hurt done to good.

4 *Grief took hold of the inhabitants of Philistia* denotes despair, or no hope of enlarging their dominion, because the Philistines, that is, those who place salvation in faith alone without the goods of charity, in the other life continually aim at dominion, by combating against others, and this until they are devastated as to the knowledge of the cognitions of faith: for every one in the other life retains the principles of the faith which he had had in the life of the body, and none change them into truths, but those who have been in the good of life; for good desires truth, and receives it willingly, because it is of a similar nature; but those who have been in evil of life do not change, being as it were unbending; they also reject truths, and are in such obscurity that they cannot even see them; seeing only what is confirmatory of their own principles, and nothing whatever against them. Such persons also believe that they are far more intelligent than others, yet they know nothing but how to reason from an assumed principle; wherefore they are the chief assailants of charity, and consequently are most desirous to have dominion: for those who are in charity are humble, and as the lowest are willing to serve all; but those who are in faith without charity, are elated, and desire to be served by all others as if they were supreme; wherefore also they make heaven to consist in the glory of having dominion; and suppose, because they believe themselves to be more intelligent than all others, that they shall become archangels, and thus that many others will serve them; and this also in agreement with the words in Daniel: "*The intelligent shall shine as the brightness of the expanse, and those who make many just as the stars for an age and to eternity*" (xii. 3); but instead of brightness they have darkness.

8314. Verse 15. *Then the leaders of Edom were dismayed.* That this signifies the like with those who were in a life of evil from self-love, appears from the signification of *leaders*, as denoting the chiefs, thus all and singular, of which signification we shall speak presently; and from the representation of *Edom*, as denoting those who from the evil of self-love embrace falsities and reject truths, and in the sense abstracted from person, as denoting the evil of self-love to which falsity is adjoined and by which truth is rejected;—thus also those who are in a life of evil from that love, namely, from self-love. *Leaders* signify chiefs, and in the sense abstracted from person, the chief things, thus each and every thing; for when *leaders* are mentioned, general things are signified under which are the rest, or the chief things, as tertian leaders (nos. 8150, 8276), and they are said of good, and in the opposite sense of evil; but *princes* also signify general things under which are the rest, or primary things (nos. 1482, 2089, 5044), but they are predicated of truth. It is to be observed, that in the Word² there are expressions which belong to the class of spiritual things, and others which belong to the class of celestial things, that is, there are some which express the things of truth or faith, and others the things of good or love; there are also expressions which are predicated of both. Any one who is acquainted with these things may, from the first glance or reading of the Word, especially in its original tongue, know which parts in the internal sense have relation to truth, and which to good. This is the case with the signification of *princes* and *leaders*: *princes* signify things primary, and are predicated of the truths of faith, but *leaders* signify chief things, and are predicated of the good of love; in the opposite sense, *princes* are predicated of the falsities of faith, and *leaders* of the evils of love. Hence it is, that those who reigned in Edom³ were called *leaders* (as is evident from Gen. xxxvi. 15–19, 21, 29, 30, 40–43).¹ The reason of this is, because *Edom* signifies the good of celestial love, and, in the opposite sense, the evil of self-love; but with the sons of Ishmael, those who were set over the rest, were not called *leaders*, but *princes* (Gen. xxv. 16), because *Ishmael* signified those who were in truth (nos. 3263, 3268, 4747). From this ground also those who ruled in Israel were called *princes* (Num. vii. 2, 10, 18, 24, 30, 36, 42, 48, 54), for *Israel* represented those who were in the truth and good of faith, but those who ruled over Judah were called *leaders*, because *Judah* represented those who were in the good of love; as in Zechariah: “*Let him be as a leader in Judah*” (ix. 7). And again: *The leaders of Judah will say in their heart, I will*

¹ In the authorised version of those passages, the term here rendered *leaders* is rendered *dukes*; but both terms signify the same thing, being derived from the Latin *duco*, signifying to *lead* or *guide*.—ED.

confirm to myself the inhabitants of Jerusalem in Jehovah Zebaoth their God; in that day I will set the leaders of Judah like a furnace of fire among the wood" (xii. 5, 6).

8315. That, *the mighty ones of Moab*, signify those who were in a life of falsity from that love, appears from the signification of *the mighty ones*, as denoting things reigning and prevailing; and from the representation of *Moab*, as denoting those who are in natural good, and suffer themselves to be easily led away (see no. 2468), thus who are in the life of falsity from it; for those who are in natural good, and not in good from the truth of faith, thus not in spiritual good, suffer themselves to be led away to believe falsities of every kind, thus to live according to them: they are led away from truths to falsities principally by those things which favour their loves; it is such as these who are meant by *Moab*. That those who are in natural good, and not in spiritual good, cannot at all be led by any influx from heaven, may be seen at nos. 3470, 3471, 3518, 4988, 4992, 5032, 6208, 7197, 8002. The word, by which *the mighty ones* are expressed in the original, is used of those who are in truth from good, and, in the opposite sense, of those who are in falsity from evil; in the latter sense the word is used in Ezekiel xxxi. 11; 2 Kings xxiv. 15.

8316. That, *terror took hold of them*, signifies that they dared not attempt anything, appears from the signification of *to be seized by terror*, as denoting not to dare anything; for with those who are in terror, the blood grows cold and rushes into the veins, and the circulation ceases; hence the nerves grow weak, and the strength fails, so that they dare not attempt anything.

8317. *All the inhabitants of Canaan melted*. That this signifies the like with those of the Church who both adulterated goods and falsified truths, appears from the signification of *the inhabitants of Canaan*, as denoting those who were of the Church, and as denoting those among them who adulterated goods and falsified truths. The reason why *the inhabitants of Canaan* signify those who were of the Church, is because the Lord's Church had been in the land of Canaan from the most ancient times (see nos. 3686, 4447, 4454, 4516, 4517, 5136, 6516); that they also signify those who adulterated goods and falsified truths, is because the nations there, which the sons of Israel were to expel, represented the evils and likewise the falsities of faith (see no. 8054); they represented the latter because they had previously been of the Church.

8318. Verse 16. *Fear and dread fell upon them*. That this signifies that they were without any hope of obtaining dominion, appears from the signification of *fear and dread*, when it is said of those who are in self-love and in the falsities and evils therefrom, who are signified by *the leaders of Edom*

and the mighty ones of Moab, as denoting that they are without any hope of obtaining dominion ; for those who are in the evil of self-love, are continually desirous to have dominion ; but when they are seized with terror on account of a victorious enemy, they lose all hope of obtaining dominion. It is to be ² noted that evils are from a double origin, either from self-love or from the love of the world : those who are in evils from self-love, love themselves alone, and despise all others, except those who make one with themselves ; in loving whom they do not love them but themselves, because they see themselves in them : the evils from this origin are the worst of all ; for those who are under their influence not only despise all others in comparison with themselves, but also blame them and hate them on every trifling occasion, and at such times desire their destruction ; thus revenge and cruelty become the delight of their lives : those who are in the evil of that love, are at a depth in hell according to the kind and amount thereof. But ³ those who are in evil from the love of the world, hold their neighbour also in disdain, and esteem him merely from his wealth, thus his riches and not himself : they desire to possess all their neighbour's property ; and when they are in this desire, they are without all charity and mercy : for to deprive their neighbour of his goods is the delight of their lives, especially of those who are meanly avaricious, that is, who love gold and silver merely as such, and not for the sake of any use from them. Those with whom the evil of this love predominates, are also in the hells, but not in such deep ones as those who are in the evil of self-love. Besides these two origins of evil, there is also a third, which is to do evil from the principles of a false religion ; but this evil listens to evil with those who are in the love of self and the world, but not with those who are in love towards their neighbour and to their God ; for the end being good, qualifies the other circumstances (see no. 8311).

8319. *In the greatness of Thine arm*, signifies from omnipotence, as appears from the signification of *the arm*, as denoting power (see nos. 878, 4931-4937) ; and when it is said of the Divine, as denoting omnipotence.

8320. That, *they shall be cut off like a stone*, signifies a sinking down like a weight, appears from what was explained above (nos. 8279, 8298).

8321. *Until Thy people pass over*. This signifies that thus without danger of infestation all will be saved who have the power to receive the truth of good and the good of truth, as appears from the signification of *to pass over*, as denoting to be saved without danger of infestation ; for when they are cast into hell, and those who are in falsities from evil, and who infested them, are removed, then there are none to oppose by injecting falsities and evils, and thus to hinder their reception

of good and truth from the Lord. These are the things which are here signified by *passing over*; for so long as the wicked were not cast into hell, scarcely any could pass over, that is, be saved; the wicked in this case continually exciting evils and falsities with those who came into the other life, and thereby withholding them from good and truth. That therefore those who were in good and truth might be delivered from such [infestors], the Lord came into the world, and when He was in the world, by continual temptations then admitted into Himself, and by continual victories therein, He subjugated all such, and afterwards by His presence caused them to be cast into hell, where, being hemmed in by their own evils and
 2 falsities, they might be kept bound for ever. *People* here mean those who have the power of receiving the truth of good and the good of truth, for *people* in general signify those who are in the truth and good of faith (see nos. 1259, 1260, 3295, 3581, 4619); in the present case they signify Israel, that is, those who are of the spiritual Church, or, what is the same, those who are in the truth of good and the good of truth (nos. 7957, 8234). It is said, *those who have the power of receiving the truth of good and the good of truth*, because none have that power but those who have lived a life of charity; it is this life which gives that power. They err very greatly who believe that faith without charity can give this quality; for faith without charity is hard and resisting, and rejects all influx from the Lord; but charity with faith is yielding and soft, and receives influx: hence it is that charity gives that power, but not faith without it; and because charity gives that power, it also saves; for those who are saved, are not saved by charity from themselves but by charity from the Lord, consequently by the power of receiving it.

8322. *Until this people pass over*, signifies that thus those of the Church will be saved who are in truth and good, as appears from what has been explained just above.

8323. That, *Thou hast possessed*, signifies that thus they were made the Lord's, appears from the signification of *to possess*, as denoting to be His; as it here treats of those who are in truth and good, for whose salvation the Lord came into the world, it is those who are signified as being the Lord's. In other places they are called *the redeemed*; as in Isaiah: "*Art not Thou it which dried up the sea, the waters of the great abyss; which made the depths of the sea a way for the redeemed to pass over? thus the redeemed of Jehovah shall return*" (li. 10, 11).

8324. Verses 17-19. *Thou shalt bring them in, Thou shalt plant them in the mountain of Thine inheritance, in the place for Thyself to inhabit; Thou hast worked, O Jehovah; Thy hands, O Lord, have prepared a sanctuary. Jehovah shall reign for an age and to eternity. For the horse of Pharaoh came with*

his chariot and his horsemen into the sea, and Jehovah brought back upon them the waters of the sea; and the sons of Israel went on the dry [ground] through the midst of the sea.

Thou shalt bring them in, signifies elevation. *Thou shalt plant them*, signifies regeneration continually. *In the mountain of Thine inheritance*, signifies heaven, where there is the good of charity. *In the place for Thyself to inhabit*, signifies where the Lord is. *Thou hast worked, O Jehovah*, signifies that it is from the Lord alone. *Thy hands, O Lord, have prepared a sanctuary*, signifies heaven where those are who are in the truth of faith from the Lord. *Jehovah shall reign for an age and to eternity*, signifies that the Lord alone is Lord of heaven and earth. *For the horse of Pharaoh came with his chariot and his horsemen*, signifies all falsities from the intellectual part perverted, with those who are in faith separate, and in a life of evil. *Into the sea*, signifies into condemnation. *And Jehovah brought back upon them the waters of the sea*, signifies that the falsities from the evils which they intended for the good, recoiled upon them, from the Lord's presence with those who were in good. *And the sons of Israel went on the dry [ground] through the midst of the sea*, signifies that those who were in the good of truth and the truth of good passed safely through the region of that hell.

8325. Verse 17. *Thou shalt bring them in*. This signifies elevation, as appears from the signification of *to bring in*, when it is into heaven, as denoting elevation; it is said *elevation*, because heaven before the external sight of spirits is on high, and before the internal sight, such as is that of the angels, heaven is in what is internal: for in the inner life everything internal is presented representatively as being above, and everything external as beneath; hence heaven appears above and hell beneath (see nos. 2148, 3084, 4599, 5146); for they are states of truth and good, and in the opposite sense states of falsity and evil, which are represented in the other life by *heights and depths*; in short, what are represented by distances and places, may be seen at nos. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381. From this circumstance alone it may be inferred ² with what difficulty the natural man can apprehend spiritual things, consequently those which relate to heaven. What man of this character can comprehend that there are no spaces and times in heaven, but instead thereof states; that is, states of good or of *esse* instead of spaces, and states of truth or of *existere* instead of times? Would not the merely natural man believe that there must be mere emptiness and nothingness where there is not time and space? hence it is evident, if the natural man concludes that nothing is to be believed but what he apprehends, that he then falls into enormous errors: as it is with spaces and times, so also it is with many other things; as

for example, the natural man must needs fall into fanciful notions concerning the Divine, when he thinks from time, what the Divine had done before the creation of the world, that is, what He had done from eternity till then; nor can he be extricated from this labyrinth until the ideas of time and space are removed: when the angels think of this eternity, 3 they never think of it from time, but from state. In the other life there appear two statues, partly of flesh and partly of stone, placed in the boundary of the created universe in front towards the left; and it is said of them, that they swallow those who think of what the Divine had done from eternity, before He created the world; the swallowing represents, that as a man can only think from space and time, he cannot of himself thence extricate himself, but by power from the Divine, which is effected by getting rid either of that thought or of the ideas of time.

8326. *And Thou shalt plant them*, signifies regeneration continually, as appears from the signification of *to plant*, as denoting to regenerate, regeneration being like planting; for when a tree is planted, it comes forth into branches, leaves, and fruits, and from the seeds of the fruits it grows into new trees, and so forth; the case is similar with the regeneration of man, wherefore also a man in the Word is compared to a tree, and a regenerate man to a garden or paradise; the truths of faith with him are compared to leaves, and the goods of charity to fruits, the seeds productive of new trees to the truths which are from good, or what is the same, to faith which is from charity. It is said *regeneration continually*, because regeneration commences with a man, but never ceases; he is continually advancing towards perfection, not only while he lives in the world, but also in the other life to eternity; and yet he can never arrive at such perfection as to admit of any comparison with the Divine.

8327. That, *in the mountain of Thine inheritance*, signifies heaven where there is the good of charity, appears from the signification of *the mountain of inheritance*, as denoting heaven; for a *mountain* signifies the good of love (nos. 795, 796, 2722, 4210, 6435), and *inheritance* signifies the life of another, here of the Lord, thus the life of good and truth which is from the Lord; for those who are in this life are called *heirs of the kingdom* and *sons* (nos. 2658, 2851, 3672, 7212); as these things are signified by *the mountain of inheritance*, heaven is also signified thereby; for heaven is heaven from the good of love, and is the inheritance of those who are the Lord's.

8328. *In the place for Thyself to inhabit*. That this signifies where the Lord is, appears from the signification of *place*, as denoting state (see just above, no. 8325), here a state of good from the Divine, because it means heaven; and from the signification

of the habitation of *Jehovah*, or for *Thyself to inhabit*, as denoting where the Lord is: that *to inhabit* is predicated of good, see nos. 2712, 3613, and that *the habitation of Jehovah* denotes good, and hence heaven, nos. 8269, 8309; that in the Word, the Lord is *Jehovah*, see above, no. 8261. The Lord frequently mentions *the Father who is in the heavens*; and in such cases it means the Divine in heaven, thus the good constituent of heaven. The Divine considered in Himself is above the heavens; but the Divine in the heavens is the good which is in the truth proceeding from the Divine; this is meant by *the Father in the heavens*. In Matthew: "*That ye may be the sons of your Father who is in the heavens; that ye may be perfect as your Father who is in the heavens is perfect*" (v. 45, 48; vi. 1). "*Our Father, who art in the heavens, hallowed be Thy name*" (vi. 9). "*Doing the will of the Father who is in the heavens*" (vii. 21; and further, Matt. x. 32, 33; xvi. 17; xviii. 10, 14, 19). The Divine who is in the heavens is the good which is in the Divine Truth proceeding from the Lord; but the Divine above the heavens is the Divine Good itself. *The place for Thyself to inhabit*, signifies heaven, where is the Divine Truth proceeding from the Lord; for this makes heaven. How it is that the Divine Truth which proceeds from the Lord, is good in heaven, may be illustrated by a comparison with the sun and the light which flows from it: in the sun there is fire; but from the sun proceeds light, which contains in it heat, from which gardens germinate, and become like paradises; it is not the fire of the sun that passes to the earth, for that would burn up and consume all things, but it is light wherein is heat from the fire of the sun: this light, in the spiritual sense, is the Divine Truth, the heat is the good in the truth from the Divine Good, and the paradise thence is heaven.

8329. *Thou hast worked, O Jehovah*, signifies that it is from the Lord alone, as appears from the signification of *working*, when it is said of regeneration, and of heaven, as denoting that it is from the Lord alone; for the whole of regeneration and of heaven is from the Lord.

8330. *Thy hands, O Lord, have prepared a sanctuary*. That this signifies heaven, where those are who are in the truth of faith from the Lord, appears from the signification of *a sanctuary*, as denoting heaven where is the truth of faith, of which we shall speak presently; and from the signification of *Thy hands have prepared*, as denoting that it is from the Lord. It is said of the sanctuary, that *hands have prepared* it, because *hands* are predicated of truth, and signify power; that *hands* are predicated of truth, see nos. 3091, 8281; and that they denote power, nos. 878, 3387, 4931-4937, 5327, 5328, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069, 8153, 8281; in like manner that the sanctuary is predicated of truth, see no. 8302;

but the expressions which precede, as *the place for Thyself to inhabit*, and *Thou hast worked, O Jehovah*, are predicated of good, because they relate to the mountain of inheritance, which signifies heaven wherein is the good of charity (no. 8327): that certain expressions in the Word are used in relation to good, and others in relation to truth, see no. 8314. It may be expedient briefly to say what is meant by the heaven in which is the good of charity, which is signified by *the mountain of inheritance*, and what by the heaven in which is the truth of faith, which is *the sanctuary*: the heaven in which is the good of charity, is that in which the interior angels are, who are of the Lord's spiritual kingdom; and the heaven in which is the truth of faith, is that in which the exterior angels are, who are of that kingdom: those who are interior, are in charity itself and thence in faith; but those who are exterior, are such as are in faith but not yet in charity; the latter do good from obedience, the former from affection: from these considerations it is evident what is meant by the heaven in which is the good of charity, and by that in which is the truth of faith. *The sanctuary*, in the highest sense, denotes the truth of faith which is from the Lord, and hence in the representative sense it denotes the Lord's spiritual kingdom, also the spiritual Church, and hence the regenerate man who is a Church; and it is thus, in a sense abstracted from those things, the truth of faith, thus faith itself: what is holy may be seen above (no. 8302). Hence heaven is called *a sanctuary* from the truth of faith from the Lord; as in David: "*Let Jehovah answer thee in the day of trouble: let Him send thee help from the sanctuary, and support thee out of Zion*" (Psalm xx. 1, 2); where *the sanctuary* denotes the heaven where there is the truth of faith, and *Zion* the heaven where there is the good of love. Again: "*They have seen Thy goings, O God, the goings of my God, of my King in the sanctuary. God is formidable out of the sanctuaries, the God of Israel*" (Psalm lxxviii. 24, 35); in this passage *the sanctuary* denotes the heaven where there is the truth of faith; hence the term *God* is used and not *Jehovah*; also the term *King*; because *God* is used where truth is treated of, and *Jehovah* where good is treated of (see nos. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268): and because *a king* denotes truth (nos. 1672, 1728, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148). Again: "*He shall praise Jah; for He hath looked from the height of His sanctuary; Jehovah from the heavens hath looked to the earth to hear the groaning of him that is bound, to open to the sons of death*" (Psalm cii. 18-20); where also *the sanctuary* denotes heaven as to the truth of faith. Again: "*Praise God in His sanctuary, praise Him in the expanse of His strength*" (Psalm cl. 1); where *to praise in the sanctuary* denotes from the truth of faith from the Lord;

and to praise in the expanse of strength denotes, from the good of charity from the Lord.

8331. Verse 18. *Jehovah shall reign for an age and to eternity.* This signifies that the Lord alone is the Lord of heaven and earth, as appears from the consideration, that it may be said of Jehovah, that is, of the Lord, that *He shall reign for an age and to eternity*; and of the angels that they indeed shall reign, but from the Lord, so that it still is the Lord alone who reigns by means of them. It was customary with the ancients who were of the Church, to say, *God reigns*, also *God shall reign for ever*; which signified, that the Church was prosperous, because it then had good and truth from the Divine; in general it signified that Jehovah is the only God, and —because they were instructed concerning the Lord's Coming—that the Lord is the only Lord of heaven and earth. As in the Church among the ancients it was customary to say, *God shall reign*, therefore some of the Psalms of David are inscribed, *Jehovah shall reign* (as Psalm xciii. 1; xevii. 1; xcix. 1). And again: "*Jehovah shall reign for ever, thy God, O Zion, unto generation and generation, Hallelujah*" (Psalm cxlvi. 10). In Isaiah: "*How delightful upon the mountains are the feet of him that bringeth good tidings; that saith to Zion, Thy God shall reign*" (lii. 7); speaking of the Lord. And in John: "*The kingdoms of the world are become [the kingdoms] of our Lord and of His Christ; and He shall reign unto the ages of ages*" (Apoc. xi. 15). And again: "*I heard the voice of one saying, Hallelujah; for the Lord God reigneth*" (xix. 6): from these passages it is also evident, that those were expressions of joy; hence the exclamation *Hallelujah*, and hence it is said, *How delightful are the feet of him that bringeth good tidings, that saith, Thy God reigneth.* That the Lord is the Lord of heaven and earth, appears in Matthew: "*Jesus said to the disciples, All power is given unto Me in heaven and in earth*" (xxviii. 18).

8332. Verse 19. *For the horse of Pharaoh came with his chariot and his horsemen.* That this signifies all the falsities from the intellectual part perverted with those who are in faith separate and in a life of evil, appears from the signification of the horse of Pharaoh, also of his chariot, and his horsemen, as denoting all falsities from the intellectual part perverted (see nos. 8146, 8148): and from the representation of *Pharaoh and the Egyptians*, as denoting those who are in faith separate from charity and in a life of evil (see nos. 7926, 8148).

8333. That, *into the sea*, signifies into condemnation, appears from the signification of the *Red sea*, as denoting hell (see nos. 8099, 8137, 8138); in the present case, condemnation, because it is said, that *they came into the sea*, and afterwards that *Jehovah brought back upon them the waters of the sea*, which signifies

that they sank down into hell; for they come into condemnation before they come into hell.

8334. *And Jehovah brought back upon them the waters of the sea.* This signifies that the falsities derived from the evils which they intended for the good, recoil upon them, from the Lord's presence attendant upon those who were in good, as appears from the signification of the expression, *Jehovah brought back upon them the waters of the sea*, as denoting that the falsities of evil which they intended for the good recoiled upon them. That falsities from evil are collected into one, and are infused into those who are in evil, and that they are surrounded by them, see no. 8146. That the falsities from evil, which the wicked intend for others, recoil upon themselves from the law of order, see nos. 8214, 8223, 8226; that a crowding together by falsities of evil denotes casting into hell, see nos. 8210, 8232: and that this is effected by the mere presence of the Lord attendant on the good, when He protects them, and bestows upon them heaven and heavenly joy, see nos. 8137, 8265.

8335. *And the sons of Israel went on the dry land through the midst of the sea.* That this signifies that those who were in the good of truth and the truth of good passed safely through the region of that hell, appears from what was explained, nos. 8099, 8185.

8336. Verses 20, 21. *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went forth after her with timbrels and with dances. And Miriam answered them, Sing ye to Jehovah, because exalting He hath exalted; the horse and his rider He hath cast into the sea.*

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, signifies the glorification of the Lord from the good of faith. *And all the women went forth after her*, signifies all the goods of truth. *With timbrels and with dances*, signifies celebration from joy and gladness. *And Miriam answered them*, signifies what is reciprocal. *Sing ye to Jehovah*, signifies that glory belongs to the Lord alone. *Because exalting He hath exalted*, signifies that He has manifested His Divine in the human. *The horse and his rider He hath cast into the sea*, signifies that from His mere presence falsities of faith and evils of life cast themselves into hell.

8337. Verse 20. *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand.* That this signifies the glorification of the Lord from the good of faith, appears from the representation of *Miriam*, as denoting the good of faith; for *Moses* represents the truth of faith which immediately proceeds from the Lord, thus internal truth, and *Aaron* the truth of faith which proceeds mediately from the Lord, thus external truth (nos. 7009, 7089, 7382); hence *Miriam* denotes the good

of faith which proceeds mediately from the Lord; for when *men* (*vir*i) represent truth, their *women* represent good (no. 6014); as *Miriam*, with the women, represents external good, therefore it is added *the sister of Aaron*, and it is not said *the sister of Moses*; moreover, good and truth are like sister and brother (no. 3160); but it is to be observed, that *women* represent good and *men* (*vir*i) truth when the spiritual Church is treated of, whereas *women* represent truth and *men* good where the celestial Church is treated of (no. 4823); from the signification of *a prophetess*, as denoting a teacher (see nos. 2534, 7269); in the present case, one that joins in praising the Lord, or, what is the same, that glorifies Him from the good of faith, because she sang to Jehovah, as Moses and the men of Israel had done; that *to sing* denotes to glorify, see nos. 8261, 8263, 8267; and from the signification of *to take a timbrel in the hand*, as denoting to glorify from the good of faith; for *a timbrel* is said of spiritual good, or, what is the same, of the good of faith (no. 4138). Formerly in Divine worship several kinds of musical instruments were used, but with much discrimination; in general the wind instruments were expressive of the affections of good, and the stringed instruments of the affections of truth, and this arose from the correspondence of everything sonorous with the affections. It is well known that some kinds of musical instruments express natural affections of one quality, and others natural affections of another quality, and, when aided by suitable harmony, that they actually call forth those affections: those who are skilled in music are aware of this, and also act accordingly in applying the several instruments to the purpose they intend; this circumstance arises from the very nature of sounds, and their agreement with the affections. Men learnt this at first, not from science and art, but from the hearing and its exquisite sense. Hence it is plain that it does not originate in the natural, but in the spiritual, world; and in this case is derived from the correspondence of things which flow from order in the natural world, with things in the spiritual: the harmony of sounds and their varieties in the natural world correspond to states of joy and gladness in the spiritual; and states of joy and gladness in the spiritual world exist from the affections, which in that world are the affections of good and truth. Hence it may be manifest that musical instruments correspond to the delights and pleasures of spiritual and celestial affections, and that some instruments correspond to the latter, some to the former (see what was said and shewn before on this subject, nos. 418–420, 4138). The *timbrel* specifically corresponds to spiritual good, that is, to the good of truth; the reason of this is because it is neither a stringed nor a wind instrument; but as it is made of leather, it is as it were a continuous stringed instrument, and also because its sound is

graver and deeper than that of stringed instruments. This may likewise be manifest from the Word, where the *timbrel* is named; as in Isaiah: "*The joy of the timbrels shall cease, the tumult of the cheerful shall cease, the joy of the harp shall cease*" (xxiv. 8); where *the joy of the timbrels* denotes the delights of the affections of the good of faith; *the joy of the harp* denotes the delight of the affection of the truth of faith. And in Jeremiah: "*Again I will build thee that thou mayest be built, O virgin of Israel; thou shalt again adorn thy timbrels, and shalt go forth into the dance of those that sport*" (xxxi. 4); where *to adorn the timbrels* denotes to glorify God from spiritual good, for the subject treated of is the spiritual Church which is the ⁴ *virgin of Israel*. In like manner in Ezekiel: "*Thou hast been in Eden the garden of God: the work of thy timbrels and of thy pipes in thee was prepared in the day in which thou wast created*" (xxviii. 13); speaking of Tyre, which signified the knowledges of good and truth; *timbrels* and *pipes* signify the affections of the former and the joys of the latter. In David: "*They have seen Thy goings, O God; the goings of my God in the sanctuary. The singers went before, the players on instruments after, in the midst of the virgins beating the timbrels*" (Psalm lxviii. 24, 25). Again: "*Make acclamation to the God of Jacob; lift up the song, and give the timbrel, the pleasant harp with the psaltery*" (Psalm lxxxi. 1, 2). Again: "*Sing to Jehovah a new song. Let them praise His name in the dance; let them play to Him with the timbrel and harp*" (Psalm cxlix. 1, 3); where *to praise with the timbrel* denotes to glorify from the delight of the affection of the good of faith; and *to praise with the harp* denotes the pleasant-
⁵ *ness of the affection of the truth of faith*. Again: "*Praise God with the timbrel and dance; praise Him with stringed instruments and the organ; praise Him with the sounding cymbals, praise Him with the loud-sounding cymbals*" (Psalm cl. 4, 5); where *to praise with the timbrel and dance* denotes from the good and truth of faith; *with stringed instruments and the organ* denotes from truths and the good therefrom. Inasmuch as instruments of every kind by correspondence signified the delights and pleasures of spiritual and celestial affections, hence also to several of the Psalms of David there was an inscription indicating how they were to be played, as upon Neginoth, upon Nechiloth, upon the Octave, Shigaion, Gittith, Muthlabben, Sheminith, Shoshannim, Mahalath.

8338. *And all the women went forth after her*, signifies all the goods of truth, as appears from the signification of *women*, as denoting the affections of good, when men (*viri*) denote the affections of truth (see just above, no. 8337).

8339. *With timbrels and with dances*. That this signifies celebration from joy and gladness, appears from the signification of a *timbrel*, as being predicated of the affection of spiritual

good, or of the good of truth, and as signifying its delight or joy (see just above, no. 8337); and from the signification of *a dance*, as being said of the affection of spiritual truth, and as signifying its pleasantness or gladness, of which we shall speak presently. In ancient times gladness of heart was testified not only by musical instruments and singing, but also by dances; for joys of the heart or interior joys in the body burst forth into various actions, as singing and dancing; and as in those times the gladnesses, which excelled all others, were spiritual, that is, such as were derived from the affections of spiritual loves, which were those of goodness and truth, therefore also it was at that time allowable to connect dances with songs and musical harmonies, and thus likewise by these methods to testify their joy. Hence it is that dances are mentioned in the Word, and thereby are signified the gladnesses of the affections of truth or faith from good or charity; as in Jeremiah: "*Thou shalt again adorn thy timbrels, and shalt go forth into the dance of those that sport. Their soul shall become like a watered garden; and they shall not sorrow any more. Then shall the virgin be glad in the dance, both young men and old together*" (xxx. 4, 12, 13). Again: "*The joy of our heart shall cease; our dance hath been turned into mourning*" (Lam. v. 15). In David: "*Thou hast turned for me my mourning into dancing*" (Psalm xxx. 11). Again: "*Let them praise His name in the dance; let them play to Him with the timbrel and harp*" (Psalm cxlix. 3; cl. 4). That the gentiles also in their Divine worship played and danced, is manifest from Exodus (xxxii. 6, 19). It ² is said *joy and gladness*, because in the Word, *joy* is said of good, and *gladness* of truth; hence in several passages of the Word mention is made of *joy and gladness* together; as in Isaiah: "*Behold it is joy and gladness to kill an ox*" (xxii. 13). Again: "*Joy and gladness shall overtake them, and sorrow and groaning shall fly away*" (xxxv. 10). Again: "*Joy and gladness shall be found in Zion; confession and the voice of singing*" (li. 3, 11). In Jeremiah: "*The voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride*" (xxxiii. 11). In Zechariah: "*The fast of the tenth [month] shall be to the house of Judah for joy and gladness*" (viii. 19). In David: "*Thou shalt make me to hear joy and gladness*" (Psalm li. 8). In these passages, as joy is said of good and gladness of truth, both are mentioned, otherwise one expression would have been sufficient; such is the holy manner of speech which occurs in the Word, to the intent that in all things therein there may be the heavenly marriage of good and truth (see nos. 683, 793, 801, 2173, 2516, 2712, 4138, 5138, 5502, 7945).

8340. Verse 21. *And Miriam answered them.* This signifies what is reciprocal, as appears from the signification of *answering*, when it treats of the glorification of the Lord by

a song, as denoting what is reciprocal. It was also customary with the ancients in sacred worship to sing by choirs, so that there might be one or some to answer, which represented what is reciprocal and the reply, such as is that of the Church from heaven, and of heaven from the Lord. This is signified in Hosea : *I will answer and sing to him*" (xiv. 8); and in Moses : *"Then sang Israel this song, Spring up, O fountain, answer ye upon it"* (Num. xxi. 17).

8341. *Sing ye to Jehovah*, signifies that glory belongs to the Lord alone, as appears from what was explained above (at no. 8263), where the same words occur.

8342. *Because exalting He hath exalted*. That this signifies that He manifested His Divine in the human, appears from what was said above (at no. 8264), where the same words occur.

8343. *The horse and his rider He hath cast into the sea*. This signifies that from His mere presence falsities of faith and evils of life cast themselves into hell, as appears from the signification of *the horse and the rider*, as denoting falsities from evil (see nos. 8146, 8148); and from the signification of *to cast into the sea*, as denoting into hell (see nos. 8099, 8137, 8138): that this was done from the mere presence of the Lord, see nos. 8137, 8265. It is said that falsities and evils cast themselves into hell, because the falsities and evils which are cast into hell, are what draw along with them those to whom they adhere: for men by an evil life become forms of falsities from evil; wherefore when the evils themselves with the falsities are cast down, the forms also to which they adhere are drawn down together with them; for falsities and evils are exhalations from the hells, and flow in with those who, by an evil life, have made their interiors receptive forms; that everything of thought and will flows in, the good from heaven, and the evil from hell, see nos. 2886-2888, 4151, 4249, 5846, 6189, 6191, 6193, 6203, 6206, 6213, 6324, 6325, 7147, 7343; from this ground it is now said, that *falsities of faith and evils of life cast themselves into hell*. On this account the angels, in thinking and speaking about the hells, think and speak about falsities and evils abstractedly from those who are there; for the angels always remove ideas of person, and remain in ideas of things (see nos. 5225, 5287, 5434).

8344. Verses 22-26. *And Moses made Israel journey from the Red sea; and they went forth to the wilderness of Shur, and went three days in the wilderness, and did not find waters. And they came to Marah, and they could not drink the waters by reason of the bitterness, because they were bitter; therefore he called the name thereof Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto Jehovah; and Jehovah shewed him [a picce of] wood; and he*

cast it to the waters, and the waters were made sweet. There he set for him a statute and a judgment, and there he tempted him. And he said, If hearing thou wilt hear the voice of Jehovah, thy God, and wilt do what is right in His eyes, and wilt hearken to His precepts, and wilt keep all His statutes, every disease which I have put upon the Egyptians, I will not put upon thee; for I, Jehovah, am thy healer.

And Moses made Israel journey from the Red sea, signifies what is successive according to the order of Divine Truth, after they had passed through the region of hell. *And they went forth to the wilderness of Shur,* signifies the state of temptation into which they were next led. *And they went three days in the wilderness, and did not find waters,* signifies that truths failed, and at length entirely. *And they came to Marah,* signifies a state of temptation. *And they could not drink the waters by reason of the bitterness, because they were bitter,* signifies that truths appeared to them undelightful, because they were without the affection of good. *Therefore he called the name thereof Marah,* signifies the state and quality of that temptation. *And the people murmured against Moses,* signifies the feeling of pain from the bitterness of temptation. *Saying, What shall we drink?* signifies that they do not endure truths, because they are undelightful from their having no affection for them. *And he cried unto Jehovah,* signifies supplication to the Lord from a feeling of pain. *And Jehovah shewed him [a piece of] wood,* signifies that the Lord inspired good. *And he cast it into the waters,* signifies, with which he affected truths. *And the waters were made sweet,* signifies that hence truths were made delightful. *There he set for him a statute and a judgment,* signifies the truth of order then revealed. *And there he tempted him,* signifies, as to temptations in general. *And he said,* signifies instruction. *If hearing thou wilt hear the voice of Jehovah, thy God,* signifies the faith of the Lord's precepts. *And wilt do what is right in His eyes,* signifies a life according to them. *And wilt hearken to His precepts,* signifies obedience and a life according to the goods of faith, which are the interior things of the Church. *And wilt keep all His statutes,* signifies a life according to the truths of faith, which are the exterior things of the Church. *Every disease which I have put upon the Egyptians, I will not put upon thee,* signifies that they should be withheld from the evils of those who are in faith separate, and in a life of evil. *For I, Jehovah, am thy healer,* signifies that the Lord alone preserves from evils.

8345. Verse 22. *And Moses made Israel journey from the Red sea.* This signifies what is successive according to the order of Divine Truth, after they had passed through the region of hell, as appears from the signification of *to journey*, as denoting what is successive and continuous as to life and its

order (see nos. 4375, 4554, 4585, 5996, 8181); from the representation of *Moses*, as denoting Divine Truth (see nos. 7010, 7014, 7382); hence *Moses made them journey*, signifies what is successive according to the order of Divine Truth; from the representation of *Israel*, as denoting those of the spiritual Church who were detained in the lower earth until the Lord's Coming, and were then delivered (see nos. 6854, 6914, 7828, 7932, 8018, 8321); and from the signification of *the Red sea*, as denoting the hell where those of the Church are who are in faith separate from charity, and in a life of evil (see nos. 8099, 8137, 8138); that when these were delivered, they were brought through the hell which is signified by the Red sea (see no. 8099).

8346. *And they went forth to the wilderness of Shur.* That this signifies the state of temptation into which they were next led, appears from the signification of *to go forth*, as denoting to be led; and from the signification of *the wilderness of Shur*, as denoting a state of temptation: that *a wilderness* denotes a state of undergoing temptation, see nos. 6828, 8098, and that *Shur* denotes the scientifics of the Church which have not yet attained life (no. 1928), thus, such things as were to attain life by temptations; for spiritual life is acquired by temptations, which are spiritual combats or combats against evils and falsities, and by victories in such combats. That those who were of the spiritual Church underwent temptations after the Lord's Coming into the world, and that they could not do so before, see no. 8159.

8347. *And they went three days in the wilderness, and did not find waters.* This signifies that truths failed, and at length entirely, as appears from the signification of *three days*, as denoting what is full (see nos. 2788, 4495, 7715); from the signification of *the wilderness*, as denoting a state of undergoing temptations (see just above, no. 8346); and from the signification of *waters*, as denoting the truths of faith (see nos. 2702, 3058, 3424, 4976, 5668); hence *not to find waters*, denotes that truths failed; that they entirely failed, is signified by their going three days. It is said *in the wilderness*, because there they were tempted, as now follows.

8348. Verse 23. *And they came to Marah.* This signifies a state of temptation, as appears from the consideration, that there they were tempted; which is also said in the following words, "There he set for him a statute and a judgment, and there he tempted him" (verse 25).

8349. *And they could not drink the waters by reason of the bitterness, because they were bitter.* This signifies that truths appeared to them undelightful, because they were without the affection of good, as appears from the signification of *to drink the waters*, as denoting to receive truths, and to apply them

under good (see nos. 3069, 5709): from the signification of *waters*, as denoting truths (see just above, no. 8347); and from the signification of *bitter*, as denoting what is undelightful (see no. 7854): hence it is evident, that *they could not drink the waters by reason of the bitterness, because they were bitter*, signifies that truths appeared to them undelightful. It denotes that they were without the affection of good, because all the delight of truth exists from good; the reason why the affection of truth arises from good is, because good loves truth and truth good, for these two are joined together as by a marriage. It is well known that every one desires to be instructed in the things which he loves and aims at; he who loves good, that is, who desires from the heart to worship God, and to do good to his neighbour, wishes to be instructed in the things conducive thereto, consequently in truths from which considerations it may be manifest, that all the affection of truth is from good. There are indeed some who live wickedly, and yet desire to be instructed in truths; but it is not the affection of truth with them, but only the affection of confirming the doctrinals of the Church for the sake of self-glory, that is, of reputation, honour, and gain. The genuine affection of truth consists in desiring to know what is true for the sake of life in the world, and of eternal life. The latter come into temptation, when truths begin to fail them, and especially when the truths which they know appear undelightful: this kind of temptation arises from the communication with good being intercepted; and this communication is intercepted as soon as the man comes into his proprium, for thus he falls into the evil of self-love or the love of the world: when he emerges from that state truths become delightful. This is meant in what follows by the bitter waters being healed by the wood cast into them; for *wood* signifies good.

8350. *Therefore he called the name thereof Marah.* That this signifies the state and quality of that temptation, appears from this, that the names which are assigned to the things treated of in the Word, include their quality and state (see nos. 2643, 3422, 4298, 4442); in the present case, therefore, *Marah* signifies the quality and state of the temptation which is treated of in these verses. *Marah* also signifies what is bitter.

8351. Verse 24. *And the people murmured against Moses.* This signifies the feeling of pain from the bitterness of temptation, as appears from the signification of *murmuring*, as denoting complaint, such as takes place in temptations, thus a feeling of pain from the bitterness of the temptation. The temptations which those underwent who were of the Lord's spiritual Church, after they were delivered from infestations, also the temptations which those who are of that Church are to undergo, are described by the murmurings of the sons of Israel in the wilder-

ness; and as spiritual temptations are commonly prolonged to despair (nos. 1787, 2694, 5279, 5280, 7147, 7166, 8165), therefore, by *murmuring* is signified complaint from a feeling of pain in temptations (as Exod. xvi. 2, 3; xvii. 3; Num. xiv. 27, 29, 36; xvi. 11). It is said *against Moses*, because it was against the Divine; for *Moses* represents the Divine Truth (nos. 6723, ² 6752, 6771, 6827, 7010, 7014, 7089, 7382). In reference to the temptations which those who were of the spiritual Church underwent, and which those who are of that Church are to undergo, it is to be observed, that faith cannot at all be implanted in those who are of the spiritual Church except by temptations, so neither can charity be implanted in them; for in temptations the man is combating against the falsity and evil, which flow into the external man from the hells; whereas good and truth flow through the internal from the Lord, thus by means of the combat of the internal man with the external, which is called temptation; and so far as the external man in such case is reduced to obedience to the internal, so far faith and charity are implanted; for the external or the natural of man is the receptacle of truth and good from the internal: and if the receptacle is not adapted, it does not receive anything which flows from within, but either rejects, or extinguishes, or suffocates it: whence there is no regeneration. Hence, there must needs be temptation that the man may be regenerated, which is effected by the implantation of faith and charity, and thus by the formation of a new will and a new understanding; on which account also the Lord's Church is called *militant* (see what has been said and shewn before on this subject, nos. 3928, 4249, 4341, 4572, 5356, 6574, 6611, 6657, 7090, 7122, 8159, 8168, 8179, 8273).

8352. *Saying, What shall we drink?* That this signifies that they do not endure truths because they are undelightful from the want of an affection for them, appears from the signification of *to drink*, as denoting to be instructed in truths, and to receive them, also to be affected by them, and hence to appropriate them (see nos. 3069, 3168, 3772, 4017, 4018); here not to endure them, because they were undelightful on account of the want of the affection of good, which is signified by *the waters were bitter* (according to what was explained above, no. 8349). This temptation consists in their complaining and being in pain, because the truths which had before been delightful to them, and which thereby constituted their spiritual or heavenly life, now appear to them undelightful, so much so that they can ² scarcely endure them. The merely natural man cannot believe that such a circumstance could cause any pain; for he thinks and says to himself, What have I to do with truths, whether they be delightful or undelightful? if they are undelightful, I have nothing to do but to reject them; but the spiritual man

entertains very different sentiments: it is the delight of his life to be instructed in truths and to be enlightened in regard to such things as relate to his soul, and to his spiritual life; wherefore when those things fail, his spiritual life labours and suffers, whence come grief and anxiety: this is, because the affection of good is continually flowing in through the internal man from the Lord, and exciting in the external accordant things, which had before caused the delight of the affection of truth; and when they are assaulted by the evils of self-love and the love of the world, which the man had also before perceived as delightful, there arises a conflict of delights or affections, which gives birth to anxiety, and consequently to pain and complaint. It shall be briefly described how the case is with the temptation which exists through a deficiency of truth: the nourishment of spiritual life is good and truth, as that of natural life is meat and drink; if there be a deficiency of good it is as if it were of meat, and if there be a deficiency of truth it is as if it were of drink; the sensation of pain arising from that deficiency is like that arising from hunger and thirst. This comparison is grounded in correspondence; for meat corresponds to good, and drink to truth; and it is in consequence also of this correspondence, that meat and drink nourish the body better and more suitably, when a man at his meals is at the same time in the delight of conversing with others about such things as he loves, than when he sits at table alone without fellowship: in the latter state, the vessels of his body receptive of food are contracted, but in the former, they are open; the correspondence of spiritual and natural food produces such effects. It is said the delight of *conversing with others about such things as he loves*, because everything has relation to good and truth; for there is nothing in the world which does not relate to both: what a man loves has relation to the good with him, and what instructs him concerning good, and thus joins itself with good, has relation to truth.

8353. Verse 25. *And he cried unto Jehovah*: signifies supplication to the Lord from a feeling of pain, as appears from the signification of *crying*, as denoting entreaty (see no. 6801), and also interior lamentation (no. 7782); hence also it denotes supplication from a feeling of pain. That Jehovah in the Word is the Lord, see no. 8261.

8354. *And Jehovah shewed him [a piece of] wood*. That this signifies that the Lord inspired good, appears from the signification of *to shew*, when it is by Jehovah, that is, the Lord, as denoting to grant perception, and as this is effected by influx, it denotes to inspire; and from the signification of *wood*, as denoting good (see nos. 643, 2784, 2812, 3720).

8355. *And he cast it into the waters*. That this signifies with which he affected truths, appears from the signification of *to*

cast wood into the waters, when *wood* denotes good, and *waters* truths, as denoting to affect truths with good. That *wood* denotes good, see just above, no. 8354, and that *waters* denote truths, see nos. 2702, 3058, 3424, 4976, 5668, 8349.

8356. *And the waters were made sweet*. This signifies that hence truths were made delightful, as appears from the signification of *sweet*, as denoting what is delightful, for *sweet* in the spiritual sense is the sweet of life, which is one with delight; and from the signification of *waters*, as denoting truths (see just above, no. 8355). That a man is affected with truth is owing to good, for good and truth are conjoined as in a marriage, consequently the one loves the other as one conjugal partner loves another; hence also the conjunction of good and of truth is compared in the Word to a marriage, and the truths and goods which are thence born are called sons and daughters. From these considerations it may appear, that the delight of the affection of truth originates only from good: this is also evident from experience; for those who are in the good of life, that is, who love God and their neighbour, also love the truths of faith; hence, as long as good flows in and is received, so long truth appears delightful; but as soon as good does not flow in, that is, as soon as evil begins to predominate and to prevent the influx of good, there is instantly felt a sensation of what is undelightful in regard to truth; for truth and evil mutually reject and hold each other in aversion. Hence it may now appear, why they were commanded to cast wood into the bitter waters, also why those waters were made sweet by the wood's being cast into them. These things would never have been enjoined by the Divine, unless they had had such a signification; for the Divine could have rendered those waters sweet without the medium of the wood.

8357. That, *there he set for him a statute and a judgment*, signifies the truth of order then revealed, appears from the signification of *a statute*, as denoting the external truth of the Church; and from the signification of *a judgment*, as denoting the internal truth of the Church; hence to set for any one a statute and a judgment, denotes to arrange in order according to truths, consequently to reveal them. *A statute* denotes the external truth of order, because every external [truth] of the Church was called a statute, and every internal truth of order was called a judgment.

8358. *And there he tempted him*. This signifies as to temptations in general, as appears from what goes before, and what follows: what goes before relates to the first temptation in the wilderness; what follows relates to instruction how they should live, so as not to yield in temptations.

8359. Verse 26. *And he said*. This signifies instruction, as appears from the signification of *saying*, when it is by Jehovah

concerning the truth of order as to temptations, as denoting instruction (as also, nos. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380, 7517, 8127).

8360. *If hearing thou wilt hear the voice of Jehovah, thy God :* signifies the faith of the Lord's precepts, as appears from the signification of *hearing*, as denoting perception and faith (see nos. 3921, 5017, 7216); and from the signification of *the voice of Jehovah*, as denoting what is uttered from the Word, thus the Lord's precept (see no. 6971).

8361. *And wilt do what is right in His eyes.* That this signifies a life according thereto, appears from the signification of *to do what is right*, as denoting to live according to the dictate of truth; and from the signification of *in the eyes of Jehovah*, as denoting before the Lord, thus according to His precepts; for the Lord is in His precepts when the life is formed according to them: that man also is said to be in the eyes of the Lord, who is in faith in Him. With respect to the expression *to hear*, it properly signifies obedience (nos. 2542, 3869, 5017); but when, as in the present case, mention is also made of *to do*, then *to hear* signifies faith, and *to do* signifies life; as may appear from the Lord's words in Matthew: "*Every one that heareth My words and doeth them, I will compare to a prudent man; but every one that heareth My words, and doeth them not, shall be compared to a foolish man*" (vii. 24, 26). In Luke: "*Every one that cometh to Me, and heareth My discourses, and doeth them, I will shew you to whom he is like*" (vi. 47). Again: "*The seed which is in the good ground are those, who in a simple and good heart hear the Word, and keep it, and bring forth fruit in patience*" (viii. 15). Again: "*Jesus said, My mother and My brethren are these, who hear the Word of God, and do it*" (viii. 21). In these passages, *to hear* signifies to perceive, to understand, and to have faith; and *to do* signifies to live accordingly: but where it is said *to hear*, and not at the same time *to do*, then *to hear* signifies faith in will and act, thus obedience; because what is heard passes into the internal sight which is of the understanding, and is there laid hold of by the will, and passes as through a circle into act; hence the expression *to hear* naturally contains the signification of obedience, as to *hear* or *hearken* to any one (see nos. 4652-4660).

8362. *And wilt hearken to His precepts.* That this signifies obedience and a life according to the goods of faith, which are the interior things of the Church, appears from the signification of *to hearken*, as denoting obedience and life; and from the signification of *precepts*, as denoting the internal truths of the Word (see no. 3382), thus the truths of faith which are the interior things of the Church; these are called the goods of faith, for they are wills (*voluntates*).

8363. *And wilt keep all His statutes*, signifies a life according to the truths of faith, which are the exterior things of the Church, as appears from the signification of *to keep*, as denoting also to live; and from the signification of *statutes*, as denoting the external truths of the Word (see nos. 3382, 8357), thus the truths of faith, which are the exterior things of the Church. In many passages in the Word mention is made of statutes and precepts; and when the one is named with the other, then *a statute* signifies the external of the Church, and *a precept* its internal.

8364. *Every disease which I have put upon the Egyptians, I will not put upon thee*. That this signifies that they should be withheld from the evils pertaining to those who are in faith separate and in a life of evil, appears from the signification of *a disease*, as denoting evil, of which we shall speak presently; from the representation of *the Egyptians*, as denoting those who are in faith separate and in a life of evil (see nos. 7097, 7317, 7926, 8148); and from the signification of *not to put upon thee*, when it is said of a disease, by which is signified evil, as denoting that they should be withheld from evil; for Jehovah, that is, the Lord, does not take away evil, but withholds a man from it, and keeps him in good (nos. 929, 1581, 2256, 2406, 4564, 8206); hence it is, that *not to put disease upon them*,² signifies that they should be withheld from evils. *A disease* denotes evil because in the internal sense such things are signified as affect the spiritual life: the diseases which affect it are evils, and are called lusts and concupiscences. Faith and charity constitute spiritual life: this life becomes diseased when falsity takes the place of the truth which is of faith, and evil takes the place of the good which is of charity; for these [falsity and evil] bring that life to the death, which is called spiritual death, and is damnation, just as diseases bring the natural life to its death; hence in the internal sense *a disease* signifies evil, and *the diseases of the Egyptians*, the evils into which those cast themselves who were in faith separate and in a life of evil, whereby they infested the well-disposed. These evils are treated of in what goes before respecting the³ plagues in Egypt. Evils are meant by *diseases* also in other passages in the Word, as in Moses: "*If thou wilt keep the precepts, and the statutes, and the judgments, which I command thee this day, Jehovah will remove from thee every disease, and all the evil weaknesses of Egypt, which thou hast known; He will not put them upon thee, but will lay them upon those that hate thee*" (Deut. vii. 11, 15). Again: "*If thou wilt not hearken to the voice of Jehovah thy God, by observing to do all His precepts and His statutes, Jehovah will send upon thee cursing, confusion, and rebuke, in all that thou settest thy hand to do, until thou be destroyed; because of the wickedness of thy works, by which thou*

hast forsaken Me. Jehovah will cause the pestilence to cleave to thee, until He have consumed thee from off the earth. Jehovah will smite thee with a consumption, and with a warm fever, and with a burning fever, and with a scorching fever, and with drought, and with blasting, and with mildew, which shall pursue thee until thou perish. Jehovah will smite thee with the sore of Egypt, and with emerods, and with the scab, and with the itch, so that thou canst not be healed. Jehovah will smite thee with madness, and blindness, and astonishment of heart. Thou shalt become mad by the sight of thine eyes. Jehovah will smite thee with an evil sore upon the knees, and upon the thighs, of which thou canst not be healed, from the sole of the foot even to the top of thy head. He will bring upon thee every weakness of Egypt, also every disease and every plague, which are not written in the book of this law. Jehovah will give thee a trembling heart, consumption of eyes, and grief of soul" (Deut. xxviii. 15, 20–22, 27, 28, 34, 35, 60, 61, 65). All the diseases here named signify spiritual diseases, which are evils destroying the life of the will of good, and falsities destroying the life of the understanding of truth, in a word, destroying the spiritual life which is that of faith and charity: natural diseases also correspond to such things; for every disease incident to mankind comes from that source, because it comes from sin (nos. 5712, 5726): every disease also corresponds to its own evil, because everything of man's life is from the spiritual world; wherefore if his spiritual life becomes diseased, evil is also thence derived into the natural life, and becomes a disease there (see what has been said from experience concerning the correspondence of diseases with evils at nos. 5711–5727). Similar things are signified by *diseases* elsewhere, as in Moses: 4 "Ye shall worship Jehovah your God, that He may bless thy bread and thy waters; and I will take disease from the midst of thee" (Exod. xxiii. 25). Again: "If ye shall reject My statutes, and if your soul shall loathe My judgments, so that ye will not do all My precepts, whilst ye shall make My covenant of none effect, I will send terror upon you with consumption, and with a burning fever, which shall consume the eyes, and torment the soul" (Lev. xxvi. 15, 16); denoting the decrease of truth and the increase of falsity; a *burning fever* denotes the lust of evil. And in Isaiah: "Wherefore will ye add revolt? the whole head is sick, and the whole heart faint: from the sole of the foot even to the head there is no soundness in it, but wound, and sear, and recent sore, not discharged, and not bound up, and not softened with oil" (i. 5, 6); where it is plain to every one, that *sickness*, *wound*, *sear*, and *sore*, mean sins. In like manner in Ezekiel: "Woe to the shepherds of Israel: the weak sheep ye have not strengthened, the sick ye have not healed, and the broken ye have not bound up" (xxxiv. 24). In David: "Mine iniquities have

passed over my head ; my wounds are putrid and corrupt, by reason of my folly ; for my intestines are filled with heat, and there is no soundness in my flesh" (Psalm xxviii. 4, 5, 7).

- 5 As *diseases* signify the corruptions and evils of spiritual life, therefore the various kinds of diseases also signify the various kinds of corruptions and evils of that life ; *the pestilence* signifies the vastation of good and truth (see nos. 7102, 7505), and *the leprosy* the profanation of truth (no. 6963). That in general *diseases* signify sins, may also appear from Isaiah : "*A man of griefs and acquainted with disease ; whence as it were the hiding of faces from Him ; He was despised, so that we esteemed Him not ; yet He hath borne our diseases, and carried our griefs, and by His wounds we are healed*" (liii. 3-5) ;
- 6 speaking of the Lord. As *diseases* represented the iniquities and evils of spiritual life, therefore the diseases which the Lord healed, signified deliverance from the various kinds of evil and falsity, which infested the Church and the human race, and which would have induced spiritual death ; for Divine miracles are distinguished from other miracles in that they involve and have respect to states of the Church and the heavenly kingdom ; on this account the Lord's miracles chiefly consisted in the healing of diseases. This is meant by the Lord's words to the disciples sent by John : "*Tell John the things which ye hear and see ; the blind see, and the lame walk, the lepers are cleansed, and the deaf hear, the dead rise again, and the poor hear the gospel*" (Matt. xi. 4, 5). Hence it is so often said, that the Lord "*healed every disease and weakness*" (Matt. iv. 23 ; ix. 35 ; xiv. 14, 35, 36 ; Luke iv. 40 ; v. 15 ; vi. 17 ; vii. 21 ; Mark i. 32-34 ; iii. 10).

8365. *For I, Jehovah, am thy healer.* This signifies that the Lord alone preserves from evils, as appears from the signification of *to heal*, as denoting to cure and also to preserve from evils ; for when *diseases* signify evils, *to heal* signifies their cure and preservation from them ; as in many passages in the Word ; thus in Moses : "*I kill and I make alive ; I smite and I heal*" (Deut. xxxii. 39). In Jeremiah : "*Heal me, O Jehovah, that I may be healed ; preserve me, that I may be preserved*" (xvii. 14). Again : "*I will cause health to come up upon thee, and I will heal thee of thy plagues*" (xxx. 17). In David : "*Thou hast turned all his bed in his disease. I said, O Jehovah, have mercy upon me ; heal my soul, for I have sinned against Thee*" (Psalm xli. 3, 4) ; besides many other passages (as Isa. vi. 10 ; liii. 5 ; lvii. 18, 19 ; Jer. iii. 22 ; xvii. 14 ; Hosea vi. 1 ; vii. 1 ; xi. 3 ; xiv. 4 ; Zech. xi. 16 ; Psalm xxx. 2, and elsewhere) : and because *to heal* has this signification, the Lord also calls Himself a Physician : "*Those that are whole need not a Physician, but those that are sick. I came to call not the just but sinners to repentance*" (Matt. ix. 12, 13 ; Mark ii. 17 ; Luke v. 31, 32).

8366. Verse 27. *And they came to Elim; and there were there twelve fountains of waters, and seventy palms; and they encamped there near the waters.*

And they came to Elim, signifies a state of enlightenment and affection, thus of consolation after temptation. *And there were there twelve fountains of waters*, signifies that there they had truths in abundance. *And seventy palms*, signifies the goods of truth in like manner. *And they encamped there near the waters*, signifies that after temptation the truths of faith were arranged in order by the good of love.

8367. *And they came to Elim*, signifies a state of enlightenment and affection, thus of consolation after temptation, as appears from the signification of *Elim*, as involving and signifying the state and quality of the thing treated of, like all the other places to which the sons of Israel came (see nos. 2643, 3422, 4298, 4442), here the state after temptation, namely, a state of enlightenment and affection, thus of consolation; for after every spiritual temptation come enlightenment and affection, thus pleasantness and delight; pleasantness from enlightenment by truth, and delight from the affection of good; that consolation succeeds temptations may be seen at nos. 4572, 5246, 5628, 6829; the reason is, because by means ² of temptations truths and goods are implanted and conjoined; hence a man as to his spirit is introduced interiorly into heaven, and to the heavenly societies with which he had before been associated. When the temptation is ended, communication with heaven is opened, which before had been partly closed; hence come enlightenment and affection, and consequently pleasantness and delight; for the angels, with whom there is given communication, then flow in by truth and good. Enlightenment through truth and the pleasantness from it, is signified by *the twelve fountains of waters*; for *fountains* signify truths; the affection of truth from good and the delight from it, is signified by *the seventy palms*, of which we shall speak presently.

8368. *And there were there twelve fountains of waters.* This signifies that there they had truths in abundance, as appears from the signification of *twelve*, as denoting all in the aggregate (see nos. 2089, 2129, 2130, 3272, 3858, 3913, 7973), thus abundance; and from the signification of *fountains*, as denoting the truths of faith (see nos. 2702, 3096, 3424, 4861): hence it is evident, that *twelve fountains of waters*, signify truths in abundance; from which it follows, that those words also signify enlightenment and the pleasantness from it; for he that has truths in abundance, also has enlightenment, and he that has enlightenment, if he desires truth from affection, has pleasantness.

8369. *And seventy palms.* That this signifies the goods of

truth in like manner, that is, in abundance, appears from the signification of *seventy*, as denoting all things in the aggregate, in like manner as *twelve* (see no. 7973); and from the signification of *palms*, as denoting the goods of the spiritual Church, which are the goods of truth; and as *palms* signify goods, they also signify the affection of good and the delight therefrom; for all delight is from the affection of good. As this was signified by *palms*, therefore also *palms* were used in holy festivities, as in the feast of tabernacles, according to these words in Moses: "*Ye shall take to you on the first day the fruit of a tree of honour, the branches of palms, and the branch of a thick tree, and willows of the torrent; and ye shall be glad before Jehovah your God seven days*" (Lev. xxiii. 40): *the fruit of a tree of honour*, signifies celestial good; *palms*, spiritual good, or the good of truth; *the branch of a thick tree*, scientific truth; and *the willows of the torrent*, the lowest natural truths; thus² these four signify all goods and truths in their order. That *palms* signify a holy festivity which is from good, is manifest also from these words in John: "*A great throng, that had come to the feast, when they heard that Jesus was coming into Jerusalem, took branches of palms, and went to meet Him, and cried, Hosanna; blessed is the King of Israel, that cometh in the name of the Lord*" (xii. 12, 13). And in the Apocalypse: "*I saw, when behold a great multitude standing before the throne, and before the Lamb, clothed in white garments, and palms were in their hands*" (vii. 9). In Joel: "*The vine withereth, and the fig-tree languisheth, the pomegranate tree, and also the palm; all joy is withered from the sons of men*" (i. 12). In David: "*The just shall flourish like a palm; he shall grow like a cedar in Lebanon*" (Psalm xcii. 12): where a *palm* denotes good, and³ a *cedar* truth. As a *palm* signifies good, it also signifies wisdom, for wisdom is of good: this was signified by the palms, which together with the cherubs and flowers were carved on the walls of the temple; for *the temple* signifies the Lord Himself, and, in the representative sense, heaven (see nos. 2777, 3720); the cherubs, palms, and flowers upon the walls signify Providence, Wisdom, and Intelligence, which are from the Lord, thus all things which are of heaven. That those things were carved on the walls of the temple, appears in the first book of the Kings: "*Solomon carved all the walls of the house round about with open work of carvings of cherubs and palms, and with open work of flowers; and upon the two doors of olive wood he carved carvings of cherubs and palms, and open work of flowers, and overlaid them with gold, so that he spread gold upon the cherubs and the palms*" (vi. 29, 32); those *carvings* represented the state of heaven; the *cherubs*, the Lord's Providence, thus that all things are from Him; *cherubs* denote providence (see no. 308); *palms* denote wisdom, which is of

good from the Lord, and *flowers*, intelligence, which is of truth from Him; *the gold*, with which the cherubs and palms were overlaid, signifies the good of love, which in the heavens rules universally; *gold* denotes the good of love (see nos. 113, 1551, 1552, 5658). On this account, also, where the new temple which signifies the Lord's heaven is treated of in Ezekiel, it is said, "*Cherubs and palms were everywhere upon the walls*" (xli. 17, 18, 20, 25, 26).

8370. *And they encamped there near the waters.* This signifies that after temptation the truths of faith were arranged in order by the good of love, as appears from the signification of *to encamp*, as denoting the orderly arrangement of truth and good (see nos. 8103, 8130, 8131, 8155); and from the signification of *waters*, as denoting the truths of faith (see nos. 2702, 3058, 3424, 4976, 5668); their encamping there near the waters signifies that the truths of faith were arranged in order by the good of love, because *a camp* signifies truths and goods (see nos. 8193, 8196), and *to encamp* signifies their orderly arrangement, and *near the waters* signifies according to the truths which are from the Divine. It is said *by the good of love*, because all the orderly arrangement of truth is effected by the good of love; for it is under and according to good that truths attach themselves and make with it as it were one body; it is said, *to the image of the man in whom they are*, because the image of man's spirit, which is the man himself, for it is the internal man, is altogether according to the orderly arrangement of the truths from good with him; hence when the angels are presented to view, a sphere of the good of love flows forth from them, and affects those who are present, and the truths of faith shine forth from their faces; in the spiritual world such things appear and are plainly perceived. It is said that this orderly arrangement is effected *after temptation*, because goods and truths are implanted in man by temptations, but are not arranged in order until afterwards; for the state of temptation is turbulent, but the state after temptation is tranquil; and the orderly arrangement is effected in tranquillity: on this account also temptations are succeeded by pleasantness arising from enlightenment from truth, and by delight derived from the affection of good (on which subject see just above, no. 8367).

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS
OF THE PLANET JUPITER.

8371. *I WAS further informed by the spirits from that earth, concerning various things relating to its inhabitants, as to their manner of walking, their food and habitations, and the like. They do not walk erect like the inhabitants of this and several other earths, neither do they creep after the manner of animals; but as they go along, they assist themselves with their hands, and alternately half-elevate themselves on their feet, and also at every third step they turn the face sideways and behind them, and at the same time suddenly bend the body a little; for among them it is thought unbecoming to be looked at by others in any other direction than in front.*

8372. *When they thus walk, they always keep the face forward; thus they look before them, and never downwards or to the earth; they condemn looking downwards, which is practised only by the vilest among them, who, if they continue to do so, are banished from their society.*

8373. *When they sit, they appear like the men of our earth, erect as to the upper part of the body, but with their feet across. They are particularly cautious, not only when they walk, but also when they sit, to be seen, not from the back, but from the front. They are also very willing that their faces should be seen, because hence their mind appears; for with them the face is never at variance with the mind; and indeed they have not the power to make it so; hence it evidently appears, on an interview with them, what dispositions they entertain towards all present, which they never conceal; and especially whether their apparent friendship be sincere or pretended.*

8374. *These particulars have been shewn me by their spirits, and confirmed by their angels. Hence also their spirits seem to walk, not erect like others, but almost like persons swimming in water, appearing to help themselves forwards with their hands, and occasionally looking around them.*

8375. *Those who live in their warm zones go naked, except about the loins; and they are not ashamed of their nakedness, because their minds are chaste, loving none but their married partners, and abhorring adultery. They were very much surprised at the spirits of our earth, who, on seeing their manner of walking, and their nakedness, derided them, and gave way to lascivious thoughts, without at all regarding their heavenly life. This, they said, was a proof that corporeal and terrestrial things were of more concern to them than heavenly things, and that they indulged in indecent thoughts. Those spirits of our earth were told that nakedness gives no occasion either of shame or of scandal to such as live in chastity and a state of innocence, but only to such as live in lasciviousness and immodesty.*

8376. *When the inhabitants of that earth are in bed, they turn their face forwards, or into the chamber, but not backward, or to the wall. This was told me by their spirits, who said it was because they believe that they thus turn the face to the Lord, whereas in turning backwards they would turn it from Him. I have occasionally observed, in regard to myself, while I was in bed, such a direction of the face; but I never before knew its origin.*

8377. *They take delight in making long meals, not so much for the pleasure of eating as of conversing at such times. When at table, they do not sit on chairs or stools, or upon an elevated turf, or upon herbage, but upon the leaves of a certain tree: they were unwilling to say of what tree the leaves were; but when I guessed at several, they at last, when I named the leaves of the fig-tree, assented that it was.*

8378. *They said, moreover, that they did not dress their food with any view to gratify the palate, but chiefly to render it wholesome, adding, that the food which was wholesome was to them savoury. In a conversation which took place among the spirits on this subject, it was urged, that it would be well for a man to prepare his food according to this rule, for by so doing he would secure a healthy mind in a healthy body; whereas, when the gratification of the palate is the chief point attended to, the bodily health is frequently lost thereby, at least it loses much of its inward vigour, and consequently the mind also is affected, the state of which depends on that of the recipient bodily parts, just as seeing depends on the state of the eye; hence the madness of supposing that all the delight of life, and what is commonly called the summum bonum, consists in luxury and pleasurable indulgences; hence also come dullness in matters which require thought and judgment, and shrewdness in such as respect the body and the world; hereby is produced a likeness of man with the brute beast, with which such persons are not improperly compared.*

8379. *Their habitations were also shewn me; they are low, and constructed of wood; within they are coated over with bark of a palish blue colour, the walls and ceiling being spotted with small stars, to represent heaven; for they are fond of thus picturing the visible heaven and stars, because they believe them to be the abode of angels. They have also tents, which are rounded above, and stretched out to a considerable length, spotted likewise within with little stars on a blue ground. Into these they betake themselves in the day, to prevent their faces being injured by the heat of the sun; for they preserve the face with the greatest care, not considering it as the body. They are very attentive to the construction and the cleanliness of these their tents: they also take their meals in them.*

8380. *They are little concerned about worldly things, for they live together in families, and their wants are confined to food and*

clothing ; everything else they regard as unconnected with usefulness, and therefore as unnecessary. Their greatest care is given to the education of their children, whom they love most tenderly.

8381. When the spirits of Jupiter were looking at the horses of this earth, the horses appeared to me smaller than usual, although they were tolerably strong and large ; this was in consequence of the idea of the spirits of that earth concerning the horses there. They said, that they also had such horses, but much larger, and that they were wild, running loose in the forests, and that when they come in sight, the inhabitants are terrified, although they never suffer any harm from them ; they added, that they are naturally afraid of horses. This led to a consideration of the cause of their fear ; for, in the spiritual world a horse represents the intellect formed from scientifics (nos. 2761-2763, 6534) ; and as they are afraid of cultivating the intellect by means of sciences, hence comes the influx of fear. They pay no attention to the scientifics of human learning, as will be seen in what follows.

8382. The spirits of Jupiter occasionally had emissaries or subjects attendant on me for the sake of communication, for a considerable length of time ; hence I was led to know their natural disposition, and that they differ totally from the spirits of our earth : when they were attendant on me, they were often infested by the spirits of our earth ; but they paid little attention to the infestation, only telling it to the society of their own spirits, who sent them, and when they were telling it, they receded a little from me.

8383. On a time also the evil spirits of our earth were permitted to act by their evil arts, and to infest the spirits of Jupiter that were attendant on me. The latter endured this for a considerable time, but at length confessed that they could endure it no longer ; and said that they believed it impossible for worse spirits to exist, for they perverted their imagination and their thought in such a manner that they seemed to themselves as it were bound, and that they could not be extricated thence but by Divine aid. Whilst I was reading in the Word something concerning the passion of our Saviour, certain European spirits infused dreadful scandals, with the intent of seducing the spirits of Jupiter. Inquiry was therefore made as to who they were, and what had been their profession in the world, and it was found that some of them had been preachers, not unlike those who call themselves of the Society of the Lord, or Jesuits, and that at the time, by preaching concerning the Lord's passion, they could move the vulgar to tears. They were told that the cause of this was, that in the world there was a difference between their thoughts and their words ; thus they entertained one opinion in their hearts, and professed another with their lips ; but that now they are not allowed to speak under such disguise ; for when they become spirits, they are compelled

to speak in all respects as they think. The spirits of Jupiter expressed the utmost astonishment at hearing of such disagreement of the interiors and exteriors with man, and that they were able to think one thing and say another, which to them was impossible.

8384. *The spirits of Jupiter have a gentle manner of accosting others, and are prudent in conversation, considering well what they say. This habit they contract from their life in the world ; for if they there act or speak anything contrary to order, they are reduced by various methods to a state of repentance, and those who are refractory are chastised.*

8385. *They observed in my thoughts an inclination to publish these things on our earth, and were unwilling that this should be done, because they are forbidden to publish what is said to them by their spirits. They were surprised that such things can be published, merely by writing ; but they were then informed concerning the art of printing, also concerning the Word, and likewise concerning the doctrinals of the Church on our earth ; they were also told that the Word and the doctrinals are thus extant by publication, and are thereby learnt.*

8386. *The continuation concerning the spirits and inhabitants of the planet Jupiter will be found at the end of the following chapter.*

EXODUS.

CHAPTER SIXTEENTH.

THE DOCTRINE OF CHARITY.

8387. WHOEVER wishes to be saved must confess his sins and do the work of repentance.

8388. To confess sins is to know evils, to see them in himself, to acknowledge them, to make himself guilty, and to condemn himself on account of them: when this is done before God, it constitutes the confession of sins.

8389. To do the work of repentance is, after he has thus confessed his sins, and from a humble heart made supplication for their remission, to desist from them, and to lead a new life according to the precepts of faith.

8390. He that only acknowledges generally that he is a sinner, and makes himself guilty of all evils, and does not examine himself, that is, does not see his sins, he indeed makes a confession, but not the confession of repentance, for he lives afterwards as before.

8391. He that lives the life of faith, does the work of repentance daily; for he reflects upon the evils which are in him, acknowledges them, guards against them, and supplicates the Lord for aid. For a man of himself is continually falling; but he is continually raised by the Lord: he falls of himself, when he thinks to will evil, and he is raised by the Lord when he resists evil, and consequently does not do it. Such is the state of all who are in good, but those who are in evil are continually falling, and also are continually raised by the Lord, but only so far as to prevent their falling into the most grievous hell of all, whither of themselves they are with every effort tending, and thus to restrain them to a milder hell.

8392. The work of repentance is effectual when it is done in a state of freedom, but not when it is done in a state of compulsion. A state of compulsion is a state of sickness, a state of spirits cast down from misfortune, a state of imminent death, in a word, every state of fear which takes

away the use of sound reason. A wicked man in a state of compulsion, promises repentance, and also does good; but when he comes into a state of freedom, he returns into his former life of evil. The case is different with a good man, such states being to him states of temptation in which he conquers.

8393. Repentance of the mouth and not of the life, is not repentance; sins are not remitted by repentance of the mouth, but by repentance of the life. Sins are continually being remitted to man by the Lord, for He is Mercy itself; but his sins still adhere to a man, however he may suppose they are remitted, and they are only removed from him by a life according to the precepts of faith; so far as he lives according to those precepts, so far his sins are removed, and so far as they are removed, so far they are remitted. A man is withheld by the Lord from evil, and is kept in good; and he is so far capable of being withheld from evil in the other life, as in the life of the body he had resisted evil, and he is then so far capable of being kept in good, as in the life of the body he had done good from affection. Hence it may appear what are the nature and origin of the remission of sins. He who believes that sins are remitted in any other way is much deceived.

8394. After a man has examined himself and acknowledged his sins, and done the work of repentance, he must remain constant in good all along to the end of life. If he afterwards returns to his former evil life, and embraces it, he commits profanation; for he then conjoins evil with good: consequently his latter state is worse than the former, according to the Lord's words: "*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but doth not find it. Then he saith, I will return into my house, whence I came forth; and when he is come, and findeth it empty, and swept, and garnished for him, he then goeth and joineth to himself seven other spirits worse than himself, and having entered in they dwell there; and the latter things of the man become worse than the first*" (Matt. xii. 43-45).

CHAPTER XVI.

1. AND they journeyed from Elim, and all the company of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their going forth from the land of Egypt.

2. And all the company of the sons of Israel murmured against Moses and Aaron, in the wilderness.

3. And the sons of Israel said to them, Who will give? we

might have died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pot, when we did eat bread to the full ; for ye have brought us forth to this wilderness, to kill all this assembly with hunger.

4. And Jehovah said unto Moses, Behold I will cause it to rain bread from heaven for you ; and the people shall go forth, and shall gather the word of a day in its day, to the intent that I may try them, whether they walk in My law or not.

5. And it shall come to pass on the sixth day, and let them prepare what they have brought ; and it shall be double of what they gather day by day.

6. And Moses and Aaron said to all the sons of Israel, In the evening then ye shall know that Jehovah hath brought you forth out of the land of Egypt.

7. And in the morning then ye shall see the glory of Jehovah, in His hearing your murmurings against Jehovah ; and what are we, that ye murmur against us ?

8. And Moses said, In Jehovah's giving you in the evening flesh to eat, and in the morning bread to the full ; in Jehovah's hearing your murmurings, with which ye murmur against Him ; what are we ? your murmurings are not against us, but against Jehovah.

9. And Moses said to Aaron, Say to all the company of the sons of Israel, Come near before Jehovah, for He hath heard your murmurings.

10. And it came to pass that Aaron spake to all the company of the sons of Israel, and they looked back to the wilderness, and behold the glory of Jehovah was seen in the cloud.

11. And Jehovah spake unto Moses, saying,

12. I have heard the murmurings of the sons of Israel : speak to them, saying, In the evenings ye shall eat flesh, and in the morning ye shall be satisfied with bread ; and ye shall know that I Jehovah am your God.

13. And it came to pass in the evening, that quails came up, and covered the camp ; and in the morning there was a deposit of dew round about the camp.

14. And the deposit of dew went up, and behold upon the faces of the wilderness a small round thing, small as the hoarfrost on the earth.

15. And the sons of Israel saw it, and they said every man to his brother, This is manna ; for they knew not what it was ; and Moses said unto them, This is the bread which Jehovah hath given you to eat.

16. This is the word which Jehovah commanded ; Gather ye of it, every one according to the mouth of his eating, an omer for a head, according to the number of your souls ; take ye every one for him that is in his tent.

CHAPTER XVI.

17. And the sons of Israel did so, and they gathered according as they were many or few.

18. And they measured with an omer, and it made nothing over to the many, and there was not wanting to the few; they gathered every one according to the mouth of his eating.

19. And Moses said unto them, Let not any one leave a remnant of it till the morning.

20. And they hearkened not to Moses; and the men left a remnant of it until the morning, and it bred worms, and became putrid; and Moses was angry with them.

21. And they gathered it morning by morning, every one according to the mouth of his eating; and the sun grew hot, and it melted.

22. And it came to pass on the sixth day, they gathered bread twofold, two omers for one; and all the chiefs of the assembly came and told Moses.

23. And he said to them, This is what Jehovah spake, It is a rest, a holy Sabbath to Jehovah to-morrow: what ye will bake, bake, and what ye will seethe, seethe; and all the overplus lay up for yourselves to be kept till the morning.

24. And they laid it up till the morning, as Moses commanded; and it did not grow putrid, and there was not a worm in it.

25. And Moses said, Eat it to-day, for to-day is a Sabbath to Jehovah; to-day ye shall not find it in the field.

26. Six days ye shall gather it, and on the seventh day is the Sabbath; on it there shall be none.

27. And it came to pass on the seventh day there went out some of the people to gather, and they did not find.

28. And Jehovah said unto Moses, How long do ye refuse to keep My precepts and My laws?

29. See; because Jehovah hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; rest ye every one under himself; let not any one go forth from his place on the seventh day.

30. And the people rested on the seventh day.

31. And the house of Israel called the name thereof Manna; and it was like coriander seed, white; and the taste of it was like that of a cake in honey.

32. And Moses said, This is the word which Jehovah hath commanded, Fill an omer of it to be kept for your generations, to the intent that they may see the bread with which I fed you in the wilderness, when I brought you forth out of the land of Egypt.

33. And Moses said unto Aaron, Take an urn, and put therein an omer full of manna, and lay it up before Jehovah, to be kept for your generations.

34. As Jehovah commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35. And the sons of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came to the border of the land of Canaan.

36. And an omer is the tenth part of an ephah.

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8395. THE subject treated of in the preceding chapter was the second temptation of those who were of the spiritual Church, which arose from their perceiving truth as undelightful. This chapter in the internal sense treats of a third temptation, arising from there being a deficiency of good; the lack of bread and of flesh, at which the sons of Israel murmured, signifies a deficiency of good. Consolation after temptation is signified and described by the manna which they received, and by the quails. Manna denotes spiritual good. That this was given to them by the Lord continually, and without any care and aid of theirs, is signified by their receiving the manna daily, and by the worm breeding in it if they gathered more.

THE INTERNAL SENSE.

8396. Verse 1. *And they journeyed from Elim, and all the company of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their going forth from the land of Egypt.*

And they journeyed from Elim, signifies what is successive. *And all the company of the sons of Israel came to the wilderness of Sin*, signifies to another state of temptation. *Which is between Elim and Sinai*, signifies what is continuous, and its quality. *On the fifteenth day of the second month*, signifies state respectively. *After their going forth from the land of Egypt*, signifies after their state when they were first delivered from infestations.

8397. Verse 1. *And they journeyed from Elim.* That this signifies what is successive, appears from the signification of *journeying*, as denoting what is successive and continuous (see nos. 4375, 4554, 4585, 5996, 8181, 8345); and from the signification of *Elim*, as denoting a state of consolation after temptation (see no. 8367); hence *they journeyed from Elim* signifies what is successive of life as to states of temptations; for those who are of the spiritual Church, when they undergo temptations, are led from one temptation into another; this succession is what is here signified by journeying. Journeying

signifies what is successive of life, because in the other life there are neither times nor spaces, but instead thereof states (nos. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381); consequently motions do not signify motions, nor journeyings journeyings, but successive changes of states.

8398. *And all the company of the sons of Israel came to the wilderness of Sin*: signifies to another state of temptation, as appears from the signification of *coming*, as denoting a station of what is successive which is signified by journeying (no. 8397); from the signification of *the company of the sons of Israel*, as denoting those who are of the spiritual Church (see no. 7843); from the signification of *a wilderness*, as denoting a state of undergoing temptations (see no. 8098); and from the signification of *Sin*, as denoting the quality of that state; for names include all the quality of the state of the thing treated of, as has been abundantly shewn above. From the temptation which is signified by murmuring on account of a deficiency of bread and flesh, and from the consolation afterwards which is signified by the manna and the quails, it may appear what Sin signifies, namely, the good which is from truth; hence Sin, which was a city of Egypt, from which the wilderness of Sin took its name, in the opposite sense signifies the evil which is from falsity, in Ezekiel: "*I will pour forth My wrath upon Sin, the strength of Egypt, and I will cut off the multitude of No; and I will give fire in Egypt, Sin shall grieve bitterly, and No shall be to be rent asunder, and Noph for enemies daily. The young men of Aven and Bi-Peseth shall fall by the sword; and they shall go away into captivity; and in Tehaphnekes the day shall be darkened, when I shall break there the yokes of Egypt*" (xxx. 15-18). Those are here treated of who are in scientifics, and ² thence devise falsities from which come evils; *Egypt* denotes the Scientific; *Sin*, the evil which is from falsity, and *No*, the falsity from which comes evil. A deeper sense lies concealed in this passage than what is apparent in the letter, as may be manifest to every one from this consideration alone, that the Word is Divine, and unless there were a deeper sense in it, there would scarcely be any intelligible sense, still less a sense containing what is holy: hence it is plainly evident, that names in the Word denote things, and that from them results a general sense, which is worthy of the Word that is from Jehovah. Whoever acknowledges the Word to be Divine, assuredly cannot deny this, if he will only think from reason, or form conclusions from an understanding in any degree enlightened.

8399. That, *which is between Elim and Sinai*, signifies what is continuous and its quality, appears from the signification of *Elim*, and of *Sinai*, from which it is plain what this intermediate signifies; for *Elim*, from the fountains and palms which were

there, signifies the truth and good of consolation after temptation (see the last verse of the preceding chapter); and *Sinai*, from the law which was promulgated there, signifies good and the truth therefrom; hence what is continuous and its quality, which is signified by *Sin*, is the good which is from truth. The good which is from truth, is that good which the spiritual man has before regeneration; for he then does good from truth, that is, because it is so commanded, consequently from obedience; but the good from which truth originates, is that good which the spiritual man has after regeneration; for he then does good from affection. The former good is signified by *Sin*, the latter by *Sinai*.

8400. *On the fifteenth day of the second month*, signifies state respectively, as appears from the signification of the number *fifteen*, of a *day*, and of a *month*: a *month* signifies the end of a former state, and the beginning of a following one, thus a new state (no. 3814); a *day* signifies state in general (nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 7680); and *the fifteenth* signifies what is new, for fourteen, or two weeks, signifies an entire period, or a state from its beginning to its end (nos. 728, 2044, 3845); hence *fifteen* signifies what is new, in the present case what is new of life, which is signified by the manna they received from heaven; for manna denotes the good of truth, which is the life of the spiritual man; for the signification of *fifteen* is similar to that of *eight*, as the eighth day is the first of a following week; that *the eighth* denotes every beginning, thus what is new distinct from what was before, see nos. 2044, 2866; and that all numbers in the Word signify things, see nos. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175.

8401. That, *after their going forth from the land of Egypt*, signifies after their state when they were first delivered from infestations, appears from the signification of *to go forth* and to be brought forth, as denoting to be delivered, see frequently above; and from the signification of *the land of Egypt*, as denoting infestations from those who are in evil and the falsities from it (see no. 7278).

8402. Verses 2, 3. *And all the company of the sons of Israel murmured against Moses and Aaron, in the wilderness. And the sons of Israel said to them, Who will give? we might have died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pot, when we did eat bread to the full; for ye have brought us forth to this wilderness, to kill all this assembly with hunger.*

And all the company of the sons of Israel murmured, signifies a feeling of pain and complaint thence arising by reason of the grievousness of temptation. *Against Moses and Aaron*, signifies Truth Divine. *In the wilderness*, signifies a state of

temptation. *And the sons of Israel said to them*, signifies thought from anxiety. *Who will give? we might have died by the hand of Jehovah in the land of Egypt*, signifies that it would have been better had they been left by the Lord when they were in a state of infestations. *When we sat by the flesh-pot*, signifies a life according to their pleasure, and such as they lusted after. *When we did eat bread to the full*, signifies that thus they enjoyed the good of pleasures as much as they desired. *For ye have brought us forth*, signifies after they were delivered. *To this wilderness*, signifies a state of temptations. *To kill all this assembly with hunger*, signifies that they were expiring from a deficiency of delight and of good.

8403. Verse 2. *And all the company of the sons of Israel murmured*. This signifies insensibility and complaint on account of the grievousness of temptation, as appears from the signification of *murmuring*, as denoting insensibility from the bitterness of temptation, and also complaint (see no. 8351); *the company of the sons of Israel* are those who are of the spiritual Church (as above, no. 8398). A third temptation is here treated of, which is on account of a deficiency of delight and of good, and this temptation succeeds in series to the former, which was on account of a deficiency of truth. Those who have ² not been taught concerning man's regeneration, maintain that a man can be regenerated without temptation, and some that he is regenerated when he has undergone one temptation; but it should be known, that no one is regenerated without temptation, and that many temptations follow in succession; this happens because the object of regeneration is, that the life of the old man may die, and the new or heavenly life may be implanted: hence it may appear, that at all events there must be a conflict; for the life of the old man resists, and is unwilling to be extinguished, and the life of the new man cannot enter, except where that of the old has been extinguished; hence it is evident, that there is a violent conflict on both sides, because it is for very life. Whoever thinks from an enlightened rationality, may ³ hence see and perceive, that a man cannot be regenerated without conflict, that is, without spiritual temptation; and further, that he is not regenerated by one temptation, but by many; for there are very many kinds of evil which constituted the delight of the former, that is, of the old life. All those evils cannot be subdued all at once and altogether, for they obstinately cleave to him, as they had been rooted in his progenitors from many past ages, and hence are innate in the man, and have been confirmed by his own actual evils from infancy: all those evils are diametrically opposite to the heavenly good which is to be implanted and to make his new life.

8404. *Against Moses and Aaron*. This signifies Divine Truth, as appears from the representation of *Moses*, as denoting Divine

Truth proceeding immediately from the Lord, thus internal truth; and from the representation of *Aaron*, as denoting truth proceeding mediately from the Lord, thus external truth (see nos. 7009, 7089, 7382).

8405. That, *in the wilderness*, signifies a state of temptation, appears from the signification of *a wilderness*, as denoting a state of undergoing temptations (see nos. 6828, 8098).

8406. Verse 3. *And the sons of Israel said to them*. This signifies thought from anxiety, as appears from the signification of *saying*, when it is concerning the things which affect the mind, as denoting thought (so also at nos. 3395, 7094, 7244, 7937); it evidently arises from anxiety, because it is during temptation.

8407. *Who will give? we might have died by the hand of Jehovah in the land of Egypt*. This signifies that it would have been better had they been left by the Lord when they were in a state of infestations, as appears from the signification of *who will give?* as denoting that it would have been better or preferable; from the signification of *to have died by the hand of Jehovah*, as denoting that they were left by the Lord; *to have died*, in the spiritual sense, signifies to be in evils and the falsities therefrom, consequently in a state of condemnation (see nos. 5407, 6119, 7494); and when it is said *to die by the hand of Jehovah*, it denotes to be left by the Lord, for those who are left by Him, that is, who leave Him, rush into evils and the falsities therefrom, and thereby into a state of condemnation—that Jehovah in the Word is the Lord, has been frequently shewn before; and from the signification of the *land of Egypt*, as denoting a state of infestation (see above, no. 8401). Those who were of the spiritual Church, who are represented by the sons of Israel, before they were delivered by the Lord, were infested by those who were in falsities from evil, who are represented by Pharaoh and the Egyptians (as may be seen at nos. 6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321).

8408. *When we sat by the flesh-pot*, signifies a life according to their pleasure, and such as they lusted after. This appears from the signification of *a pot*, as denoting that which contains good, and in the opposite sense that which contains evil (of which we shall speak presently); and from the signification of *flesh*, as denoting a heavenly proprium, thus good, and in the opposite sense man's own proprium, thus evil (of which also we shall speak presently); and as *flesh* signifies the proprium, so *to sit at the flesh-pot* signifies a life according to pleasure, and such as is lusted after, for this life is the life of the proprium. The reason why *a pot* denotes that which contains good, and in the opposite sense that which contains evil, is, because the flesh which is boiled in it, signifies good, and in the opposite

sense, evil. As a *pot* has this signification, therefore it also signifies man's Corporeal or Natural, because these are the containants of good or evil ; hence in a general sense it signifies a man, and in a still more general sense a people or a city, and in such case *flesh* signifies the good or evil therein ; as in Ezekiel : "*The men who think iniquity, and consult the counsel of wickedness in this city, saying, It is not near ; it is the pot itself, we the flesh ; wherefore thus said the Lord Jehovih, Your slain, whom ye have set in the midst thereof, these are the flesh, but itself is the pot*" (xi. 2, 3, 7) ; where a *pot* denotes the city or the people there, and *flesh* denotes evil, for the slain, who are called flesh, are those with whom good and truth have been extinguished (see no. 4503). Again : "*Utter a parable against the house of rebellion, and say to them, Thus saith the Lord Jehovih, Set on a pot, set it on, and also pour the pieces into it, every good piece, the thigh and the shoulder ; fill it with the choice of the bones. The Lord Jehovih said, Woe to the city of bloods, to the pot, whose scum is in it, and whose scum hath not gone forth out of it*" (xxiv. 3, 4, 6) ; where a *pot* denotes a city or the people there, in which is the evil of the profanation of good ; the good, which is the flesh there, is the thigh and the shoulder ; the evil is the scum therefrom ; the profanation of good is the scum remaining ; therefore also it is called *the city of bloods*. In Jeremiah : "*Jehovah said to Jeremiah, What seest thou ? I said, I see a pot blown upon, whose face is towards the north : then said Jehovah, From the north shall evil be opened upon all the inhabitants of the earth*" (i. 13, 14) ; where a *pot blown upon* denotes a people seized upon by falsities ; *the north* denotes man's Sensual and Corporeal, from which evil springs forth. In this passage the end of the Church is treated of, when the External, consequently the Sensual and Corporeal, and therewith falsity and evil, bear rule ; for the Lord's Church goes successively from internal to external, and then ceases. In Zechariah : "*In that day there shall be on the bells of the horses, holiness to Jehovah ; and the pots in the house of Jehovah shall be like bowls before the altar : and every pot in Jerusalem and in Judah shall be holiness to Jehovah Zebaoth ; and all that sacrifice shall come, and shall take of them, and shall boil therein*" (xiv. 20, 21). This treats of the salvation of the faithful ; the faithful are *the pots*, so called from the reception of good from the Lord ; hence *the pot* is called *holiness to Jehovah* ; *the bells of the horses*, upon which there is holiness, denotes the truths corresponding to good. As pots are recipients and containants of good, therefore *they* with the rest of the vessels of the altar *were made of brass* (Exod. xxxviii. 3) ; for *brass* signifies natural good (see nos. 425, 1551). A *pot* also signifies doctrine, in consequence of its containing the good and truth of the Church : doctrine is signified by *the pot*, in which, at the command of Elisha, pottage was boiled for the

sons of the prophets, and concerning which it is thus written in the second book of the Kings: "*Elisha returned to Gilgal, when there was a famine in the land, when the sons of the prophets were sitting before him: he said to his servant, Set on a great pot, and boil pottage for the sons of the prophets. One went forth into the field to gather herbs, and found a vine of the field, and gathered from it wild gourds of the field, and shred them into the pot of pottage. When they were eating of the pottage, they cried out, There is death in the pot, O man of God. But he said, that they should take fine flour, which he cast into the pot: and he said, Pour out for the people, and let them eat: then there was no evil thing in the pot*" (iv. 38-42). It is to be observed, that all Divine miracles involve such things as are of the Lord's kingdom and Church (nos. 7337, 8364), and that *Elisha* represents the Word of the Lord (no. 2762), and *prophets* the doctrines from it (nos. 2534, 7269); hence it is evident what this miracle represented for the Church, namely, that the falsified good of the Church becomes good by means of truth from the Word; *the famine* denotes the deficiency of the knowledges of truth and good; *the pot* denotes doctrine; *the pottage*, the good of the external rituals of the Jewish Church; *the wild gourds from the vine of the field* denotes falsification; *the fine flour* denotes truth from the Word (no. 2177), whereby that falsified thing, which is death in the pot, becomes good. The reason why *pots* signify the containants of good is, because they were useful vessels, in which food was prepared, and food and all kinds of it signify such things as nourish the soul, thus the affections of good and truth (see nos. 681, 1480, 3114, 4792, 5147, 5293, 5340, 5342, 5576, 5915).

8409. That *flesh* signifies the proprium in each sense; in the supreme sense the Lord's Divine proprium, which is His Divine Human, thus the good of His love towards the whole human race; hence *flesh*, in the sense which respects man, denotes the proprium vivified by the Lord's proprium, that is, the Lord's proprium with man, thus the good of love to Him (concerning the signification of *flesh* in this sense, see nos. 3813, 7850); but, in the opposite sense, *flesh* denotes man's proprium, thus the evil of self-love, and hence the lusts or concupiscences of that love (nos. 999, 3813); man's own proprium is nothing but evil (see nos. 210, 215, 694, 874-876, 987, 1023, 1044, 1047, 3812, 5660, 5786). *Flesh* denotes man's proprium, thus evil of every kind, as is further apparent from the following passages. In Isaiah: "*I will feed thine oppressors with their flesh, and they shall be drunken with their blood as with new wine*" (xlix. 26); where *to feed with flesh* denotes² to gorge with their own evil. In Jeremiah: "*Cursed is the man (vir) that trusteth in man (homo), and maketh flesh his arm, but his heart departeth from Jehovah*" (xvii. 5); where *to*

make flesh his arm denotes to confide in his own power; hence *to eat the flesh of his arm* denotes to confide in himself (Isa. ix. 20). In Isaiah: "*The Egyptian is a man and not God, and his horses are flesh and not spirit*" (xxx. 3); *the horses of the Egyptian* denote scientifics from the intellectual part perverted (no. 6125), *flesh* denoting what is dead, *spirit* what is alive; hence *the sons of Egypt* are said to be "*great of flesh*" (Ezek. xvi. 26): what is dead is so called from evil, for spiritual death comes from evil; and what is alive is so called from good, for spiritual life comes from good. Hence *flesh* and *spirit* in the Word are 3 opposed to each other; as in John: "*That which is born of the flesh is flesh, and that which is born of the spirit is spirit*" (iii. 6). Again: "*It is the spirit that quickeneth, the flesh profiteth nothing. The words which I speak unto you, are spirit and are life*" (vi. 63). In the book of Genesis: "*Jehovah said, My spirit shall not reprove man for ever, because that he is flesh*" (vi. 3); where *flesh* denotes man's proprium. In like manner in Matthew: "*Jesus said, Blessed art thou, Simon, son of Jona; for flesh and blood hath not revealed it, but My Father who is in the heavens*" (xvi. 17). And in John: "*As many as received, to them gave He power, that they might be the sons of God, to them that believe in His name, who were born not of bloods, or of the will of the flesh, or of the will of man, but of God*" (i. 12, 13). *The will of the flesh* denotes the voluntary proprium; *the will of man*, the intellectual proprium; *the sons of God*, the regenerate; and those who are regenerated are all vivified by the Lord's proprium, which is the Lord's flesh and body, and is Divine Good itself. As *flesh* in the opposite sense denotes 4 man's proprium, thus evil, it also denotes lust; for the life of the flesh, which is the proper life of the body, is nothing but the pleasure of the senses, the delight of the appetites, and lust; that *flesh* denotes lust appears from the following passage in Moses: "*The rabble that was in the midst of the people, lusted a lust; whence the sons of Israel wept again, and said, Who will feed us with flesh? Now our soul is dry; there is nothing which our eyes [may look to] but manna. And Jehovah said to Moses, Thou shalt say to the people, Sanctify yourselves on the morrow, that ye may eat flesh; for ye have wept in the ears of Jehovah, saying, Who shall feed us with flesh? for it was better for us in Egypt. Jehovah will give you flesh to eat; for a month of days, until it come out from your nose, and be loathsome to you. The flesh was yet between their teeth, before it was swallowed, when the anger of Jehovah burned against the people, and Jehovah smote the people with a very great plague; whence he called the name of that place, The sepulchres of lust, because there they buried the people that lusted*" (Num. xi. 4, 6, 18, 20, 33, 34). From these passages it is now evident, that *to sit by the flesh-pot in the land of Egypt*, signifies a life

according to their pleasure, and such as they lusted after, thus the life of the proprium.

8410. *When we did eat bread to the full*, signifies that thus they enjoyed the good of pleasures as much as they desired. This appears from the signification of *eating*, as denoting appropriation (see nos. 3168, 3513, 3596, 4745), and also enjoyment (no. 7849); from the signification of *bread*, as denoting the good of heavenly life, and in the opposite sense the good of natural life separate from the heavenly, thus the good of pleasures: for in the spiritual sense *bread* means that which chiefly nourishes the soul and preserves its spiritual life; and this is the good of love, as is manifest from the life of heaven, which consists solely of that good; but in the opposite sense, *bread* means that which chiefly nourishes those who are in hell, and sustains their life; and this is the evil of the love of self and the world, as appears from the life of hell, which consists solely therein; that evil to them is good, nothing being more delightful and sweeter to them; this is here meant by the good of pleasures; and from the signification of *to the full*, as denoting as much as they desired; for the will is what is filled with good with the good, and with evil with the wicked.

8411. *For ye have brought us forth*, signifies after they were delivered. This appears from the signification of *bringing forth*, here from the land of Egypt, as denoting to deliver, namely, from a state of infestations.

8412. That, *to this wilderness*, signifies a state of temptations, appears from the signification of *a wilderness*, as denoting a state of undergoing temptations (see no. 8098).

8413. *To kill all this assembly with hunger*. That this signifies that they were expiring from a deficiency of delight and of good, appears from the signification of *to kill*, as denoting to deprive of life, in this case, of the life which is from delight and from good, for in these a man's life consists (see nos. 3607, 6767); from the signification of *an assembly*, as denoting those who are of the spiritual Church (see no. 7843); and from the signification of *hunger*, as denoting a deficiency of good (see no. 5893), in this case, of the good of pleasures, which is signified by *bread* (no. 8410); for when that which nourishes spiritual life, or the life of the spirit, is taken away, then hunger ensues.

² We will briefly explain how this is. When the good of charity, which constitutes spiritual life, is to be implanted, then the delight of pleasures, which had constituted natural life, is removed; and when this delight is removed, the man comes into temptation; for he believes, if he be deprived of the delight of pleasures, that he is deprived of all life, for his natural life consists in that delight, which he calls good; but he does not know, that when this [principle] of life is removed,

the Lord implants in its place spiritual delight and good; it is this good which is signified by *manna*; the former good or delight is meant by *the flesh and bread* in the land of Egypt; and the want of it by *hunger*. But it is fitly to be ³ observed, that the man who is regenerated is not deprived of the delight of the pleasures of the body and of the mind (*animus*); for this delight he fully enjoys after regeneration, even more fully than before, but in an opposite manner; before regeneration it was the delight of pleasures that constituted all his life, but after regeneration it is the good of charity, and then the delight of pleasures serves for a means and an ultimate plane, in which spiritual good with its happiness and blessedness terminates: when therefore the order is to be inverted, the former delight of pleasures ceases and becomes as nothing, and a new delight from a spiritual origin is implanted in its place.

8414. Verses 4, 5. *And Jehovah said unto Moses, Behold I will cause it to rain for you bread from heaven, and the people shall go forth, and shall gather the word of a day in its day, to the intent that I may try them, whether they walk in My law or not. And it shall be on the sixth day, and let them prepare what they have brought; and it shall be the double of what they gather day by day.*

And Jehovah said to Moses, signifies consolation from the Lord. *Behold I will cause it to rain for you bread from heaven*, signifies that heavenly good flows in. *And the people shall go forth*, signifies the life therefrom. *And shall gather the word of a day in its day*, signifies continually according to necessity. *To the intent that I may try them*, signifies that it will consequently be for exploration. *Whether they walk in My law or not*, signifies whether they can live the life of truth and good. *And it shall be on the sixth day*, signifies at the end of every state. *And let them prepare what they have brought*, signifies the arrangement of the goods appropriated. *And it shall be the double of what they gather day by day*, signifies that they are to be conjoined.

8415. Verse 4. *And Jehovah said unto Moses*. That this signifies consolation from the Lord, appears from what follows; for the things which Jehovah said, relate to consolation after temptation; after temptations there is consolation (see nos. 8367, 8370).

8416. *Behold I will cause it to rain for you bread from heaven*. That this signifies that heavenly good flows in, appears from the signification of *to rain*, as denoting blessing (see no. 2445); the reason why *to rain* denotes blessing is, because rain descends from heaven, and causes the fertility of the earth, as the Divine Good and Truth descend from heaven with man, and cause blessing; hence it may appear that, in the proximate

sense, *to rain* signifies to flow in, for all good flows in from the Divine; and from the signification of *bread*, as denoting heavenly good, of which we shall speak in what follows.

8417. *And the people shall go forth.* This signifies the life therefrom, as appears from the signification of *to go*, as denoting life (see nos. 1293, 3335, 4882, 5493, 5605), in like manner, *to go forth* in the present passage, which is to go to gather manna. Concerning the signification of *to go*, as denoting life, see also no. 8420.

8418. *And shall gather the word of a day in its day.* This signifies continually according to necessity, as appears from the signification of *gathering*, as denoting to receive, for when *to rain* signifies the influx of good from the Divine, then *gathering* signifies reception, for they correspond to each other; from the signification of *a word*, as denoting the thing of which it is said, here bread or manna from heaven; and from the signification of *a day in its day*, as denoting continually according to necessity: it denotes continually because they receive daily, daily denoting continually (see no. 2838); and it denotes according to necessity because they were to gather daily as much as they wanted, and no more, namely, for every one an omer.

8419. *To the intent that I may try them.* This signifies that it will consequently be for exploration, as appears from the signification of *trying*, as here denoting to explore, for it is then said, *whether they walk in My law or not.*

8420. That, *whether they walk in My law or not*, signifies whether they can live the life of truth and good, appears from the signification of *walking*, as denoting to live (see nos. 519, 1794); and from the signification of *the law*, as denoting the Word (see nos. 2606, 3382, 6752), and because it denotes the Word it denotes Divine Truth (no. 7463), thus also the doctrine of good and truth; hence *to walk in the law of Jehovah* signifies to live the life of truth and good according to doctrine. That *to walk in the law* denotes to live according to the law, is well known to every one, because it is common to say so; hence it may appear, that *to walk* denotes to live, and also that in the very expression *to walk* there is the signification of the spiritual sense, just as in very many others. This arises entirely from the influx of the spiritual world into the ideas, and thus into the expressions, of thought; for, without that influx, who would ever speak of walking instead of living, as of walking in the law, in the statutes, in the precepts, in the fear of God: the case is similar with *to go*, as denoting to live (see just above, no. 8417), also with journeying, advancing, and wandering. These expressions denote to live, because in the spiritual world there are no spaces, but instead thereof states of life (see nos. 2625, 2684, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

8421. Verse 5. *And it shall be on the sixth day.* That this signifies at the end of every state, appears from the signification of *a day*, as denoting a state (see nos. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 7680); and from the signification of *the sixth* as denoting the end of a state: the reason why *the sixth day* denotes the end of a state is because seven days, or a week, signify an entire period or a full state (see nos. 2044, 3845, 6508), whence the day preceding the seventh, or the sixth day, signifies the end of that state; and the day following, or the eighth, signifies the beginning of the same state (nos. 2044, 8400).

8422. *And let them prepare what they have brought*, signifies the arrangement of the goods appropriated, as appears from the signification of *preparing*, when it is said of goods appropriated, as denoting arrangement; and from the signification of *what they have brought*, when it means manna, which signifies good, as denoting the goods which are appropriated: the gathering of manna every day signifies the reception of good, and the eating of it its appropriation; hence *to prepare what they have brought* signifies the arrangement of the goods appropriated. This arrangement is effected by the Lord at the end of every state, which is signified by the sixth day; after that arrangement there is conjunction, which is signified by the seventh day.

8423. *And it shall be the double of what they gather day by day.* This signifies that they are to be conjoined, as appears from the signification of *to be double*, as denoting to be conjoined; *double* signifies to be conjoined, because two denote conjunction (see nos. 1686, 3519, 5194); from the signification of *to gather*, as denoting to receive (as above, no. 8418); and from the signification of *day by day*, or each day, as denoting continually (as also above, no. 8418). Why two denote conjunction is, because there are two things to which all things in the universe have relation, namely, good and truth, or what is the same, love and faith; for good is of love, and truth is of faith: hence also there are two things with man which constitute his life, namely, will and understanding; his will being formed to receive good or love, and his understanding to receive truth or faith. The conjunction of these two is called a marriage; for being joined together they are circumstanced exactly like conjugal partners, mutually loving each other, conceiving and bringing forth, whence their offspring is called fruit: from these considerations it is now evident why *two* or *double* signify conjunction; for without the conjunction of those two it is impossible for anything to be born or produced. I am permitted to add, that from these considerations it may plainly appear, that faith without love or charity cannot produce fruit; but that fruit will be produced from both conjoined.

8424. Verses 6-8. *And Moses and Aaron said to all the sons of Israel, In the evening then ye shall know that Jehovah hath brought you forth out of the land of Egypt. And in the morning then ye shall see the glory of Jehovah, in His hearing your murmurings against Jehovah; and what are we, that ye murmur against us? And Moses said, In Jehovah's giving you in the evening flesh to eat, and in the morning bread to the full; in Jehovah's hearing your murmurings, with which ye murmur against Him; what are we? your murmurings are not against us, but against Jehovah.*

And Moses and Aaron said to all the sons of Israel, signifies information from Divine Truth. *In the evening then ye shall know that Jehovah hath brought you forth out of the land of Egypt,* signifies that at the end of the former state there shall be a revelation that they are delivered. *And in the morning then ye shall see the glory of Jehovah,* signifies that in the beginning of a new state the Lord's Coming will take place. *In His hearing your murmurings,* signifies that complaints were about to cease. *Against Jehovah; and what are we, that ye murmur against us?* signifies that the complaints were against the Divine, and not against those who represented it. *And Moses said,* signifies information. *In Jehovah's giving you in the evening flesh to eat,* signifies that in the end of the state good will be appropriated with delight. *And in the morning bread to the full,* signifies that in the beginning of a new state they will have as much good as they can receive. *In Jehovah's hearing your murmurings,* signifies that their complaints were about to cease. *With which ye murmur against Him,* signifies that they were against the Divine. *What are we? your murmurings are not against us,* signifies that they were not against those who represented the Divine. *But against Jehovah,* signifies that hereafter they should take heed to themselves.

8425. Verse 6. *And Moses and Aaron said to all the sons of Israel:* signifies information from Divine Truth, as appears from the signification of *to say*, when concerning the things which are commanded by Jehovah to those who are of the spiritual Church, as denoting information (see also nos. 7769, 7793, 7825, 8041); from the representation of *Moses and Aaron*, as denoting Divine Truth, *Moses* internal, and *Aaron* external (see nos. 7009, 7089, 7382); and from the representation of *the sons of Israel*, as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

8426. *In the evening then ye shall know that Jehovah hath brought you forth out of the land of Egypt.* That this signifies that in the end of the former state there shall be a revelation that they are delivered, appears from the signification of *the evening*, as denoting the end of a former state, of which we

shall speak presently ; from the signification of *to know*, as denoting to be revealed, for that which Jehovah makes known is called a revelation ; and from the signification of *to bring forth*, as denoting to deliver, as has been said frequently before, in the present case from infestations, which are signified by *the land of Egypt* (no. 7278). *In the evening* denotes the end ² of a former state, because the changes of state in the other life are like the times of the day in the world, namely, like morning, noon, evening, and night or twilight, and again morning. It should be known that in the spiritual world there are continual changes of state, and that all who are there pass through them. The reason is, that they may be continually perfecting ; for without changes of states, or without various things continually succeeding each other in order, those who are there would not be perfected : the changes of states which succeed each other in order like the times of the day and the year, never return exactly the same, but are varied. The beginning of every state corresponds to morning on the earth, and also in the Word is sometimes meant by morning ; but the end of every state corresponds to evening, and also in the Word is sometimes called evening. When it is morning, then they are in love ; when it is noon, then they are in light or in truth ; but when it is evening, they are then in obscurity as to truths, and in the delight of natural love ; it is this delight that is signified by the quails which they received in the evening, and good that is signified by the manna which they received every morning. From these considerations it ³ may appear what *evening* signifies, namely, the end of the state of the thing treated of ; hence also the end of the state of the Church : but see what has been before shewn concerning the signification of *the evening*, that in the other life there are successions of states, as in the world there are successions of times (nos. 5672, 5962, 6110) ; *the evening* denotes the end of a former Church, and *the morning* the beginning of a new one (nos. 2323, 7844) ; hence *the evening* and *the morning* denote the Lord's Coming (no. 7844) : in heaven there are evening and twilight before morning, but not night, which is in hell (no. 6110).

8427. Verse 7. *And in the morning then ye shall see the glory of Jehovah.* This signifies that in the beginning of a new state the Lord's Coming will take place, as appears from the signification of *the morning*, as denoting the beginning of a new state (see just above, no. 8426) ; and from the signification of *the glory of Jehovah*, as denoting His presence and coming. *Glory* denotes the Lord's presence and coming, because, in the highest sense, *glory* is the Divine Truth which proceeds from the Lord, and the Divine Truth appears before the eyes of the angels as light and brightness from the Sun

which is the Lord ; glory is the Divine Truth proceeding from the Lord (see nos. 5922, 8267) ; and it is intelligence and wisdom which are from the Divine Truth (no. 4809) ; and hence the internal sense of the Word, for that sense is the

² Divine Truth in glory (no. 5922). It is said, that in the morning they should see the glory of Jehovah, because the rising of the sun and the light therefrom, which in heaven enlightens the angelic sight both external and internal, consequently the presence and coming of the Lord, who in heaven is the sun, correspond to the time of morning on earth, and are here signified by *the morning* ; the light from that sun, then, which is the Divine Truth proceeding from the Lord, thus the Lord, is glory. Hence it is evident, that *glory* signifies the Lord's presence and coming : that these are glory, appears also from several passages in the Word, as in Moses : "*A cloud covered the mountain ; and the glory of Jehovah abode upon mount Sinai ; and the cloud covered it six days. The appearance of the glory of Jehovah was like devouring fire on the top of the mountain before the eyes of the sons of Israel*" (Exod. xxiv. 15-18) ; it is evident that the presence of Jehovah, that is, of the Lord, appearing like a cloud and like fire upon the mountain, is here called the glory of Jehovah. Again : "*A cloud covered the tent of the assembly, and the glory of Jehovah filled the tabernacle ; and Moses could not enter into the tent of the assembly, because the cloud abode upon it, and the glory of Jehovah filled the tabernacle*" (Exod. xl. 34, 35) ; here also the

³ Lord's presence appearing as a cloud is called glory. Again : "*Moses and Aaron went into the tent of the assembly, and they went forth and blessed the people ; then the glory of Jehovah appeared towards all the people*" (Lev. ix. 23). Again : "*The glory of Jehovah appeared in the tent of the assembly before all the sons of Israel*" (Num. xiv. 10, so also in chapter xvi. 19 ; xx. 6). In the first book of the Kings : "*The cloud filled the house of Jehovah, so that the priests could not stand to minister because of the cloud ; for the glory of Jehovah filled the house of Jehovah*" (viii. 10, 11). In John : "*The temple was filled with smoke from the glory of God and His power, so that no one could enter into the temple*" (Apoc. xv. 8). Again : "*He shewed me a great city, the holy Jerusalem, coming down out of heaven from God, having the glory of God. The city hath no need of the sun, nor of the moon, to shine in it ; the glory of God doth enlighten it, and the Lamb is the light thereof*" (Apoc. xxi. 10, 11, 23) ; where the *glory of God* plainly denotes light from the Lord, which is the Divine Truth proceeding from Him, thus the Lord's presence ; for the Lord is present in the truth which is

⁴ from Him. That the *glory of Jehovah* denotes His presence, appears further from Moses : "*Moses said to Jehovah, Shew me, I pray, Thy glory. To whom He said, I will cause everything*

good to pass before thee; and when My glory shall pass by, it shall come to pass that I will put thee into a hole of a rock, and I will cover My hand over thee, until I shall have passed by; but where I shall remove My hand, thou shalt see My back parts; and My faces shall not be seen" (Exod. xxxiii. 18, to the end): here also the glory of Jehovah plainly denotes His presence. In Matthew: "*The disciples said to Jesus, Tell us what is the sign of Thy coming. Jesus said, Then shall appear the sign of the Son of man, and they shall see the Son of man coming in the clouds of heaven with power and glory*" (xxiv. 3, 30). This passage treats of the last time of the former Church and of the first of the new; the *Son of man* denoting the Divine Truth proceeding from the Lord; the *clouds of heaven*, the Word in the sense of the letter; *power and glory*, the internal sense, thus the Divine Truth which shall then appear; the *Lord's Coming* denotes the acknowledgment of Divine Truth by those who are of the new Church, and its denial by those who are of the old Church (see no. 4060 at the end). That the Lord as to Divine Truth is glory, appears from Isaiah: "*The voice of one crying in the wilderness, Prepare ye the way of Jehovah. The glory of Jehovah shall be revealed, and all flesh shall see it together*" (xl. 3, 5); speaking of the Lord, who is glory. In John: "*The Word was made flesh, and dwelt with us; and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth*" (i. 14). Again: "*These things said Isaiah, when he saw His glory and spake of Him*" (xii. 41); where glory denotes the Lord. In like manner in Moses: "*I am alive, and the whole earth shall be filled with the glory of Jehovah*" (Num. xiv. 21); where the glory of Jehovah denotes the Lord's Coming, and enlightenment by the Divine Truth which is from Him. Glory denotes the Divine of the Lord, in Isaiah: 6 "*I am Jehovah; this is My name; and My glory will I not give to another*" (xlii. 8). In Mark: "*When the Son of man cometh in the glory of His Father, with the holy angels*" (viii. 38). In Luke: "*It behoved Christ to suffer these things, and to enter into His glory*" (xxiv. 26). As the glory of Jehovah signifies the Lord as to Divine Truth, therefore also glory signifies the Divine Wisdom and Intelligence, which is of the Divine Truth from the Lord. Wisdom and intelligence from the Divine are meant by glory in Ezekiel (i. 28; viii. 4; ix. 3; x. 4, 18, 19; xi. 22, 23); which was represented there by a rainbow such as appears in a cloud.

8428. In *His hearing your murmurings*, signifies that their complaints were about to cease. This appears from the signification of *to hear*, when said of Jehovah, as denoting to be merciful and to bring aid, thus that their complaints were about to cease; and from the signification of *murmurings*, as denoting sensations of pain from the bitterness of temptation, and consequently complaints (see no. 8351).

8429. *Against Jehovah; and what are we, that ye murmur against us?* This signifies that the complaints were against the Divine, and not against those who represented it, as appears from this consideration, that Jehovah is the Divine, here the Divine Truth, which Moses and Aaron represented; and from the signification of *murmuring*, as denoting complaint (as just above, no. 8428); and as it is said that they murmured against Jehovah, and not against Moses and Aaron, it signifies that they murmured against the Divine Truth, which is represented by Moses and Aaron (no. 8425), and not against those who represented it; wherefore also it is said in the following verse, *What are we?* your murmurings are not against us; for the person that represents the Divine is respectively not anything; moreover, those who murmur against the person that represents, when he speaks from the Divine, do not murmur against the person, but against the Divine.

8430. Verse 8. *And Moses said*, signifies information (as above, no. 8425).

8431. *In Jehovah's giving you in the evening flesh to eat.* This signifies that in the end of the state good will be appropriated with delight, as appears from the signification of *the evening*, as denoting the end of a state (see above, no. 8426); and from the signification of *flesh*, as denoting the vivified proprium, or the heavenly proprium which a man has from the Lord, thus the good of love (see nos. 148, 149, 780, 3813, 7850, 8409), but in the present case the good of faith, because it was the flesh of a bird or of a winged creature, which is called a quail; for a winged creature signifies the Spiritual or what is of faith; hence its flesh signifies such good, here the good of the natural man, or delight. It is to be observed, that *manna* signifies the good of the internal or spiritual man, and *a quail* the good of the external or natural man, which is called delight. That these things are signified, appears from the circumstance, that manna was given in the morning, but quails in the evening; and what is given in the morning signifies spiritual good, and what is given in the evening signifies natural good, or delight; for the state of morning in the other life is when spiritual good, or the good of the internal man, is in clearness, and natural good, or the good of the external man, is in obscurity; but the state of evening is when natural good, or the good of the external man, is in clearness; and spiritual good, or the good of the internal man, is in obscurity. Changes also thus succeed each other, to the intent that a man may be perfected, especially that he may appropriate good to himself, which is done in a state of evening by delight.

8432. *And in the morning bread to the full:* signifies that

in the beginning of a new state they will have as much good as they can receive, as appears from the signification of *bread*, as denoting the good of love (see nos. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 8410), but in the present case the good of truth, which is the good of the spiritual Church, because the bread here means manna, of which we shall speak in what follows; from the signification of *the morning*, as denoting the beginning of a new state (as above, no. 8427); and from the signification of *to the full*, as denoting as much as they desired (see above, no. 8410), in the present case as much as they could receive; for the good which flows in from the Lord is not given as far as they desire, but as far as they are able to receive it; but evil is allowed as far as they desire it.

8433. *In Jehovah's hearing your murmurings.* This signifies that thus complaints would cease, as appears from what was said above (no. 8428), where like words occur.

8434. *With which ye murmur against Him.* That this signifies that they [the complaints] were against the Divine; *And what are we? your murmurings are not against us*, signifies that they were not against those who represented the Divine. This appears also from what was said above (no. 8429), where like words occur.

8435. *But against Jehovah*, signifies that hereafter they should take heed to themselves, as appears from its being again said that their murmurings are against Jehovah, that is, against the Divine; hence it is that by those words is now meant, that hereafter they should take heed to themselves of such complaints in temptations.

8436. Verses 9-12. *And Moses said to Aaron, Say to all the company of the sons of Israel, Approach before Jehovah, because He hath heard your murmurings. And it came to pass that Aaron spake to all the company of the sons of Israel, and they looked back to the wilderness, and behold the glory of Jehovah was seen in the cloud. And Jehovah spake to Moses, saying, I have heard the murmurings of the sons of Israel, speak to them, saying, Between the evenings ye shall eat flesh, and in the morning ye shall be satisfied with bread, and ye shall know that I am Jehovah your God.*

And Moses said to Aaron, signifies influx of Truth Divine proceeding immediately from the Lord through the Truth Divine which proceeds mediately. *Say to all the company of the sons of Israel*, signifies instruction. *Approach ye before Jehovah*, signifies a state of reception and application to that [state]. *Because He hath heard your murmurings*, signifies by reason of the pain in temptation, that He brings aid. *And it came to pass that Aaron spake to all the company of Israel*, signifies instruction from the Divine by influx. *And they looked back to the*

wilderness, signifies remembrance of the state of temptation in which they were. *And behold the glory of Jehovah was seen in the cloud*, signifies the Lord's presence in truth accommodated to perception. *And Jehovah spake to Moses, saying*, signifies the truth which proceeds from the Lord's Divine, in which there is the presence of the Lord. *I have heard the murmurings of the sons of Israel*, signifies that the complaints arising from temptation would cease. *Speak to them, saying*, signifies information by influx. *Between the evenings ye shall eat flesh*, signifies that in the end of the state good will be appropriated with delight. *And in the morning ye shall be satisfied with bread*, signifies that in the beginning of a new state as much good shall be had as they could receive. *And ye shall know that I am Jehovah [your God]*, signifies that they may know that the Lord is the only God.

8437. Verse 9. *And Moses said to Aaron*, signifies the influx of Truth Divine proceeding immediately from the Lord through the Truth Divine which proceeds mediately. This appears from the signification of *saying*, when from Truth Divine which proceeds immediately from the Lord, which is represented by Moses, through the Truth Divine which proceeds mediately, and is represented by Aaron, as denoting influx; *saying* also denotes to flow in (see nos. 5743, 6152, 6291, 7291, 7381, 8222, 8262); and *Moses* denotes the truth which proceeds immediately from the Lord, and *Aaron* that which proceeds mediately (nos. 7009, 7010, 7089, 7382). What is meant by truth proceeding immediately from the Lord, and what by truth proceeding mediately, see nos. 7055, 7056, 7058.

8438. *Say to all the company of the sons of Israel*. That this signifies instruction, appears from the signification of *saying*, when from Truth Divine to those who are of the Church concerning what is to be done from Divine command, as denoting instruction (as also nos. 7186, 7267, 7304, 7380, 7517, 8127); and from the signification of *the company of the sons of Israel*, as denoting those who are of the spiritual Church (see no. 7843).

8439. *Approach ye before Jehovah*, signifies a state of reception, and application to that [state], as appears from the signification of *approaching before Jehovah*, as denoting influx (see no. 8159), and hence also reception, for reception is the reciprocal of influx, since they correspond mutually to each other. So far as man receives Divine influx, so far he is said to approach before the Divine; approach before Jehovah in the spiritual sense is nothing else, for approach to Him is effected by faith and love, and whereas both faith and love are from Jehovah, that is, the Lord, approaching Him is also the reception of the good and truth flowing in from Him. It also denotes application, because reception is not anything unless there be also application, namely, to use; for the influx from the Divine

passes first into the perception, which is of the understanding in man, thence into the will, and next into act, that is, into good work, which is use, and there it ceases; when the influx of good and truth from the Lord makes this passage, then good and truth are appropriated to man, for then the influx goes even into the ultimate of order, that is, into the ultimate of nature, whither all Divine influx tends; the man, with whom the Divine influx hath this process, may be called a way of heaven. From these considerations it may now appear, that by *approaching before Jehovah* is signified a state of reception, and application to that [state], here a state of reception of the good which is signified by *manna*, and of the delight which is signified by *quails*.

8440. *Because He hath heard your murmurings*, signifies by reason of the pain in temptation that He brings aid. This appears from the signification of *hearing*, when said of Jehovah, as denoting to be merciful and to bring aid, hence also to make to cease (see above, no. 8428); and from the signification of *murmurings*, as denoting pain in temptation, and complaint (see nos. 8351, 8428, 8433).

8441. Verse 10. *And it came to pass that Aaron spake to all the company of Israel*. That this signifies instruction from the Divine by influx, appears from the signification of *speaking*, when from the Divine by the truth proceeding mediately from the Lord, which is represented, by Aaron, as denoting instruction by influx, for the Divine influx with man is into the truth in which he has been instructed: *speaking* denotes influx (see nos. 2951, 5481, 5797, 7270, 8128); and it denotes instruction (nos. 7226, 7241); and from the representation of *Aaron*, it denotes truth proceeding mediately from the Lord (see nos. 7009, 7382).

8442. *And they looked back to the wilderness*, signifies remembrance of the state of temptation in which they were. This appears from the signification of *looking back* to anything, as denoting thought and reflection (see no. 7341), hence also remembrance, for whoever thinks and reflects, remembers; and from the signification of *a wilderness*, as denoting a state of undergoing temptations (see nos. 6828, 8098).

8443. *And behold the glory of Jehovah was seen in the cloud*. This signifies the Lord's presence in truth accommodated to perception, as appears from the signification of *the glory of Jehovah*, as denoting the Lord's presence and coming (see above, no. 8427); and from the signification of *the cloud*, as denoting the literal sense of the Word (see Preface to Genesis, chap. xviii., and nos. 4391, 5922, 6343, 6752, 8106), thus truth accommodated to perception, for the Word in the letter is such truth; but the glory which is in the cloud, denotes the Divine Truth which is not so accommodated to perception, because it is above the

fallacies and appearances of the senses, thus it is also the internal sense of the Word (see Preface to Genesis, chap. xviii., nos. 5922, 8427). The *glory* denotes the internal sense of the Word, because in that sense the Lord's Church and Kingdom are treated of, and in the highest sense the Lord Himself, in which sense also is the veriest Divine Truth itself. Truth Divine is not of one degree, but of many; Truth Divine in the first degree, and also in the second, is what proceeds immediately from the Lord, this is above angelic understanding; but Truth Divine in the third degree is such as is in the inmost or third heaven, this is such that it cannot in the least be apprehended by man; Truth Divine in the fourth degree is such as is in the middle or second heaven, neither is this intelligible to man; but Truth Divine in the fifth degree is such as is in the ultimate or first heaven; this may be perceived in some small measure by man if enlightened, but still it is such, that a considerable part of it cannot be uttered by human expressions, and when it falls into ideas, it produces a faculty of perceiving, and also of believing that it is so; but Truth Divine in the sixth degree is such as is with man, accommodated to his perception, thus it is the sense of the letter of the Word; this sense or this truth is represented by *the cloud*, and the interior truths by *the glory* in the cloud; hence it is that Jehovah, that is, the Lord, so often appeared to Moses and the sons of Israel in a cloud (as Exod. xxiv. 15, 16; xl. 34, 35; 1 Kings viii. 10, 11; Matt. xxiv. 30, and in other places); the appearing of the Lord is by Divine Truth, and also is Divine Truth. That *a cloud* denotes truth accommodated to perception, is from the representatives in the other life, where the angelic discourse of the higher heavens appears to those who are beneath as light, and also as brightness from light; but the discourse of the angels of a lower heaven appears as a bright cloud, in a varying form, and in density and rarity according to the quality of the truths. From these considerations it may appear, that by *the glory of Jehovah seen in the cloud*, is signified the Lord's presence in truth accommodated to perception.

8444. Verse 11. *And Jehovah spake to Moses, saying.* That this signifies the truth which proceeds from the Lord's Divine, in which there is the presence of the Lord, appears from the signification of *speaking*, as denoting influx and instruction (as above, no. 8441); and from the representation of *Moses*, as denoting truth which proceeds from the Lord's Divine (see nos. 6752, 6771, 6827, 7014, 7010, 7089, 7382). The Lord's presence in truth from the Divine is signified by Jehovah speaking with Moses out of the cloud, where the glory of Jehovah was seen, for the glory of Jehovah denotes the Lord's presence in the truth which proceeds from Him (no. 8427).

8445. Verse 12. *I have heard the murmurings of the sons of*

Israel, signifies that the complaints arising from temptation would cease (see above, nos. 8428, 8433, where like words occur).

8446. *Speak to them, saying.* This signifies information by influx, as appears from the signification of *speaking* in the historical portions of the Word, as denoting information (as no. 8041); and of *saying*, as denoting influx (nos. 6921, 7291, 7381, 8221, 8262).

8447. *Between the evenings ye shall eat flesh*, signifies that in the end of the state [good] will be appropriated with delight (see above, no. 8431, where like words occur).

8448. *And in the morning ye shall be satisfied with bread.* This signifies that in the beginning of a new state as much good shall be had as they could receive (see also above, no. 8432).

8449. *And ye shall know that I am Jehovah [your God].* That this signifies that they may know that the Lord is the only God, appears from what was said and shewn above (nos. 7401, 7444, 7544, 7598, 7636).

8450. Verses 13-15. *And it came to pass in the evening, and quails came up, and covered the camp; and in the morning was a deposit of dew about the camp. And the deposit of dew ceased, and behold upon the faces of the wilderness a small round [thing], small as the hoar-frost upon the ground. And the sons of Israel saw, and said every man to his brother, This is manna, because they knew not what it was. And Moses said to them, This is the bread which Jehovah hath given you to eat.*

And it came to pass in the evening, signifies the end of the state. *And quails came up*, signifies natural delight productive of good. *And covered the camp*, signifies that it filled man's Natural. *And in the morning*, signifies the beginning of a new state. *Was a deposit of dew about the camp*, signifies the truth of peace adjoining itself. *And the deposit of dew went up*, signifies the insinuation of truth. *And behold on the faces of the wilderness*, signifies the new voluntary part. *A small round [thing]*, signifies the good of truth in the first formation. *Small as the hoar-frost on the ground*, signifies truth in the form of good fixed and changing. *And the sons of Israel saw*, signifies perception. *And they said every man to his brother*, signifies amazement. *This is manna, because they knew not what it was*, signifies from what was not known. *And Moses said to them*, signifies information by truth from the Divine. *This is the bread which Jehovah hath given you to eat*, signifies that this is the good which shall be appropriated and shall make their life; in the highest sense, that this is the Lord in you.

8451. Verse 13. *And it came to pass in the evening*, signifies the end of the state, as appears from the signification of *the evening*, as denoting the end of a state (see above, no. 8426).

8452. *And quails came up*, signifies natural delight productive of good. This appears from the signification of *quails*, as denoting natural delight. The *quail* denotes natural delight, because it was a bird of the sea, and a bird of the sea signifies the Natural, and its flesh which was desired, delight (see above, no. 8341); it denotes also what is productive of good, because it was given in the evening; for in the other life when there is a state which corresponds to evening, then the good spirits, and also the angels, are let into a state of the natural affections in which they had been when in the world, consequently into the delights of their natural man; the reason is, that good may come from it, that is, that they may in consequence be perfected (no. 8426); all are perfected by the implantation of faith and charity in the external or natural man, for unless those [principles] are implanted there, good and truth cannot flow in from the internal or spiritual man, that is, from the Lord through that man, for there is no reception; and if there be no reception, the influx is at a stand and perishes, yea the internal man is also closed; hence it is evident, that the Natural must be wholly accommodated, that it may be a receptacle. This is done by delights, for the goods of the
 2 natural man are called delights, because they are felt. The *quail* denotes natural delight, as was said, because it was a bird of the sea, for it is said that it was fetched from the sea: "*A wind went forth from Jehovah, and fetched quails from the sea, and let them down over the camp*" (Num. xi. 31); and a sea-bird and its flesh signify natural delight, and in the opposite sense the delight of concupiscence. This is signified by *quails* in the following passage in Moses: "*The rabble which was in the midst of the people lusted a lust, and were desirous to have flesh, and said, Now is our soul dry, nor is there anything but this manna before our eyes. A wind went forth from Jehovah, and fetched quails from the sea, and let them down over the camp: The people arose all that day, and all the night, and all the following day, and gathered quails; they who [gathered] the least, gathered ten omers, which they spread forth for themselves, spreading forth around the camp: The flesh was yet between their teeth, before it was swallowed, when the anger of Jehovah was kindled against the people, and Jehovah smote the people with an exceeding great plague; whence he called the name of that place the sepulchres of lust, because there they buried the people that lusted*" (Num. xi. 5, 6, 31-34); here the quails denote the delight of lust. It is called *the delight of concupiscence*, when the delight of any bodily or worldly love has dominion, and occupies the whole man, so as to extinguish the good and truth of faith with him; this delight is described as the occasion of their being smitten with a great plague. But the natural delight, which is signified in this chapter by *quails*, which were given to the people in the even-

ing, is not the delight of lust, but the delight of the natural or external man corresponding to the good of the spiritual or internal man; this delight has in it spiritual good, whereas the delight of lust (spoken of in Num. xi.) has in it infernal evil; each is called delight, and each is also felt as delight, but there is the greatest difference between them, for one has heaven in it, the other has hell in it; one also becomes heaven to man, and the other becomes hell to him, when the external is put off. The case herein is like that of two women, who in their ex- 3 ternal form appear alike beautiful in countenance and agreeable in manner of life, but in the internal form they are altogether unlike, one namely being chaste and sound, the other wanton and ill-smelling, thus one as to her spirit belonging to the angels, the other as to her spirit to the devils; but their respective qualities do not appear, except when the external is unfolded, and the internal is revealed. These observations are made that it may be known what the natural delight is which contains good, signified by the *quails* in this chapter, and what the natural delight is which contains evil, which is signified by the *quails* in Num. xi.

8453. *And covered the camp*, signifies that it filled man's Natural, as appears from the signification of *covering*, as denoting to fill; and from the signification of *a camp*, as denoting goods and truths (see nos. 8193, 8196); here the Natural, which is the continent, for the Natural contains goods and truths, and without these it is not alive, nor are the good and truth of the external or natural man anything without the Natural. Hence it is that *a camp*, inasmuch as it signifies truths and goods, signifies also the Natural in which they are.

8454. *And in the morning*, signifies the beginning of a new state, as appears from the signification of the *morning*, as denoting the beginning of a new state (see no. 8427).

8455. *There was a deposit of dew about the camp*. That this signifies the truth of peace adjoining itself, appears from the signification of *dew*, as denoting the truth of peace (see no. 3579); *dew* denotes the truth of peace, because in the morning it descends from heaven, and appears upon the greensward like fine rain, and also has stored up in it something sweet and delightful more than rain has, whereby the grass and the corn of the field are gladdened, and morning is a state of peace (no. 2780): what peace is (may be seen, nos. 2780, 3696, 4681, 5662), namely, that it is as the day-dawn on the earth, which gladdens minds with a general delight; and the truth of peace is as the light of the early morning. This truth, which is called the truth of peace, is the very Divine Truth in heaven from the Lord, and affects universally all who are there, and makes heaven to be heaven; for peace has in it confidence in the Lord, that He governs all things, and provides all things, and

that He leads to a good end; when man is in the belief of these things, then he is in peace, for then he fears nothing, and no anxiety about things to come renders him restless; man comes into this state so far as he comes into love to the Lord.

- ² All evil, especially self-confidence, takes away the state of peace. It is believed that a wicked person is in peace, when he is in gladness and tranquillity from all things succeeding with him; but this is not peace, it is the delight and tranquillity of lusts, which counterfeits a state of peace; but this delight, inasmuch as it is opposite to the delight of peace, is turned in the other life into what is delight, for it lies concealed inwardly in it; in the other life the exteriors are successively unfolded even to the inmost, and peace is the inmost in every delight, even in what is undelightful with the man who is in good; so far, therefore, as he puts off the external, so far a state of peace is revealed, and so far he is affected with satisfaction, blessedness, and happiness, which has its origin from the Lord Himself. Concerning the state of peace which prevails in heaven, it may be said to be such as cannot be described in words, neither can it come into the thought and perception of man, so long as he is in the world, by any idea derived from the world; it is then above every sense; tranquillity of mind, content, and gladness from successes, are respectively nothing, for these affect only external things, whereas peace affects what is inmost of all, the first substances, and the beginnings of these substances in man, and hence derives and pours forth itself into what is substantiated and formed from those beginnings, and affects them with pleasantness, and the origins of ideas, consequently the ends of man's life, with satisfaction and happiness; and thus makes man's mind a heaven.

8456. Verse 14. *And the deposit of dew went up.* This signifies the insinuation of truth, as appears from the signification of *going up*, as here denoting to be dissipated and thus not to appear to the sight; and from the signification of *dew*, as denoting the truth of peace (spoken of just above); the deposit of this above the manna signifies the insinuation of truth, for the truth of peace is the Divine Truth proceeding from the Lord in heaven, which, inasmuch as it is inmost, insinuates itself into the truth which is beneath, and vivifies it, as the dew is wont to do the grass or cornfield upon which it falls in the morning; when the truth which is beneath has been vivified by it, then the truth of peace goes up, that is, as to appearance ceases, and the truth which had received life from it comes into view; thus is born the truth of faith. For no truth of doctrine or of the Word becomes truth with man, until it has received life from the Divine, and it receives life by the insinuation of the truth proceeding from the Lord, which is called the truth of peace; this truth is not the truth of faith,

but it is the life or soul of the truth of faith, and arranges all things which are in the truth called the truth of faith, into a heavenly form, and also afterwards the truths themselves amongst each other: From these considerations it may appear, how the case is with the insinuation of truth in man by means of the truth of peace. It should also be known, that the lower or exterior things with the man who is regenerating, receive life from the higher or interior things successively, thus the truth of faith from the truth of peace, and the latter from the Lord Himself. The insinuation of life by the Lord with those who are regenerating is effected in successive order from Himself, thus through what is inmost, and thereby through interior to exterior things; hence with the regenerate it is open even from the Lord, but with those who are not regenerated, it is closed.

8457. *And behold upon the faces of the wilderness.* This signifies a new voluntary part, as appears from the signification of *a wilderness*, as here denoting a new voluntary by the insinuation of truth; for a new voluntary is formed by good through truth, with the man of the spiritual Church, and appears with him as conscience, and that it is the conscience of truth, appears from what has been before shewn concerning the regeneration of the spiritual man. *A wilderness* properly signifies what is uncultivated and uninhabited; in the spiritual sense it signifies where there is no good and truth, thus also where there is no life (nos. 1927, 2708, 3900); when, therefore, it is said that the dew appeared upon the face of the wilderness, and under the dew manna, *the wilderness* signifies a new voluntary part.

8458. *A small round thing*, signifies the good of truth in its first formation. This appears from the signification of *small*, as being predicated of truth; and from the signification of *round*, as being predicated of good; hence the expression *small round* is predicated of the good of truth. The good with the man of the spiritual Church is called the good of truth, and is not only as regards its origin, but also its essence, truth; it appears as truth, but it is made sensible as good, consequently as truth it forms the intellectual part of the mind, and as good it forms the new voluntary part; for the intellectual part is distinguished from the voluntary in man by this, that the intellectual presents to itself things in a form, and in order to see them as in light, but the voluntary is affected by them, that it may be sensible of them at the same time as of delight, thus as of good, and this according to the quality of the form. The reason why *small* is predicated of truth and *round* of good, is derived from the appearances of truth and good in the other life; when truths and goods are presented visibly, which is done in the other life manifestly to the eyes of spirits and

angels, then truth is presented in a discrete quantity, consequently as much or as little according to the quality of the truth; truth is also presented as angular in various forms; and also as white; but good is there presented in continuous quantity, thus not as much or as little; good is also presented as round, which is continuous in form; and in respect to colour as blue, yellow, and red. Good and truth thus appear, when presented visibly from their difference as to quality, which thus puts itself forth and represents itself in a natural form, when it becomes visible: Hence it is that things, which in the world yield to such forms, signify either truths or goods; for there is nothing given in the universe, which has not reference as to its quality either to good or to truth.

8459. *Small as the hoar-frost upon the ground*, signifies truth in the form of good fixed and changing. This appears from the signification of *small*, as being predicated of truth (see just above); and from the signification of *as hoar-frost*, as denoting in the form of good. The good of truth, which is the good of the man of the spiritual Church (no. 8458), is compared to hoar-frost from its being continuous in respect to snow; snow, from being small and white, is predicated of truth, but hoar-frost, from its being continuous, is predicated of truth made good, which is the good of truth. That snow is predicated of truth, is evident from the following passages in Mark: "*When Jesus was transfigured, His raiment became shining, exceeding white as snow*" (ix. 3). In Matthew: "*The angels at the sepulchre had an appearance like lightning, and raiment white as snow*" (xxviii. 2, 3). In John: "*I saw in the midst of the seven candle-sticks one like to the Son of man, His head and hairs were white as white wool, as snow*" (Apoc. i. 13, 14). In Jeremiah: "*The Nazarites were whiter than snow, they were brighter than milk*" (Lam. iv. 7). In David: "*Thou shalt purge me with hyssop, and I shall become clean; Thou shalt wash me, and I shall be made whiter than snow*" (Psalm li. 7). In Daniel: "*I saw until the thrones were cast down, and the Ancient of Days sat, His raiment was white as snow, and the hair of His head was as clean wool*" (vii. 9). In these passages snow is predicated of truth from whiteness, to which garments are compared, because garments in the spiritual sense denote truths (nos. 4545, 4763, 5248, 5319, 5954, 6914, 6917, 6918); from these considerations it is evident what is meant by *hoar-frost*, that it is truth in the form of good. Truth in the form of good is said to be fixed and changing, because truth is the form of good, and good is the life of that form, and as it were the soul.

8460. Verse 15. *And the sons of Israel saw*, signifies perception. This appears from the signification of *seeing*, as denoting to understand and perceive (see nos. 2150, 2325, 2807, 3764, 4403-4421, 4567).

8461. *And they said every man to his brother.* That this signifies amazement, appears from this consideration, that *saying* involves that which follows, here that they were amazed when they saw manna, for they said, *This is manna, because they knew not what it was*; and from the signification of *every man to his brother*, as denoting mutually (see no. 4725).

8462. *This is manna, because they knew not what this was.* That this signifies from what was not known, namely, amazement, appears from this consideration, that *manna* in its own tongue is *what*, thus what is not known. The bread, which was given to the sons of Israel in the wilderness, was hence called *manna*, because that bread signifies the good of charity which is begotten by the truth of faith; this good is entirely unknown to man before regeneration, and it is not even known that it exists; for man before regeneration believes, that besides the delights of self-love and the love of the world, which he calls goods, there cannot any good be given, which is not from that source, or of such a quality; if any one should say at that time, that there is an interior good, which cannot come to the perception, consequently not to the knowledge, so long as the delights of self-love and the love of the world have dominion, and that this is the good in which good spirits and angels are, amazement is then excited as at what is wholly unknown, and as at what is not possible to be given; when yet this good immensely transcends the delights of the love of self and the world: That they who are in self-love and the love of the world do not know what charity and faith are, and what it is to do good without recompense, and that this is heaven in man; and that they believe that nothing of joy and life survives, if they are deprived of the delights of those loves, when yet heavenly joy then commences (see no. 8037). From these considerations it is now evident, why *manna* was called from *what is this*.

8463. *And Moses said to them,* signifies information by truth from the Divine. This appears from the signification of *saying*, as denoting information (nos. 7769, 7793, 7825, 8041); and from the representation of *Moses*, as denoting truth which belongs to the law from the Divine (see nos. 6771, 6827).

8464. *This is the bread which Jehovah hath given you to eat,* signifies that this is the good which shall be appropriated and shall make their life; in the highest sense, that this is the Lord in you. This appears from the signification of *bread*, as denoting celestial and spiritual good, and in the highest sense denoting the Lord (see nos. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915), here spiritual good, that is, the good of the man of the spiritual Church, which is the good of truth (see just above, no. 8458); inasmuch as this bread was *manna*, it follows that *manna* signifies that good;

which is also plain from the description of it in the thirty-first verse of this chapter, *That it was like coriander seed white, and its taste like a cake in honey*; and also from the description of it in Numbers (xi.). "*The manna was like coriander seed, and its appearance like the appearance of bdellium: They ground it in mills, or beat it in a mortar, and boiled it in a kettle, and made cakes of it; its taste was as the taste of the juice of oil*" (vers. 7, 8). From each particular in this passage it is evident, that *manna* in the spiritual sense denotes the good of truth, that is, the good of the spiritual Church. Hence also it is called *the corn of the heavens* in David: "*He commanded the ethers from above, and opened the doors of the heavens, and made manna to rain down upon them, and gave them the corn of the heavens*" (Psalm lxxviii. 23, 24); *corn* denotes the good of truth (see nos. 5295, 5410); *manna* also denotes the good of truth, which is given to those who undergo temptations and conquer, in John: "*To him who conquereth, will I give to eat of the hidden manna, and I will give him a white stone*" (Apoc. ii. 17). That *manna* in the highest sense denotes the Lord in us, appears from the Lord's own words in John: "*Your fathers did eat manna in the wilderness, and are dead. This is the bread which came down from heaven, that whosoever eat thereof may not die: I am the living bread which came down from heaven; if any one eat of this bread, he shall live for ever*" (vi. 49, 50, 51, 58); from these words it is very evident, that *manna* in the highest sense signifies the Lord. The reason is, because *manna* denotes the good of truth, and all good is from the Lord, and consequently the Lord is in good, and is good itself. That good will be appropriated to them, and will make their life, is signified by *eating* (nos. 3176, 3513, 3596, 4745); for the good which is from the Lord, makes the life of heaven with man, and afterwards nourishes and supports it.

8465. Verses 16–18. *This is the word which Jehovah commanded; Gather ye of it every one for the mouth of his eating, an omer for a head, the number of your souls; take ye every one for him who is in his tent. And the sons of Israel did so, and gathered with reference to the numerous and to the few. And they measured with an omer, and it did not make anything over to the numerous, and there was not wanting to the few; they gathered every one for the mouth of his eating.*

This is the word which Jehovah commanded, signifies a command concerning it from the Divine. *Gather ye of it every one for the mouth of his eating*, signifies reception and appropriation according to every one's faculty. *An omer for a head*, signifies a quantity [sufficient] for every one. *The number of your souls*, signifies a quantity [sufficient] for all in the society. *Take ye every one for him who is in his tent*, signifies communication with them, and hence a general good. *And the sons of Israel*

did so, signifies effect. And they gathered with reference to the numerous and to the few, signifies reception according to the power of every one of the society. And they measured with an omer, signifies the power of the reception of good. And it did not make anything over to the numerous, and there was not wanting to the few, signifies that there was a just ratio to every one in particular and general. They gathered every one for the mouth of his eating, signifies reception according to the faculty of every one.

8466. Verse 16. *This is the word which Jehovah commanded.* This signifies a command concerning it from the Divine, as appears from the signification of *a word*, as denoting the thing of which it treats; and from the signification of *commanding*, when it is by Jehovah, as denoting a command.

8467. *Gather ye of it every one for the mouth of his eating.* That this signifies reception and appropriation according to every one's faculty, appears from the signification of *gathering*, when it is said of the good of truth, which is signified by manna, as denoting to receive; and from the signification of *every one for the mouth of his eating*, as denoting appropriation according to every one's faculty; for *to the mouth of the eating*, when food is treated of, is according to the requisite necessity for nourishment, but when it is said of the good of truth, it denotes according to the faculty of reception and appropriation, for *eating* in the spiritual sense signifies to appropriate (nos. 3168, 3513, 3596, 4745).

8468. *An omer for a head*, signifies a quantity [sufficient] for every one. This appears from the signification of *an omer*, as denoting a sufficient quantity (of which we shall speak presently); and from the signification of *for a head*, as denoting for every one. *An omer* denotes a sufficient quantity, because it was the tenth part of an ephah, as is evident from the last verse of this chapter, and *ten* signify what is full (no. 3107), hence a *tenth part* signifies a sufficient quantity, here for every one, which is denoted by *for a head*. The *omer* is mentioned only in this chapter, elsewhere it is called a *homer*, which was a measure containing ten ephahs, and hence signified what was full; as in Hosea: "*I procured a woman, an adulteress, for fifteen of silver, and a homer of barley, and half a homer of barley*" (iii. 2), where by *a woman, an adulteress*, is meant the house of Israel, in the spiritual sense the Church there, which, that it was procured at a full price, is signified by *fifteen pieces of silver, and a homer of barley*; *fifteen pieces of silver* being predicated of truth, and *a homer of barley* of good. In Ezekiel: "*Ye shall have balances of justice, and an ephah of justice, and a bath of justice. The measure of the ephah and bath shall be one, by taking the tenths of a homer for a bath, and an ephah for the tenth of a homer. According to the homer shall be thy measure.*" This is

the offering which ye shall offer, the sixth of an ephah of a homer of wheat and of barley. And the ordinance of oil a bath for oil, the tenth part of a bath out of the cor, ten baths are a homer, for ten baths are a homer" (xlv. 10, 11, 13, 14); treating here of the new earth and the new temple, which signifies the Lord's spiritual kingdom; every one may see, that in that kingdom there will not be homer, nor ephah, nor bath, nor cor, and also that there will not be wheat, barley, or oil; hence it appears that those things signify such as are in the said kingdom, which, it is evident, are spiritual things, thus those which have relation either to the good of charity, or to the truth of faith. *A homer* is predicated of good, because it is the measure of wheat and barley, in like manner an ephah; but *a bath* is predicated of truth, because it is the measure of wine; and whereas it is also a measure of oil, which signifies the good of love, it is said that *a bath shall be of a homer as an ephah*, which denotes, in the spiritual sense, that all things in that kingdom shall have relation to good, and also that truth there will be good; and that this latter will be given fully, for *a homer* signifies what is full. In Isaiah: "*Many houses shall become a devastation, which were great and beautiful, that there shall be no inhabitant, for ten acres of vineyard shall make one bath, and the sowing of a homer shall make an ephah*" (v. 9, 10); where *ten acres* denote what is full, and also much, in like manner *a homer*; but *a bath* and *an ephah* denote few, for when *ten* denote much, *a tenth part* denotes few. In Moses: "*If a man shall sanctify to Jehovah of the field of his possession, thy estimation shall be according to the seeding thereof, the seeding of a homer of barley for fifty shekels of silver*" (Lev. xxvii. 16); where *the seeding of a homer*, and also *fifty shekels*, denote the fulness of estimation. *A homer* signifies what is full, *ten homers* signify what is too much and superfluous (Num. xi. 32).

8469. *The number of your souls*, signifies a quantity [sufficient] for all in the society, namely, the good of truth which is signified by manna. This appears from the signification of the expression *for the number of souls*, as denoting a quantity sufficient for all in the society; for when *a homer for a head* signifies a quantity sufficient for every one, *for the number of the souls* signifies a quantity sufficient for all in the society. The good which they of the Lord's spiritual kingdom possess is here treated of, and that good is signified by manna, and that this will be given in sufficient quantity for every one, and in sufficient quantity for the society; for every house of the sons of Israel represented a society in heaven (see nos. 7836, 7891, 7996, 7997). With societies in heaven the case is this: heaven consists of innumerable societies which are distinct from one another; every society has a common good distinct from the good of other societies, every one also in a society has

a particular good distinct from the good of any other in the society; from the goods of those who are in the society, goods distinct, and thus various, but yet harmonious, there is a form, which is called the heavenly form; the universal heaven consists of such forms; those conjunctions are called forms in respect to goods, but societies in respect to persons. These things were represented by the distinctions of the sons of Israel into tribes, families, and houses.

8470. *Take ye every one for him who is in his tent.* That this signifies communication with them, and hence a general good, appears from the signification of *a tent*, as denoting a society as to good; *tent* here, signifies the same as a house, for when they sojourned they were in tents. *Every one taking for him who was there*, signifies communication with them, thus also hence a general good. Inasmuch as these things involve those things which exist in the societies in heaven (as was observed just above, no. 8469), it shall further be said how the case is with those societies, that it may consequently be known what is meant by communication with those in the society, and with the general good which is from it, things which are signified by *every one taking for him who is in his tent*. Every one in a society in heaven communicates his good with all who are in the society, and all there communicate with every one, whence exists the good of all in general, that is, the general good; this good communicates with the general good of other societies, whence exists a good still more general, and at length most general. Such is the communication in heaven, and hence it is that they are one, exactly as the organs, members, and viscera in man, which, although they are various and dissimilar, nevertheless by such communications appear as one. Such communication of goods is only given by love, which is spiritual conjunction; the universal which forms and arranges each and all things in order, is the Divine Good of the Divine Love from the Lord.

8471. Verse 17. *And the sons of Israel did so*, signifies effect, as appears without explanation.

8472. *And they gathered with reference to the numerous and to the few.* That this signifies reception according to the power of every one of the society, appears from the signification of *gathering*, as denoting to receive (as above, no. 8467); and from the signification of *with reference to the numerous and to the few*, as denoting according to the power of every one of the society. How these things are, must be unfolded from the things which exist in the societies in heaven, for manna denotes heavenly food, and heavenly food is good and truth, and good and truth in heaven is the Lord, because from Him. From these considerations it may appear that these things, which were appointed concerning the manna, are such things

as exist in the said societies. The case herein is this: the Divine Good, which proceeds from the Lord, communicates with all in heaven generally and particularly, but in every case according to the power of receiving; for there are who receive little, and there are who receive much; those who receive little are in the borders of heaven, but those who receive much are in the interiors there. Every one in heaven has the power of receiving according to the nature and extent of the good he has acquired in the world. The difference of power is what is signified by *the numerous and the few*.

8473. Verse 18. *And they measured with an omer*, signifies the power of the reception of good, as appears from the signification of *an omer*, as denoting sufficient quantity (see above, no. 8468), thus also power.

8474. *And it did not make anything over to the numerous, and there was not wanting to the few*. This signifies that there was a just ratio to every one in particular and in general, as appears from the signification of *not making*, and also of *there not being wanting*, as denoting to use a just ratio; and from the signification of *the numerous and the few*, as denoting the difference of power (see no. 8472, at the end); in the present case, according to the power of every one in particular and in general.

8475. *They gathered every one for the mouth of his eating*, signifies reception according to the faculty of every one, as appears from what was said above (no. 8467), where the same words occur.

8476. Verses 19, 20. *And Moses said to them, Let not any one leave thereof until the morning. And they hearkened not to Moses, and the men (viri) left of it until the morning, and it bred worms, and grew putrid, and Moses was enraged with them*.

And Moses said to them, signifies exhortation. *Let not any one leave of it until the morning*, signifies that they should not be anxious about acquiring it of themselves. *And they hearkened not to Moses*, signifies a want of faith, and hence a want of obedience. *And the men left of it until the morning*, signifies abuse of Good of the Divine, that they desired to procure it of themselves for themselves. *And it bred worms*, signifies that hence it was filthy. *And grew putrid*, signifies that hence it was infernal. *And Moses was enraged with them*, signifies that hence they turned away from themselves Truth Divine.

8477. Verse 19. *And Moses said to them*, signifies exhortation, as appears from the signification of *saying*, as involving that which follows, in the present case exhortation, lest they should leave a remnant until the morning, *saying too* denotes exhortation (see nos. 7098, 8178).

8478. *Let not any one leave of it until the morning*. This

signifies that they should not be anxious about acquiring it of themselves, as appears from this consideration, that the manna was given every morning, and that worms were produced in the residue, by which is signified that the Lord daily provides what is necessary, and that thus they ought not to be anxious about acquiring *them* of themselves. This is also meant by *daily bread* in the Lord's Prayer, and likewise by the Lord's words in Matthew : "*Be not solicitous for your soul what ye shall eat or drink, neither for your body what ye shall put on. Why are ye anxious about raiment? Consider the lilies of the field how they grow, they toil not, neither do they spin: Be not ye therefore anxious, that ye should say, What shall we eat and what shall we drink, or wherewithal shall we be clothed? for all those things do the gentiles seek; doth not your heavenly Father know that ye have need of all these things? Seek ye first the kingdom of the heavens, and its justice, then shall all these things be added unto you: Be ye not therefore anxious for the morrow, for the morrow shall have care of the things which belong to it*" (vi. 25 to the end; in like manner in Luke xii. 11, 12, 22-31). The subject treated of in this and the following verse, in the ² internal sense, is concerning care for the morrow, and that that care is not only forbidden, but also condemned; that it is forbidden, is signified by this, that they were not to leave of the manna till the morning; and that it is condemned, is signified by a worm being bred in the residue, and its growing putrid. He who looks at the subject no farther than from the sense of the letter, may believe that all care for the morrow is to be cast off, and thus that necessities are to be expected daily from heaven; but he who looks at the subject deeper than from the letter, as he who looks at it from the internal sense, may know what is meant by care for the morrow. It does not mean the care of procuring for oneself ³ food and raiment, and also wealth for the time to come, for it is not contrary to order to look forward for himself and his dependents; but they have care for the morrow, who are not content with their own lot, who do not trust to the Divine but to themselves, and who look only to worldly and earthly, and not to heavenly, things; with such there universally prevail anxiety about things to come, the lust of possessing all things, and of ruling over all men, which is kindled and grows according to its increase, and at length above all measure; these grieve if they do not enjoy the things they long for, and they are tormented when they lose them; neither is there any consolation for them, for on such occasions they are angry against the Divine, rejecting it together with everything of faith, and cursing themselves; such are they who are under the influence of care for the morrow. It is quite otherwise with those who trust to the Divine; these,

notwithstanding they have care for the morrow, still have it not, for they do not think of the morrow with solicitude, still less with anxiety; they are of resigned mind whether they enjoy what they desire, or not, neither do they grieve at its loss, being content with their lot; if they become rich, they do not set the heart on riches; if they are exalted to honours, they do not consider themselves as worthier than others, neither are they sad if they become poor, nor dejected in mind if their condition be mean; they know that all things succeed for a happy state to eternity with those who put their trust in the Divine; and that the things which befall them in time, are still
 4 conducive to that end. It should be known, that the Divine Providence is universal, that is, in the veriest singular of all things; and that they who are in the stream of Providence, are borne continually to happinesses, whatever may be the appearance of the means; and that those are in the stream of Providence, who put their trust in the Divine, and attribute all things to Him; and that those are not in the stream of Providence, who trust to themselves alone, and attribute all things to themselves, for they are in the opposite, inasmuch as they refuse to allow a Providence to the Divine, and claim it to themselves. It should be known also, that so far as any one is in the stream of Providence, so far he is in a state of peace; likewise, so far as any one is in a state of peace from the good of faith, so far he is in the Divine Providence. These alone know and believe, that the Lord's Divine Providence is in each and all things, yea, in the veriest singular of all things (as may be seen, nos. 1919, 4329, 5122, 5904, 6058, 6481, 6482, 6483, 6484, 6485, 6486, 6490, 7004, 7007); and the Divine Providence regards what is eternal (no. 6491). But they who are in the opposite are scarce willing to hear Providence mentioned, but refer each and all things to prudence, and what they do not refer to prudence, they refer to fortune or chance; some do so to fate, which they do not educe from the Divine but from nature; they call those simple, who do not attribute all things to themselves or to nature. From these considerations it may further appear what is the quality of those who have care for the morrow, and what the quality of those who have not care for the morrow.

8479. Verse 20. *And they hearkened not to Moses*, signifies a want of faith, and hence a want of obedience, as appears from the signification of *hearing*, as denoting to perceive, to have faith, and to obey (see nos. 5017, 7216, 8361).

8480. *And the men left of it until the morning*. This signifies abuse of the good of the Divine, in that they desired to procure it of themselves for themselves, as appears from the signification of *leaving a remnant until the morning*, as denoting to be solicitous about the acquirement of good of themselves

(see above, no. 8478), denoting consequently the abuse of the good of the Divine; it is called abuse when the same exists in ultimates, but from a contrary origin. Good exists from a contrary origin, when it exists from man, not from the Lord; for the Lord is good itself, consequently He is the source of all good. The good which is from Him has the Divine in it, thus it is good from its inmost and first being; but the good which is from man, is not good, because man of himself is nothing but evil, and hence the good which proceeds from him is in its first essence evil, although in external form it may appear as good. The case herein is like that of flowers which² are painted on a tablet, in comparison with flowers which grow in a garden. The latter are beautiful from their inmost parts, for the more interiorly they are opened, the more beautiful they are; but the flowers painted on a tablet are beautiful only in external form, and as to the internal they are nothing but clay and a heap of earthy particles lying in confusion; this the Lord also teaches when He said: "*Solomon in all his glory was not arrayed like one of the lilies of the field*" (Matt. vi. 29). Such is the case with good which is from man, and with good which is from the Lord. That those goods differ so much one from the other, cannot be known to man, because he judges from externals; but the angels perceive well whence the good with man comes, and hence what its quality is. The³ angels with man are and as it were dwell in the good from the Lord, and they cannot be in the good from man, but remove themselves from it as far as possible, for from the inmost it is evil; for good from the Lord has heaven in it, it being in image a form of heaven, and having stored up in its inmost the Lord Himself. For in all the good which proceeds from the Lord there is a resemblance of Himself, and hence a resemblance of heaven; but in the good which is from man, there is a resemblance of man, and whereas man of himself is nothing but evil, there is a resemblance of hell; so great is the difference between good from the Lord and good from man. There is good from the Lord with those who love the Lord above all things, and the neighbour as themselves; but there is good from man with those who love themselves above all things, and despise the neighbour in comparison with themselves. These latter also are those who have care for the morrow, because they put their trust in themselves; but the former are those who have not care for the morrow, because they trust in the Lord (on which subject see above, no. 8478). They who put their trust in the Lord, continually receive good from Him, for whatever befalls them, whether it appear as prosperous or not prosperous, is still good, for as a means it conduces to their eternal felicity; but they who put their trust in themselves, continually bring evil upon themselves, for whatever befalls

them, although it appears as prosperous and happy, is nevertheless evil, and hence as a means conduces to their eternal unhappiness. These are the things which are signified by their not leaving a residue until the morning, and that the residue bred worms and grew putrid.

8481. *And it bred worms*, signifies that hence it was filthy, as appears from the signification of *breeding worms*, as denoting to produce what is filthy, for worms are produced from what is filthy and stinking. The falsity of evil, which is in good from the proprium, is compared to a worm, because their effects are similar, each gnawing and thereby torturing. There are two things which make hell, as there are two which make heaven; the two which make heaven are good and truth, and the two which make hell are evil and falsity; consequently those two things in heaven are what make happiness there, and those two things in hell are what make torment there; the torment in hell from falsity is compared to a *worm*, and the torment from evil there is compared to *fire*. Thus in Isaiah: "*As the new heavens and the new earth, which I am about to make, shall stand before Me, so shall your seed and your name stand. At length it shall come to pass from month to month, and from Sabbath to its Sabbath, and they shall stand before Me: after that they shall go forth, and shall see the carcasses of the men that have transgressed against Me, for their worm shall not die, and their fire shall not be quenched; and they shall be a loathing to all flesh*" (lxvi. 22-24). In like manner it is said by the Lord in Mark: "*Where their worm shall not die, and the fire shall not be quenched*" (ix. 44, 46, 48); speaking of Gehennah or hell. The filthiness of falsity is compared to a *worm* also in Moses: "*Thou shalt plant and cultivate vineyards, but thou shalt not drink the wine, neither shalt thou gather it, because the worm shall devour it*" (Deut. xxviii. 39); *wine* denoting truth from good, and in the opposite sense falsity from evil (no. 6377).

8482. *And grew putrid*, signifies that hence it was infernal. This appears from the signification of *growing putrid*, as denoting what is filthy and infernal; to *grow putrid* is here predicated of evil, and a *worm* of falsity; for good when it becomes evil, is like flesh or bread when it grows putrid, and the falsity from that evil is like the worm which is produced therein from putridity.

8483. *And Moses was enraged with them*. That this signifies that they turned away from themselves Truth Divine, appears from the signification of *being enraged or angry*, when it is said of Moses, who represented Truth Divine, as denoting aversion from it (see nos. 5034, 5798); and that that turning away appears as if with the Lord, but that it is with man (no. 5798). In many passages in the Word, anger and wrath, yea, fury,

against men, are attributed to Jehovah, when yet there is with Jehovah pure love and pure mercy towards man, and not the least anger. This is said in the Word from the appearance, for when men are opposed to the Divine, and hence shut off from themselves the influx of love and mercy, they cast themselves into the evil of punishment, and into hell; this appears as unmercifulness and as revenge from the Divine on account of the evil which they have done, when yet nothing of the sort is in the Divine, but it is in the evil itself (but see what has been before shewn on this subject, nos. 1857, 2447, 6073, 6832, 6992, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8214, 8223, 8226, 8227, 8228, 8282). From these considerations it is evident, that by *Moses being enraged with them*, is signified that they turned away from themselves Truth Divine.

8484. Verses 21-24. *And they gathered it morning by morning, every one according to the mouth of his eating; and the sun grew hot, and it melted. And it came to pass on the sixth day, they gathered bread twofold, two omers for one; and all the princes of the company came, and told Moses. And he said to them, This is what Jehovah spake, It is a rest, a holy Sabbath shall to-morrow be to Jehovah, what ye will bake bake, and what ye will seethe seethe, and all that is over put it aside to be kept for you until the morning. And they stored it until the morning, as Moses commanded, and it did not grow putrid, and there was not a worm in it.*

And they gathered it morning by morning, signifies the reception of good from the Lord continually. *Every one according to the mouth of his eating*, signifies to every one according to the power of appropriation. *And the sun grew hot, and it melted*, signifies that it vanishes according to the degree of increasing lust. *And it came to pass on the sixth day*, signifies at the end of every state. *They gathered [bread] twofold*, signifies conjunction from good received. *Two omers for one*, signifies power on the occasion. *And all the princes of the company came, and told Moses*, signifies reflection from primary truths. *And he said to them*, signifies instruction. *This is what Jehovah spake*, signifies influx from the Divine. *It is a rest*, signifies a state of peace when there is no temptation. *A holy Sabbath shall to-morrow be to Jehovah*, signifies the conjunction of good and truth to eternity. *What ye will bake bake*, signifies preparation for the conjunction of good. *And what ye will seethe seethe*, signifies preparation for the conjunction of truth. *And all that is over put it aside to be kept for you until the morning*, signifies the enjoyment of every good and truth in this case as from the proprium. *And they stored it until the morning*, signifies enjoyment to come. *As Moses commanded*, signifies according to instruction from Truth Divine. *And it did not grow putrid, and there was not a worm in it*, signifies that there was nothing of

defilement in it, because it was appropriated thus from the Lord.

8485. Verse 21. *And they gathered it morning by morning.* This signifies the reception of good from the Lord continually, as appears from the signification of *gathering*, namely, *manna*, as denoting the reception of good (as above, nos. 8467, 8472); and from the signification of *morning by morning*, or every morning, as denoting continually, for morning by morning signifies every to-morrow, and to-morrow signifies for ever (no. 3998), thus also perpetually and continually.

8486. *Every one according to the mouth of his eating*, signifies to every one according to the power of appropriation, as appears from what was said above (no. 8467), where like words occur.

8487. *And the sun grew hot, and it melted.* That this signifies that it vanishes according to the degree of increasing concupiscence, as appears from the signification of *the sun's growing hot*, as denoting increasing lust (of which we shall speak presently); and from the signification of *melting*, as denoting to vanish away. The sun's growing hot denotes increasing lust, because *the sun* in a good sense signifies celestial love, by reason that the Lord is a sun in the other life, and the heat which comes from it is the good of love, and the light the truth of faith; that the Lord is a sun, and that hence is celestial love, see nos. 1052, 1521, 1529, 1530, 1531, 2120, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5084, 5097, 5377, 7078, 7083, 7171, 7173, 7270; hence the sun in the opposite sense denotes the love of self and the world, and the heat or growing hot from the sun in that sense denotes
 2 concupiscence. It may be expedient briefly to say how the case herein is, that the good of truth, which is signified by *manna*, vanished according to the degree of increasing lust, which is signified by its melting when the sun grew hot; the good of truth or spiritual good is given indeed to the man of the spiritual Church when he is regenerating, but whereas every delight of the love of self and of the world, which had before constituted their life, extinguishes that good, inasmuch as they are opposite, therefore the pure good of truth cannot long abide with that man, but is tempered from the Lord by the delights of the loves which had before been [the delights] of his life; for unless that good was so tempered, it would become undelightful to him, and would thereby be loathsome; such is heavenly good at first with those who are regenerating. So far, therefore, as the delights of the love of self and the world arise, so far the good of heavenly love vanishes, for, as
 3 was said, they are opposites: so also *vice versa*. Hence it is that in heaven there are changes of states, to which alternations of times in the world correspond (no. 8426), and that thus by turns they are remitted into the delights of natural pleasures;

for without such a change of states the good of heavenly love would become as it were dry, and would grow vile, but it is otherwise when tempered by natural delights at the same time or successively. Hence it is that in the beginning, when *manna* was given to the sons of Israel every morning, *quails* were also given in the evening; for by *quails* is signified natural delight, and also the delight of lust (no. 8452). But it ⁴ should be known that the concupiscences, into which those who are in heaven are let, when it is evening with them, are not concupiscences which are opposed to heavenly good, but are concupiscences which in some measure agree with that good, for they are the delights of doing good in some abundance, and hence somewhat of vaunting, in which nevertheless there is good-will and a study to serve: they are also the delights of magnificence as to what is handsome in house and dress, and very many like delights. Such are the things which do not destroy the good of heavenly love, but still hide it, and at length, according to the degree of man's regeneration, become the ultimate planes of heavenly love; and then concupiscences are no longer understood, but delights. That the good of heavenly love, unless tempered by such things, becomes as it were dry, and is afterwards loathed as a vile thing, is signified by the sons of Israel, when quails were no longer given them, calling the manna *dry food, and vile*; on which subject it is thus written in Moses: "*The rabble, which was in the midst, lusted a lust, whence the sons of Israel also wept a second time, and said, Who will feed us with flesh? now is our soul dry, there is not any thing which our eyes [may look to] but manna*" (Num. xi. 4, 6). Again: "*The people spake against God and against Moses, Wherefore have ye made us to come up out of Egypt, that we should die in the wilderness? there is no bread, neither water, already doth our soul loathe this most vile bread*" (Num. xxi. 5). And again: "*Jehovah hath afflicted thee, and hath made thee to hunger, and hath fed thee with manna, which thou knowest not, neither did thy fathers know; that He might teach thee, that man doth not live by bread alone, but by every declaration of the mouth of Jehovah doth man live*" (Deut. viii. 3). In like manner as manna, unleavened ⁵ bread also signifies good pure from falsities (no. 8058); this bread for a like reason is called *The bread of affliction* (Deut. xvi. 3). From these considerations it may now appear, what is meant by the good of truth vanishing according to the degree of increasing lust, which is signified by the manna melting when the sun grew hot.

8488. Verse 22. *And it came to pass on the sixth day*, signifies at the end of every state, as appears from the signification of *the sixth day*, as denoting the end of every state (see above, no. 8421).

8489. *They gathered [bread] twofold*, signifies conjunction from good received. This appears from the signification of *the gathering of manna*, as denoting the reception of good; *to gather* denotes reception (see nos. 8467, 8472), and *manna* denotes the good of truth (see no. 8464); and from the signification of *twofold*, as denoting conjunction (see no. 8423).

8490. *Two omers for one*. That this signifies power then, appears from the signification of *an omer*, as denoting sufficient quantity, and thus power (see nos. 8468, 8473); here a sufficient quantity and power for conjunction; for by *the seventh or Sabbath day* is signified the conjunction of good and truth.

8491. *And all the princes of the assembly came, and told Moses*. This signifies reflection from primary truths, as appears from the signification of *the princes of the assembly*, as denoting primary truths (nos. 1482, 2089, 5044); and from the signification of *telling*, as denoting reflection (see nos. 2862, 5508).

8492. Verse 23. *And he said to them*, signifies instruction, as appears from the signification of *saying*, as involving what follows, in this case instruction, namely, how it was to be done with the gathering of the manna on the day before the Sabbath; *saying* also denotes instruction (see nos. 6879, 6881, 6889, 6891, 7186, 7267, 7304, 7380).

8493. *This is what Jehovah spake*, signifies influx from the Divine, as appears from this consideration, that Jehovah or the Lord instructs by influx, and that this is expressed in the historical parts of the Word by *saying* and *speaking*; *speaking* also in other passages denotes influx (see nos. 2451, 5481, 5797, 7270, 8128).

8494. *Rest* signifies a state of peace, when there is no temptation, as appears from the signification of a rest, such as was on the days of the Sabbath, as being a representative of a state of peace, in which the conjunction of good and truth is effected; but the six foregoing days represented combat and labour, consequently temptations, which precede a state of peace, for after temptations there comes a state of peace, and then the conjunction of good and truth; that the six days, which precede the seventh or the Sabbath, signified combat and labour, see nos. 720, 737, 900; that after temptations there is tranquillity and peace, nos. 3696, 4572, 5246, 6829, 8367, 8370; and that the Sabbath denotes the conjunction of good and truth, will be seen in what now follows.

8495. *A holy Sabbath shall to-morrow be to Jehovah*. That this signifies the conjunction of good and truth to eternity, appears from the signification of *Sabbath*, as denoting the conjunction of good and truth (of which we shall speak presently); and from the signification of *to-morrow*, as denoting to eternity (see no. 3998). He who does not know what the Sabbath represented, and hence what it signified, must needs be

ignorant also, why it was accounted the most holy of all things ; but the reason why it was accounted most holy was, because in the highest sense it represented the union of the Divine and of the Divine Human in the Lord, and in the respective sense the conjunction of the Lord's Divine Human with the human race ; hence the Sabbath was most holy. And as it repre-² sented those things, it also represented heaven as to the conjunction of good and truth, which conjunction is called the heavenly marriage. And whereas the conjunction of good and truth is effected by the Lord alone, and nothing of it by man, and whereas it is effected in a state of peace, therefore it was most strictly forbidden that man then should do any work, insomuch that the soul which did it was to be cut off, on which subject it is thus written in Moses : "*Ye shall keep the Sabbath because it is holy to you ; he who profanes it, dying he shall die ; because every one who doeth work in it, this soul shall be cut off from the midst of his people*" (Exod. xxxi. 14). Therefore he was stoned who only gathered wood on that day (Num. xv. 32-37). Therefore also the Commandment concerning the³ Sabbath is the third* Commandment in the Decalogue, immediately following the two concerning the holy worship of Jehovah (Exod. xx. 8 ; Deut. v. 12). And on this account the Sabbath is called "*an eternal covenant*" (Exod. xxxi. 16), for a *covenant* signifies conjunction (nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804). From these considerations it may⁴ now appear, what is meant in the internal sense by those things which are said in the following passages concerning the Sabbath ; as in Isaiah : "*Blessed is the man who keepeth the Sabbath, that he profane it not : Thus said Jehovah to the eunuchs, who keep My Sabbaths, and choose that in which I delight, and take hold of My covenant, I will give to them in My house, and within My walls, a place and a name, better than sons and daughters, a name of eternity I will give to them, which shall not be cut off. Whosoever keepeth the Sabbath that he profane it not, and they who take hold of My covenant, I will introduce them upon the mountain of My holiness, and make them cheerful in the house of My prayer*" (lvi. 2-7) ; from this passage it is evident, that by *those who sanctify the Sabbath* are meant those who are in conjunction with the Lord ; that they shall be in heaven, is signified by *a place and a name better than sons and daughters being given them in the house of Jehovah, a name of eternity which shall not be cut off, and by their being introduced upon the mountain of holiness*. In the same [prophet] : "*If thou turn away thy foot from the Sabbath, that thou mayest not do thine own wills on the day of My holiness, but shall call the Sabbath holy delights, honourable to Jehovah, and shalt honour it, that thou mayest not do thine own*"

* It is to be noted, that in the division of the Commandments adopted by our author, that which is the *fourth* in the order commonly received, is placed *third*.

ways at that time, nor find thine own desire, or speak a word, then shalt thou be delighted with Jehovah, and I will feed thee with the heritage of Jacob (lviii. 13, 14). Here it is very evident what was represented by *not doing any work on the Sabbath day*, namely, that they should do nothing from the proprium, but from the Lord; for the angelic state in heaven is, that they do desire and do nothing, and do not even think and speak from themselves, or from their own proprium, their conjunction with the Lord consisting in this. The proprium from which they are not to act, is signified by *their not doing their own wills, nor doing their own ways, nor finding their own desire, nor speaking a word*; this state with the angels is the truly heavenly state, and when they are in it, then they have peace and rest; and the Lord also has rest, for when they are conjoined with Him, there is no longer labour with them, for they are then in the Lord; these things are signified by the words, *So ye shall call the Sabbath holy delights to Jehovah, and they shall be delighted with Jehovah*: The Lord's rest is signified by *His resting on the seventh day after the six days' creation* (Gen. ii. 2). Like things are meant by these words in Jeremiah: "*If hearing ye will hear Me, so as not to introduce a burden through the gates of this city on the Sabbath day, and that ye sanctify the Sabbath day, so as not to do in it any work, then shall there enter through the gates of this city kings and princes, sitting upon the throne of David, riding in chariot and horses, themselves and their princes, the man (vir) of Judah, and the inhabitants of Jerusalem, and this city shall be inhabited for ever*" (xvii. 24, 25); by *work on the Sabbath* is signified everything which is from the proprium; the state of those who are not led of the proprium but of the Lord, is described by *there entering through the gates of the city kings and princes, sitting upon the throne of David, riding in chariot and horses*; by *kings* are signified the truths of faith, by *princes* the primary things thereof, by *sitting upon the throne of David*, that they are from the Lord, by *a chariot and horses* the doctrinal and intellectual things of faith. It should be known, that all things which come from man's proprium are evil, and that those which come from the Lord are good; that with those who are led by the Lord, all things flow in, even to the smallest thing of the life both intellectual and voluntary, thus even to each and all things of faith and charity (see what has been abundantly shewn from experience, nos. 2886, 2887, 2888, 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270). That the Sabbath was representative of the Lord's conjunction with the human race, appears from Ezekiel: "*I gave them My Sabbaths, that they might be for a sign between Me and them, to acknowledge that I Jehovah do sanctify them*" (xx. 12; Exod. xxxi. 13). Therefore also it was forbidden to *kindle a fire on the*

Sabbath day (Exod. xxxv. 3), because a *fire* signifies everything of life, and by *kindling a fire* everything of life from the proprium. From what has been said it is evident, that the Lord is the *Lord of the Sabbath*, according to His words in Matthew (xii. 1-9); and why many cures were performed by the Lord on the Sabbath days (Matt. xii. 10-14; Mark iii. 1-9; Luke vi. 6-12; xiii. 10-18; xiv. 1-7; John v. 9-19; vii. 22, 23; ix. 14, 16); for the diseases, of which they were healed by the Lord, involved spiritual diseases which are from evil (nos. 7337, 8364).

8496. *What ye will bake bake*, signifies preparation for the conjunction of good; and *what ye will seethe seethe*, signifies preparation for the conjunction of truth. This appears from the signification of *baking*, as denoting, because it is effected by fire, preparation for the conjunction of good; and from the signification of *seething*, as denoting, because it is effected by water, preparation for the conjunction of truth; for *water* signifies the truth of faith (nos. 2702, 3058, 3424, 4976, 5668), and *fire* signifies the good of love (nos. 934, 5215, 6314, 6832, 6834, 6849, 7324, 7852). That it denotes preparation for conjunction, is evident, for what was boiled and seethed, was prepared for the following day the Sabbath, by which is signified conjunction (as was shewn just above); for it was forbidden them to kindle a fire on the Sabbath day (Exod. xxxv. 3), thus they were not to bake or seethe on that day. Baking which was done by fire is said of bread and the meat-offering (see Psa. xlv. 15, 19; 1 Sam. xxviii. 24; Ezek. xlv. 20; Lev. xx. 21); and seething which was done by water is said of flesh (see Exod. xxix. 31; 1 Sam. ii. 13, 14, 15).

8497. *And all that is over put it aside to be kept for you until the morning*. That this signifies the enjoyment of all good and truth then as from the proprium, appears from the signification of *laying up the overplus until the morning*, as denoting enjoyment on the Sabbath day; it denotes the enjoyment of good and truth, because the surplus of what was baked and seethed was to be stored up, and because it was then to be eaten, for *baking* signifies the preparation of good, and *seething* the preparation of truth (as was shewn just above, no. 8496); and *eating* signifies enjoyment and appropriation (nos. 3168, 3513 at the end, 3596, 3832, 4745, 7849); and from the signification of *to be kept for you*, as denoting, *as if from the proprium*. That these things are signified by the above words, is because the good and truth, which flow in from the Lord, are conjoined and as it were appropriated; such is the conjunction of heaven, that is, of those who are in heaven, with the Lord. It is said as from the proprium, because the goods of faith and charity cannot be given to man or angel so as to be his own, for men and angels are only recipients, or forms accommodated to receive

life, thus good and truth, from the Lord; life itself is from no other source, and inasmuch as life is from the Lord, it cannot be otherwise appropriated, except to appear as [man's] own. But they who are in the Lord, perceive plainly that life flows in, consequently good and truth, for these belong to life. The reason why life appears as [man's] own is, because the Lord from Divine Love desires to give and conjoin all that is His to man, and as far as it can be done He does conjoin. This proprium which is given by the Lord, is called the heavenly proprium (concerning which see nos. 731, 1937, 1947, 2882, 2883, 2891, 3812, 5660).

8498. Verse 24. *And they laid it up until the morning*, signifies enjoyment to come, as appears from what was explained just above (no. 8497).

8499. *As Moses commanded*. This signifies according to instruction, as appears from the signification of *commanding*, as denoting instruction; and from the representation of *Moses*, as denoting Truth Divine (see frequently above).

8500. *And it did not become putrid, and there was not a worm in it*, signifies that there was nothing of defilement in it, because it was appropriated thus from the Divine. This appears from the signification of *becoming putrid*, as denoting infernal filthiness, which is predicated of evil (see above, no. 8482); and from the signification of *a worm*, as also denoting infernal filthiness, but which is predicated of falsity (see no. 8481); such filthinesses are in those things which are done from the proprium, but heavenly and Divine Things are in those which are done from the Lord (see no. 8478).

8501. Verses 25-27. *And Moses said, Eat ye it to-day, because to-day is a Sabbath to Jehovah, to-day it shall not be found in the field. Six days ye shall gather it, and on the seventh day is the Sabbath, in it there shall be none. And it came to pass on the seventh day, there went out of the people to gather, and they did not find*.

And Moses said, signifies information concerning this thing. *Eat ye it to-day*, signifies appropriation to eternity. *Because to-day is a Sabbath to Jehovah*, signifies because good is conjoined to truth from the Lord. *To-day it shall not be found in the field*, signifies that then good shall no longer be acquired by means of truth. *Six days ye shall gather it*, signifies the reception of truth before it is conjoined to good. *And on the seventh day is the Sabbath*, signifies that afterwards there is conjunction. *In it there shall be none*, signifies that there shall be no longer good by means of truth. *And it came to pass on the seventh day*, signifies a state of good and truth conjoined. *There went forth of the people to gather, and they did not find*, signifies that they desired to acquire, but it was not given.

8502. Verse 25. *And Moses said*, signifies information con-

cerning this thing, as appears from the signification of *saying*, as involving the things that follow, here information concerning the manna, that they would not find it on the Sabbath day.

8503. *Eat ye it to-day*, signifies appropriation to eternity, as appears from the signification of eating, as denoting appropriation (see nos. 3168, 3513, 3596, 4745); and from the signification of *to-day*, as denoting to eternity (see nos. 2838, 3998, 4304, 6165, 6984).

8504. *Because to-day is a Sabbath to Jehorah*, signifies because good is conjoined with truth from the Lord, as appears from the signification of *a Sabbath*, as denoting the conjunction of good and truth (see above, no. 8495); and from the signification of *to-day*, as denoting to eternity (see just above, no. 8503). That Jehovah in the Word is the Lord, hath been frequently shewn above.

8505. *To-day it shall not be found in the field*. That this signifies that good shall no longer be acquired by means of truth, appears from the signification of *not finding*, when it is predicated of the good which comes by means of truth, as denoting no longer to acquire; and from the signification of *a field*, as denoting man, in the present case the mind of man in which good is implanted by truth; for man is called a field from this circumstance, that he receives the truths of faith, which are seeds, and produces the fruits of the seeds, which are goods. It may be expedient briefly to explain how the case is; man before regeneration acts from truth, but by means of it acquires good; for truth then becomes good with him, when it becomes of the will, and so of the life; but after regeneration he acts from good, and by means of it procures truths. That this may be better understood, man before regeneration acts from obedience, but after regeneration from affection; those two states are the reverse of each other, for in the former state truth bears rule, but in the latter good bears rule; or in the former state man looks downwards or backwards, but in the latter upwards or forwards. When man is in the latter state, namely, when he acts from affection, it is no longer allowed him to look back, and to do good from truth, for then the Lord flows into good, and by means of good leads him; if he were to look back then, or were to do good from truth, he would act from his own [proprium], for he who acts from truth, leads himself, but he who acts from good, is led by the Lord. These are the things meant by the Lord's words in Matthew: "*When ye shall see the abomination of desolation, let not him who is on the house descend to take anything out of his house; and let not him who is in the field return back to take his clothes*" (xxiv. 15, 17, 18.) And in Luke: "*In that day, whosoever shall be on the house, and his vessels in the house, let him not come down to take them; and whosoever is in the field, in like manner let him not*"

return to the things behind him; remember Lot's wife" (xvii. 31, 32). How the case is, further, see what was explained, nos. 3652, 5895 at the end, 5897, 7923, and what is explained below, nos. 8506, 8510. These are what in the internal sense is signified by those words, that *manna should not be found in the field on the seventh day*; and by *the going forth of the people to gather, and not finding*.

8506. Verse 26. *Six days ye shall gather it*, signifies the reception of truth before it is conjoined with good, as appears from the signification of *six days*, as denoting states of combat and labour (see above, 8494), here a state of the reception of truth, or a state when good is acquired by means of truth (see just above, no. 8505), for in this state there is labour and combat; in this state man is let into temptations, which are combats with the evils and falsities in him; and then the Lord fights for man, and also with him; but after this state, there is a state of the conjunction of good and truth, thus at the time a state of rest also to the Lord; this state is what was represented by rest on the seventh day, or the Sabbath day; the Lord then has rest, because when good is conjoined with truth, man is in the Lord, and is led by the Lord without labour and combat: this state is what is meant by the other state spoken of just above (no. 8505).

8507. *And on the seventh day is the Sabbath*, signifies that afterwards there is conjunction, as appears from the signification of *the seventh or the Sabbath day*, as denoting the conjunction of good and truth (see above, no. 8496).

8508. *In it there shall be none*, signifies that there shall be no longer good by means of truth, as appears from what was explained above (no. 8505).

8509. Verse 27. *And it came to pass on the seventh day*, signifies a state of good and truth conjoined, as appears from the signification of *the seventh or Sabbath day*, as denoting the conjunction of good and truth (as above, no. 8507).

8510. *There went forth of the people to gather, and they did not find*. That this signifies that they desired to acquire, but it was not given, appears from what was explained above (no. 8505); it is there evident what it is to act from the truth of faith, and what it is to act from the good of charity, namely, that he who acts from the truth of faith, is not yet in the order of heaven; but he who acts from the good of charity, is in that order. For the order, by which man is led of the Lord, is by means of the will of man, consequently by means of good, for this is of the will, in which case his understanding is subservient, and consequently truth, for it is of the understanding. When it is this state, then it is the Sabbath, for then the Lord has rest; this state exists when good is conjoined with truth. That this state is the Lord's rest, may appear from this con-

sideration, that Jehovah or the Lord, after the six days' creation and labour, on the seventh day rested from all work (Gen. ii. 2). This state is the state of heaven, hence it is that heaven itself is called a Sabbath, or that there is in heaven a perpetual Sabbath. That by the creation in the first chapter of Genesis is meant the new creation or regeneration, and by the six days there are meant temptations and combats, see what was explained at chapters i. and ii.

8511. Verses 28–31. *And Jehovah said unto Moses, How long do ye refuse to keep My commandments and My laws? See, because Jehovah hath given you the Sabbath, therefore He gives you on the sixth day the bread of two days; rest ye every one under himself, let not any one go forth from his place on the seventh day. And the people rested on the seventh day. And the house of Israel called the name thereof manna, and it was as coriander seed, white, and its taste was as of a cake in honey.*

And Jehovah said unto Moses, signifies the appearing of the Divine obscured. *How long do ye refuse to keep My commandments and My laws?* signifies that they did not act according to Divine order. *See*, signifies that they should observe and reflect. *Because Jehovah hath given you the Sabbath*, signifies the conjunction of good and truth from the Lord. *Therefore He gives you on the sixth day the bread of two days*, signifies that therefore even to the end of the former state He gives so much good by means of truth, that conjunction may afterwards be effected. *Rest ye every one under himself*, signifies a state of peace. *Let not any one go forth from his place on the seventh day*, signifies that they must then remain in the state. *And the people rested on the seventh day*, signifies a representative then of good and truth in a state of peace. *And the house of Israel called the name thereof manna*, signifies its quality as to them. *And it was as coriander seed, white*, signifies truth therein which was pure. *And its taste was as of a cake in honey*, signifies good that was delightful, as what was made good from truth by means of delight.

8512. Verse 28. *And Jehovah said to Moses*, signifies the appearing of the Divine obscured. This appears from the signification of *Jehovah said*, as involving the things which follow, here that they did not keep the commandments and laws, thus that the appearing of the Divine among them was obscured; for this effect has place when any do not live according to the Divine commandments, for when they live according to them, then they live according to Divine order, for the Divine commandments are truths and goods which are from order; and when they live according to order, then they live in the Lord, for the Lord is Order itself. Hence it follows, that he who does not live according to the commandments and laws, which are of Divine order, does not live in the Lord, consequently in such a case the

Divine is obscured with him. By living according to order is here meant to be led of the Lord by means of good, but to live not as yet according to order, is to be led by means of truth ; and when man is led by means of truth, the Lord does not appear ; wherefore also in such case man goes in darkness, in which he does not see good ; it is otherwise when man is led by means of good, in this case he sees in the light.

8513. *How long do ye refuse to keep My commandments and My laws?* That this signifies that they did not act according to Divine order, appears from what has just now been explained above (no. 8512). To the intent that it may be known what it is to act according to Divine order, and not to act according to it, it may be expedient to make some further observations on the subject. Everything which is done according to Divine order, is inwardly open even to the Lord, and thus has heaven in it ; but everything which is not done according to Divine order, is inwardly closed, and thus has not heaven in it ; it is Divine order therefore, that the Lord flows in through a man's interiors into his exteriors, thus through a man's will into his actions ; this is done when a man is in good, that is, when he is in the affection of doing good for the sake of good, and not for the sake of himself ; when a man does it for the sake of himself, and not for the sake of good, then the interiors are closed, and he cannot be led of the Lord by means of heaven, but is led of himself ; the love determines by whom a man is led, for every one is led by his love ; he who loves himself better than his neighbour, leads himself, but he who loves good, is led by good, consequently by the Lord who is the source of good. From these considerations it may be seen, what is the difference between living according to order, and living not according to it. In what manner a man ought to live that he may live according to order, the Word teaches, and the doctrinal of faith from the Word ; he who does not look beyond external things, can never comprehend such things, for he knows not what the internal is, scarcely that there is an internal, and still less that the internal can be opened, and that when it is opened, heaven is in it. The intelligent ones of the world especially are in this ignorance, and such of them as allow the existence of an internal, have still either no idea or a mistaken one concerning it ; hence it is that they believe little, and also that they apply their knowledges to confirm the tenet that all things are of nature.

8514. Verse 29. *See ye*, signifies that they should observe and reflect, as appears from the signification of *seeing*, as denoting to understand (see nos. 2325, 3863, 4403-4421, 5114) ; hence as denoting to perceive (nos. 2150, 3764, 4567, 4723, 5400), and also to reflect (nos. 6836, 6839).

8515. *Because Jehovah hath given you the Sabbath*, signifies

the conjunction of good and truth from the Lord, as appears from the signification of *the Sabbath*, as denoting the conjunction of good and truth (see no. 8495); that it is from the Lord, is signified by *Jehovah hath given*; for Jehovah in the Word is the Lord.

8516. *Therefore He gives you on the sixth day the bread of two days.* That this signifies that therefore even to the end of the former state He gives so much of good by means of truth, that conjunction may afterwards be effected, appears from the signification of *the sixth day*, as denoting the end of a prior state (see no. 8421); from the signification of *manna*, which in this case is *the bread*, as denoting the good of truth (see nos. 8462, 8464); and from the signification of *the Sabbath*, for which also manna was given on the sixth day, thus *the bread of two days*, as denoting the conjunction of good and truth (see no. 8495). It was shewn above, that by *the Sabbath* was signified the conjunction of good and truth, and that by manna not being found on the seventh day, is signified that when a man is in that conjunction, he acts from good, and no longer from truth, and also that he ought not to act any longer from truth (no. 8510). As this appears a paradox, it may be ex-²pedient to explain it briefly still further. Every one ought to be led to Christian good, which is called charity, by means of the truth of faith; for the truth of faith must teach not only what charity is, but also what should be its quality; and unless any one learns this first from the doctrine of his Church (for of himself he cannot in any wise know it), he cannot be prepared and thereby adapted to receive that good; as for example, he must know from the doctrine of faith, that it does not pertain to charity to do good for the sake of self, or for the sake of recompense, thus neither by works of charity to merit salvation; he must know also that all the good of charity is from the Lord, and none at all from self, with very many things besides which teach what charity is, and what its quality should be: from these considerations it may appear, that a man cannot be led to Christian good but by means of the truths of faith. He must know further, that truths do not of themselves enter into good, but that good adopts truths, and adjoins them to itself; for the truths of faith lie in his memory as in a plane extended beneath the interior sight; good from the Lord flows in through that sight, and chooses out of them and conjoins to itself the truths which are in agreement with it: the truths which lie beneath, cannot flow into the good which is above; for it is altogether contrary to order, and also impossible, that what is lower should flow into what is higher (no. 5259). From these con-³siderations it may now be known, how Christian good originates with a man when he is regenerated, and hence also what ought to be his quality when he is regenerated,—that he should act

from good, and not from truth, that is, that he should be led of the Lord by good, and no longer by truth ; for he is then in charity, that is, in the affection of doing that good. All who are in heaven are so led, for this is according to Divine order ; and thus whatever they think and do flows as it were spontaneously and from freedom : it would be quite otherwise if they were to think and act from truth ; for in this case they would think whether it ought to be so done or not, and would thus hesitate in everything, and would thereby obscure the light they have, and at length would act according to what they themselves love, thus according to influx from those things which favour their loves, which is to be led by themselves and not by the Lord. From these considerations it is further evident, what is meant by good being no longer to be acquired by means of truth, which is signified by gathering manna for six days, and not finding it on the seventh day (on which subject see no. 8505, 8506, 8510).

8517. That, *rest ye every one under himself*, signifies a state of peace, appears from the signification of *resting*, as denoting a state of peace (see above, no. 8494). That they were to rest on the Sabbath day, and at that time to do no work, not even to kindle a fire, and prepare for themselves what they were to eat, was representative of a state of peace, in which the conjunction of good and truth is effected by the Lord ; for all conjunction of these is effected in that state. When a man is in a state of peace, then he is also led of the Lord by good ; if he were then to lead himself, even by truth, he would dissipate the state of peace, and consequently there would be no conjunction (see just above, no. 8516).

8518. *Let not any one go forth from his place on the seventh day*, signifies that they must then remain in the state [above-named], appears from what was explained above (nos. 8494, 8517).

8519. Verse 30. *And the people rested on the seventh day*. This signifies a representative of the conjunction of good and truth in a state of peace, as appears from what was said above (nos. 8494, 8517).

8520. Verse 31. *And the house of Israel called the name thereof manna*. That this signifies its quality with them, appears from the signification of *a name* and *calling a name*, as denoting the quality of a thing (see nos. 144, 145, 1896, 2009, 2724, 3006, 3421, 6674). *Manna* was so called from its not being known, and it denotes the good of truth, which is the good of those who are of the spiritual Church (see nos. 8462, 8464).

8521. *And it was like coriander seed, white*. This signifies that the truth therein was pure, as appears from the signification of *seed*, as denoting the truth of faith (see nos. 255, 1940,

2848, 3038, 3310, 3373): it is said *coriander seed* because it is white; for white is predicated of truth, and truth is also represented as white (nos. 3301, 3993, 4007, 5319). The good of truth is now described, which is signified by *manna*, both as to the quality of the truth and the good therein: the quality of the truth is described by its being *like coriander seed, white*; and the quality of the good by its taste being *as of a cake in honey*. The good of truth, which is the good of those who are of the Lord's spiritual kingdom, differs wholly from the good of those who are of His celestial kingdom: the good of truth of those who are of the spiritual kingdom is implanted in their intellectual part, for in that part the Lord forms a new will, whereby the man wills to do according to the truth which he had imbibed from the doctrine of his Church; and when he wills and does that truth, it becomes good with him, and is called spiritual good, and also the good of truth. That this is really truth, he indeed believes, because he has faith in his doctrine; but he has no perception whether it is true, unless he seem to himself to have it from his having confirmed it with himself, partly from the sense of the letter of the Word, and partly from the fallacies of the ideas favouring the opinion which he had conceived, not considering that there is nothing which cannot be confirmed, even falsity itself, so as to appear like truth (see nos. 4741, 5033, 6865, 7012, 7680, 7950): hence it is that all sorts of people believe their own dogmas to be true, even the Socinians, and the Jews themselves. From these considerations it is evident, what is the nature of the truth which is turned into good with many who are of the Church; none of these can see whether the doctrines of their own Church be true, but such as are in the affection of truth for the sake of the uses of life; those who have this end are continually enlightened by the Lord, not only during their life in the world, but also afterwards; it is only these who can receive it; for the Lord leads them by good, and thereby enables them to see truth, and thus to believe it. From these considerations it appears, what are the source and quality of the good which those of the Lord's spiritual kingdom possess. But the good of those who are of the Lord's celestial kingdom, is not implanted in their intellectual part, but in their voluntary part: those who are in this good know from internal perception from the Lord whether a thing be true (concerning both kinds of good, and the difference between them, see nos. 2048, 2088, 2227, 2669, 2715, 2718, 3235, 3240, 3241, 3246, 4138, 4493, 5113, 6500, 6865, 7233, 7977, 7992).

8522. *And the taste of it was as of a cake in honey.* This signifies that good was delightful, like what was made good from truth by means of delight, as appears from the signification of the taste, as being said of the delights which are of

good, because it corresponds to the delight of growing wise (see nos. 3502, 4793); from the signification of a cake, as denoting spiritual good (see no. 7978); and from the signification of honey, as denoting natural delight (see nos. 5620, 6857). From these considerations it follows, that its taste being like that of a cake in honey, signifies that good was delightful, because it was made by delight from truth. Spiritual good is here described as to its origin and mode of existence, and thus as to quality; that in its first origin it is truth, and that it becomes good by its coming into act from the will, thus from the affection; for whatever a man wills from affection, he perceives as good; but this good can only exist by the delights of the natural man: by them the spiritual man is introduced, and when he is introduced, he thence becomes sensible of it; this is what is signified by, *the taste of the manna was as of a cake in honey.*

8523. Verses 32-34. *And Moses said, This is the word which Jehovah hath commanded, Fill an omer of it to be kept for your generations, to the intent that they may see the bread with which I fed you in the wilderness, when I brought you forth out of the land of Egypt. And Moses said unto Aaron, Take an urn, and put therein an omer full of manna, and lay it up before Jehovah, to be kept for your generations. As Jehovah commanded Moses, so Aaron laid it up before the Testimony, to be kept.*

And Moses said, This is the word which Jehovah hath commanded, signifies a command. *Fill an omer of it,* signifies the highest degree of power. *To be kept for your generations,* signifies which belongs to those who are of the spiritual Church. *To the intent that they may see the bread with which I fed you in the wilderness,* signifies the good of truth when in a state of temptations. *When I brought you forth out of the land of Egypt,* signifies after they were delivered from infestations. *And Moses said unto Aaron,* signifies influx. *Take an urn,* signifies truth. *And put therein an omer full of manna,* signifies as much good therein as it contains. *And lay it up before Jehovah,* signifies that it may be in the presence of the Divine. *To be kept for your generations,* signifies that it may be a measure for those who are of that spiritual Church. *As Jehovah commanded Moses,* signifies according to command. *So Aaron laid it up before the Testimony, to be kept,* signifies that it was in the presence of the Divine.

8524. Verse 32. *And Moses said, This is the word which Jehovah hath commanded.* This signifies a command, as appears from the signification of *the word of Jehovah* which He commanded, as denoting a Divine command (as also above, no. 8466).

8525. That, *Fill an omer of it,* signifies the highest degree of power, appears from the signification of *an omer*, as denoting

as much as is sufficient and power (see nos. 8468, 8473); and as *an omer* denotes as much as is sufficient, or as much power as any one has, so also it denotes the highest degree of power.

8526. *To be kept for your generations.* This signifies, which belongs to those who are of the spiritual Church, as appears from the signification of *generations*, as denoting the things of faith and charity (see nos. 613, 2020, 2584, 6239); hence, in a determinate sense, as denoting those who are of the spiritual Church, because they are in faith and charity, and are those who are represented by the sons of Israel, whose generations are here meant. *To be kept for them*, signifies that it may be for a memorial.

8527. *To the intent that they may see the bread with which I fed you in the wilderness*, signifies the good of truth when in a state of temptations. This appears from the signification of *manna*, which is here *the bread*, as denoting the good of truth (see nos. 8462, 8464); and from the signification of *the wilderness*, as denoting a state of undergoing temptations (see no. 8098).

8528. *When I brought you forth out of the land of Egypt.* That this signifies after they were delivered from infestations, appears from the signification of *bringing forth*, as denoting to deliver; and from the signification of *the land of Egypt*, as denoting infestations (see no. 7278): *the land of Egypt* denotes infestations, because the Egyptians and Pharaoh signify those who infested the well-disposed in the other life, and who also at the present day infest them (see nos. 7097, 7220, 7228, 7317, 8148).

8529. Verse 33. *And Moses said unto Aaron*, signifies influx, as appears from the signification of *saying*, when it is by the internal Divine Truth, which is represented by Moses, to the external Divine Truth represented by Aaron, as denoting influx; for Divine influx is effected through the truth which proceeds immediately from the Lord, into that which proceeds mediately: Moses and Aaron, in the representative sense, denote those truths (see nos. 7009, 7010, 7382).

8530. *Take an urn.* This signifies truth, as appears from the signification of *an urn*, as here denoting truth: *an urn* denotes truth, because it was a vessel containing manna, which signifies good, and all truth is as it were a vessel of good; hence also *vessels* in general signify truths (nos. 3068, 3079, 3318, 3321), consequently *vessels* specifically, and in this case *an urn*. That truths are vessels containing good, may be illustrated by various things in nature, as by light, which contains heat from the sun; light also signifies truth, and the heat in the light signifies good; the case is similar in respect to truth and good, also in respect to a garment as to the body, and to the body as to the soul; also as a blood-vessel and a

fibre in respect to the blood and the animal spirit contained in them ; also as the lungs in respect to the heart, consequently as the breathing of the lungs to the beating of the heart ; in a word, as every organic form of the body in respect to the life which is therein. From these comparisons it may appear, that the quality of truth without good, or of faith without charity, is like the organic forms of the body without life ; that it is like the breathing of the lungs without the beating of the heart, or like the lungs without the heart ; and that it is like a blood-vessel and a fibre without the blood and the animal spirit ; also like a body without the soul ; consequently that it is like an inanimate somewhat ; and if instead of good there be evil, that it is like a carcase.

8531. *And put therein an omer full of manna.* This signifies as much good therein as it contains, as appears from the signification of *an omer full*, as denoting as much as it contains ; and from the signification of *manna*, as denoting spiritual good, or the good of truth (see nos. 8462, 8464).

8532. *And lay it up before Jehovah,* signifies that it may be in the Divine presence, as appears without explanation.

8533. *To be kept for your generations.* That this signifies that it may be a measure for those who are of that spiritual Church, appears from the signification of *an omer of manna*, which was laid up to be kept, as denoting as much as is sufficient (see no. 8468), thus also a measure, namely, of how much good this Church possessed ; *your generations* denotes those who are of the spiritual Church (see above, no. 8526). As to the measure or degree of good belonging to a Church, it should be known, that goods in the other life are according to [every one's] nature and capacity, and that they are bounded with every one during his life in the world, according to the quality and quantity of his faith and charity in life. The nature and extent of the good of every one in the other life is manifested before the angels, when the Lord allows it ; for it can be made visible in the light of heaven, but not in the light of the world ; the case is the same in general, namely, in respect to the general good of the Church. The quantity and quality of good possessed by every individual and by the Church, is represented by weights and measures in the Word ; in the present case, the quantity of the good of the spiritual Church, which is represented by the sons of Israel, by *an omer of manna*, which was laid up to be kept before Jehovah.

8534. Verse 34. *As Jehovah commanded Moses.* This signifies according to command, as appears from the signification of *commanding*, when it is by Jehovah, as denoting a command (as above, nos. 8466, 8524).

8535. *So Aaron laid it up before the Testimony, to be kept.* That this signifies that it was in the Divine presence, appears

from the signification of *laying up to be kept*, as denoting for a memorial (as above, nos. 8526, 8533); and from the signification of *before the testimony*, as denoting in the presence of the Divine: that *the testimony* denotes the Divine, is evident from what goes before, where Moses said to Aaron, *that he should lay it up before Jehovah* (no. 8532), thus before the Divine. The testimony denotes the Divine, because, in the universal sense, the testimony means the Word, and the Word is Divine Truth, thus the Lord. He is the Word, as is evident from John: "*In the beginning was the Word, and the Word was with God, and God was the Word; and the Word was made flesh, and dwelt among us*" (i. 1, 14). The testimony denotes the Lord as to Divine Truth, as appears from the ark wherein was the law which was given from Sinai, and is called the testimony, because the tabernacle derived all its sanctity from it; and that the testimony was the holy Divine itself, is evident from the consideration, that over it was the mercy-seat with the cherubs, and next without the vail there were the golden tables with the bread and the lights; and that the holiest part of the worship was there ministered by Aaron; also that Jehovah afterwards spoke with Moses there above the mercy-seat between the two cherubs, thus out of the testimony (see Exod. xxv. 16, 21, 22; xl. 20).

8536. Verses 35, 56. *And the sons of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna until they came to the border of the land of Canaan. And an omer is the tenth part of an ephah.*

And the son of Israel did eat manna forty years, signifies the appropriation of the good of truth in a state of all temptations. *Until they came to a land inhabited*, signifies before they came to heaven, where good is everywhere. *They did eat manna until they came to the border of the land of Canaan*, signifies that they were appropriating good from truth until they came to the region of heaven. *And an omer is the tenth part of an ephah*, signifies the quantity of the good then.

8537. Verse 35. *And the sons of Israel did eat manna forty years.* This signifies the appropriation of the good of truth in a state of all temptations, as appears from the representation of *the sons of Israel*, as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198); from the signification of *eating*, as denoting to appropriate (see nos. 3168, 3513, 3596, 4745); from the signification of *manna*, as denoting the good of truth (see no. 8464); and from the signification of *forty years*, as denoting states of temptations, years denoting states (see nos. 482, 487, 488, 493, 893); and forty denoting temptations (see nos. 730, 862, 2272, 2273, 8098).

8538. *Until they came to a land inhabited.* This signifies

before they came to heaven, where there is good everywhere, as appears from the signification of *land*, in this case the land of Canaan, as denoting the Lord's kingdom, thus heaven (see nos. 1607, 3038, 3481, 3705, 4240, 4447, 5136); heaven is called a *land inhabited* from good, for *inhabited* signifies what is alive from good (see nos. 2268, 2451, 2712, 3613, 8269, 8309).

8539. *They did eat manna until they came to the border of the land of Canaan*, signifies that they were appropriating good from truth until they came to the region of heaven, as appears from the signification of *manna*, as denoting the good of truth; from the signification of *eating*, as denoting to appropriate (as just above, no. 8537); and from the signification of *the land of Canaan*, as denoting heaven (as above, no. 8538); thus *the border of the land of Canaan* denotes the entrance to heaven, or the region where heaven begins. From these considerations it is evident, that *they did eat manna until they came to the border of the land of Canaan*, signifies that they were appropriating the good of truth until they came to the region of
2 heaven. How the case herein is, is evident from what was said before concerning the acquisition of good by means of truth,—that before regeneration all good is procured by means of truth, but after regeneration a man is led of the Lord by means of good; the former state is signified by the six days which precede the seventh, and the latter by the seventh day or the Sabbath. Hence also it is evident, that the former state was represented by the journeyings of the sons of Israel in the wilderness forty years, and the latter by their introduction into the land of Canaan: for the case herein is this, a man is out of heaven so long as he acts from truth and not from good, and he comes into heaven when he acts from good, for he is then acted upon by the Lord according to the order of heaven, into which he does not come—consequently not into heaven, where that order prevails—until he has been prepared, which is done to good by means of truth (concerning each of these states, see what was shewn above, nos. 7923, 8505, 8506, 8510, 8512, 8516).

8540. Verse 36. *And an omer is the tenth part of an ephah*. This signifies the quantity of the good, as appears from the signification of *an omer*, because it was the tenth part of an ephah, as denoting as much as is sufficient; for *ten* signifies what is full (no. 3107), consequently *a tenth part* denotes as much as is sufficient (no. 8468); and from the signification of *an ephah*, as denoting good. *An ephah* denotes good, because by it and by *a homer* were measured things dry which serve for meat, as wheat, barley, and fine flour, and the things which relate to meat signify goods; and by *a bath* and *a hin* liquids which serve for drink, were measured, hence these measures

signify truths; what contains derives its signification from what is contained. The *ephah* was a measure, as is evident ² from the following passages; in Moses: "*Ye shall have a just ephah, and a just hin*" (Lev. xix. 36). In Ezekiel: "*One measure of an ephah and a bath; for an ephah is the tenth of a homer*" (xlv. 11). In the same: "*Ye shall have just balances, and a just ephah, and a just bath*" (xlv. 10); in like manner it is taken for a measure in Amos (viii. 5). *An ephah* denotes good, ³ as is evident from the passages where the meat-offering is treated of, for which meal or fine flour was measured by *an ephah* (as Lev. v. 11; Num. v. 15; xxviii. 5; Ezek. xlv. 24; xlv. 7, 11); and a meat-offering signifies good: and also from this passage in Zechariah: "*The angel speaking to me, said to me, Lift up, I pray, thine eyes; what is this that goeth forth? and I said, What is this? He said, This is an ephah going forth. He said, moreover, This is their eye in all the earth. And behold a talent of lead was lifted up, and at the same time this woman sitting in the midst of the ephah. Then he said, This is wickedness: and he cast her into the midst of the ephah, and he cast a stone of lead upon the mouth thereof. And I lifted up mine eyes and saw, when behold two women came forth, and the wind was in their wings; they had two wings like the wings of a stork; and they lifted up the ephah between the earth and heaven; and I said to the angel that spake with me, Whither do they carry away the ephah? and he said to me, To build it a house in the land of Shinar; and it shall be prepared, and shall remain there upon its own foundation*" (v. 5-11). It is impossible for ⁴ any one ever to know what these things signify, except from the internal sense, and unless he thence knows what is meant by *the ephah*, *the woman* in the midst of it, *the stone of lead* upon the mouth of the *ephah*, also what is meant by *Shinar*: from each particular when unfolded, it is clear that it signifies the profanation which was at that time in the Church; for *the ephah* signifies good; *the woman* evil, as is there expressly said; *the stone of lead* denotes falsity of evil shutting up, for a *stone* denotes external truth, and hence in the opposite sense falsity (see nos. 643, 1298, 3720, 6426), and *lead* denotes evil (no. 8298); thus, *the woman in the midst of the ephah, upon the mouth of which was a stone of lead*, signifies evil in good shut up by falsity, which is the same thing with what is profane; for what is profane is evil conjoined with good (no. 6348); the two women taking up the *ephah* between earth and heaven denote the Churches (nos. 252, 253), by which what was profane was banished; *Shinar*, whither the woman in the *ephah* was carried away, denotes external worship containing inwardly what is profane (nos. 1183, 1292).

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS
OF THE PLANET JUPITER.

8541. *IN respect to their Divine worship, the principal point is, their acknowledgment of our Lord as the Supreme, who governs heaven and earth. They call Him the only Lord; and as in the life of the body they acknowledge and worship Him, they therefore seek Him after death, and find Him. He is the same with our Lord. On their being asked, whether they know that the only Lord is a man? they replied, that they all know that He is a man, because in their world many have seen Him as a man: and that He instructs them concerning the truth, preserves them, and gives eternal life to those who believe in Him. They said further, that he has revealed to them how they should live, and how they should believe; and that what he has revealed is handed down from parents to children, and that thus doctrine remains with all the families, and thereby with the whole nation which is from one father. They added, that it seems to them as if their doctrine were inscribed upon their minds, and they come to this conclusion, because they perceive instantly, and acknowledge as of themselves, the truth or falsehood of what is said by others concerning the life of heaven with man.*

8542. *They are most especially cautious, lest any one should fall into wrong opinions concerning the only Lord; and if they observe any begin to think incorrectly concerning Him, they first admonish him, then they use threats, and lastly they deter him by punishment. They said, that they have observed, if any such wrong opinion insinuates itself into any family, that it is removed from their midst, not by any capital punishments inflicted by their fellows, but by their being deprived of respiration, and consequently of life, by spirits, after they have first announced their death to them. For in that planet spirits speak with the inhabitants, and chastise them if they have done evil, and also if they have intended to do it (nos. 7801-7812): hence if they think wrongly concerning the only Lord, they are threatened with death if they do not amend. The worship of the Lord, who is the supreme Divine, is in this manner preserved among them.*

8543. *They do not know that their only Lord was born a man on this earth: they said, that it is of no concern to them to know it, only that He is a man and that He governs the universe. When I said, that on our earth He is named Christ Jesus, and that Christ signifies the Anointed or King, and Jesus Saviour, they said, that they do not worship Him as a King, because royalty savours of what is worldly, but that they worship Him as the Saviour. And as the spirits of our earth suggested a doubt, whether their only Lord was the same with our Lord, they removed it by the recollection that they had seen Him in the sun, and*

they acknowledged that it was *He whom they had seen on their earth* (on which subject, see no. 7173). *Our Lord is the Sun of heaven* (see nos. 1053, 3636, 3643, 4060, 4321, 5097, 7078, 7083, 7173).

8544. *When the spirits of the planet Jupiter had remained with me for several weeks, there suddenly arose a doubt, whether their only Lord was the same with our Lord; but this doubt, which suddenly arose, was as quickly dispersed; it was suggested by some spirits from our earth; and then, to my surprise, they blushed so with shame at their doubting about it only for a moment, that they requested me not to publish it in this earth, lest on that account they should be charged with incredulity, whereas they now know it better than others.*

8545. *There were some spirits from the planet Jupiter with me, while I was reading the seventeenth chapter of John, concerning the Lord's love, and His glorification; and when they heard the things which are therein, a holy influence took possession of them, and they confessed that all the holy things therein were Divine; but then some infidel spirits of our earth continually suggested scandals, saying, that He was born an infant, lived a man, appeared like another man, was crucified, and the like. The spirits of the planet Jupiter, however, paid no attention thereto; they said, that such are their devils, whom they abhor; adding, that nothing heavenly has any place in their minds, but only what is earthly, which they call dross. And that this is the case, they discovered from the circumstance that when mention was made of their going naked on their earth, obscene ideas instantly took possession of their thoughts, and they paid no attention whatever to their heavenly life, which was also spoken of at the same time (no. 8375).*

8546. *I was also once speaking with the spirits of the planet Jupiter concerning the Lord, saying, that no one can do any good from himself, but from the Lord, who is Good itself, consequently the fountain of all good: on this occasion they modestly replied, that they supposed that they can do good of themselves, and that they know no otherwise; but when it was shewn them that all good comes solely from the Lord, they said, that they had spoken according to human custom, and that that was said in a heavenly manner, and that their angels so think, and also themselves so far as they become angels: they added, that it is more simple to say so; to which I replied, that the Lord permits those who live in simplicity and innocence, to say so, provided they know that no good comes from themselves but from the Lord.*

8547. *The spirits of the planet Jupiter were very much affected and rejoiced when they heard it said, that the Lord alone is the only man, and that from Him they have what entitles them to be called men; but that they are men so far as they become His images, that is, so far as they love Him, and love their neighbour, thus so far as they are in good; for the good of love and faith is an image of the Lord.*

EXODUS.

CHAPTER SEVENTEENTH.

THE DOCTRINE OF CHARITY.

8548. WHOEVER does not receive spiritual life, that is, who is not born anew by the Lord, cannot come into heaven: this the Lord teaches in John: "*Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God*" (iii. 3).

8549. A man of his parents is born, not into spiritual, but into natural life. Spiritual life consists in a man's loving God above all things, and his neighbour as himself; and this according to the precepts of faith, which the Lord has taught in the Word; but natural life consists in his loving himself and the world more than his neighbour, yea, more than God Himself.

8550. Every man is born of his parents into the evils of the love of self and the world. Every evil, which by habit as it were has contracted a nature, is transmitted to the offspring; thus successively from parents, grandfathers, and great-grandfathers, in a long series backwards. Hence the derivation of evil at length becomes so great, that the whole of a man's own life is nothing but evil. This continuous and fixed evil can only be broken and altered by a life of faith and charity from the Lord.

8551. A man continually inclines to, and falls into, what he derives hereditarily. Hence he confirms that evil with himself, and also of himself superadds more evils.

8552. These evils being wholly contrary to spiritual life, destroy it; therefore, unless a man, as to spiritual life, is by the Lord conceived anew, born anew, and educated anew, that is, unless he is created anew, he is condemned; for he wills, and thence thinks, nothing but what is of hell.

8553. When man is such, the order of life is inverted with him; what ought to have dominion is made to serve, and what ought to serve exercises dominion. This order with man must be absolutely inverted, that he may be saved; and this is effected through regeneration by the Lord.

CHAPTER XVII.

1. AND all the company of the sons of Israel journeyed from the wilderness of Sin, after their journeyings, according to the mouth of JEHOVAH: and they encamped in Rephidim; and there was no water for the people to drink.

2. And the people chid with Moses, and said, Give us water that we may drink. And Moses said unto them, Why do ye chide with me? why do ye tempt JEHOVAH?

3. And the people thirsted there for waters; and the people murmured against Moses, and said, Wherefore is it that thou hast brought us up out of Egypt, to make me die, and my sons, and my cattle, with thirst?

4. And Moses cried unto JEHOVAH, saying, What shall I do unto this people? yet a little, and they will stone me.

5. And JEHOVAH said unto Moses, Pass before the people, and take with thee of the elders of Israel, and thy staff, with which thou smotest the river, take in thy hand, and go.

6. Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and waters shall come forth from it; and let the people drink. And Moses did so in the sight of the elders of Israel.

7. And he called the name of the place Massah and Meribah, on account of the chiding of the sons of Israel, and on account of their tempting JEHOVAH, saying, Is JEHOVAH in the midst of us, or not?

8. And Amalek came, and fought with Israel in Rephidim.

9. And Moses said unto Joshua, Choose out men for us, and go forth, fight with Amalek. To-morrow I will stand on the top of the hill, and the staff of God in my hand.

10. And Joshua did as Moses said unto him, by fighting against Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11. And it came to pass, when Moses lifted up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed.

12. And the hands of Moses were heavy; and they took a stone and put it under him, and he sat upon it; and Aaron and Hur supported his hands, on this side one, and on that side one; and it came to pass, his hands were firm until the sunset.

13. And Joshua weakened Amalek and his people at the edge of the sword.

14. And JEHOVAH said unto Moses, Write this memorial in a book, and rehearse it in the ears of Joshua, that razing I will raze the memory of Amalek from under the heavens.

15. And Moses built an altar, and called the name thereof JEHOVAH Nissi:

16. And said, Because his hand is against the throne of JAH, JEHOVAH will have war with Amalek from generation to generation.

THE CONTENTS.

8554. THE subject treated of in the foregoing chapter, in the internal sense, was a third temptation, from a deficiency of good; when this was given them, the subject treated of in the internal sense in this chapter is a fourth temptation, when there was a deficiency of truth; this temptation is signified by the murmuring of the sons of Israel because they had no water; wherefore the truth of faith was given them by the Lord, which is signified by the water from the rock of Horeb.

8555. The combat of falsity from evil against the truth and good of faith is next treated of; it is represented by the combat of Amalek against Israel: that those who are in the truth and good of faith conquer, when they look upwards to the Lord, and that they yield when they look downwards, is represented by the sons of Israel conquering so long as Moses kept his hands raised, and by their yielding when he let them down.

THE INTERNAL SENSE.

8556. Verses 1-3. *AND all the company of the sons of Israel journeyed from the wilderness of Sin, after their journeyings, according to the mouth of Jehovah: and they encamped in Rephidim; and there was no water for the people to drink. And the people chid with Moses, and said, Give us water that we may drink. And Moses said unto them, Why do ye chide with me? why do ye tempt Jehovah? And the people thirsted there for waters; and the people murmured against Moses, and said, Wherefore is it that thou hast brought us up out of Egypt, to make me die, and my sons, and my cattle, with thirst?*

And all the company of the sons of Israel journeyed, signifies what is progressive of spiritual life. *From the wilderness of Sin*, signifies from a state of temptation as to good. *After their journeyings*, signifies according to the order of life to receive the life of heaven. *According to the mouth of Jehovah*, signifies of the Lord's Providence. *And they encamped in Rephidim*, signifies the orderly arrangement of the interiors to undergo temptation as to truth, and that its quality is Rephidim. *And there was no water for the people to drink*, signifies a lack of truth and of the refreshment thence. *And the people chid with Moses*,

signifies a grievous complaining against Truth Divine. *And they said, Give us water that we may drink*, signifies an ardent desire for truth. *And Moses said unto them*, signifies a reply by influx into the thought. *Why do ye chide with me?* signifies that they should be more moderate in their complaining. *Why do ye tempt Jehovah?* signifies that it was against the Divine, of whose aid they despaired. *And the people thirsted there for waters*, signifies an increase of the desire for truth. *And the people murmured against Moses*, signifies a greater degree of painfulness. *Wherefore is it that thou hast brought us up out of Egypt?* signifies why have we been delivered from infestations? *To make me die, and my sons, and my cattle, with thirst*, signifies that from a lack of truth everything of spiritual life ceases.

8557. Verse 1. *And all the company of the sons of Israel journeyed*, signifies what is progressive of spiritual life, as appears from the signification of *journeying*, as denoting what is successive and continuous of life (see nos. 4375, 4554, 4585, 5996, 8181, 8345, 8397), here what is successive or progressive of spiritual life, that is, that its increase is effected continually by temptations. Spiritual life grows by temptations, because the truths of faith are thereby confirmed, and conjoined with the good of charity. *The company of the sons of Israel* denotes those who are of the spiritual Church (see nos. 7830, 7843).

8558. That, *from the wilderness of Sin*, signifies from a state of temptation as to good, appears from the signification of *a wilderness*, as denoting a state of undergoing temptations (see nos. 6828, 8098); and from the signification of *Sin*, as denoting the quality and state of the temptation as to good (see no. 8398).

8559. *After their journeyings*. This signifies according to the order of life to receive the life of heaven, as appears from the signification of *journeyings*, as denoting what is progressive of spiritual life (see just above, no. 8557), thus the order of that life (no. 1293). The reason why it denotes to receive the life of heaven is, because man is gifted of the Lord with that life by means of temptations, which are described by the journeyings of the sons of Israel in the wilderness. The life of heaven consists in being led of the Lord through good: to the intent that a man may come to that life, good must be implanted in him by means of truth, that is, charity by means of faith; so long as this is effecting, the man is in the way to heaven, but he is not as yet in heaven; and in order that the truths of faith may then be confirmed, and also be conjoined with good, he is let into temptations, for these are the means for the conjunction of good and truth: when, therefore, a man is in good, that is, in the affection of doing good for the sake of good, thus for the sake of the neighbour, he is then raised into heaven, for he is in the order of heaven, and is led of the Lord

through good. From these considerations it may appear what is meant by the life of heaven.

8560. *According to the mouth of Jehovah*, signifies of the Lord's Providence, as appears from the signification of *the mouth of Jehovah*, as denoting Truth Divine, according to which they were led; for *the mouth of Jehovah* is here taken for the Divine utterance, and leading according thereto, which is Providence. The Divine Providence differs from all other leading and control, inasmuch as it continually regards what is eternal, and continually leads to salvation, and this by various states, which at one time are cheerful, at another sorrowful: these man is utterly incapable of comprehending, nevertheless they all conduce to his life in eternity. This is the signification of *the journeyings according to the mouth of Jehovah*. Jehovah in the Word is the Lord (see nos. 1343, 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2447, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905).

8561. *And they encamped in Rephidim*. This signifies the orderly arrangement of the interiors to undergo temptation as to truth, and that its quality is Rephidim, as appears from the signification of *encamping*, as denoting the orderly arrangement of truth and good to undergo temptations (see nos. 8130, 8131, 8155), here to undergo temptation as to truth, which is represented by their not having any water, as it is afterwards expressed. It is said *the orderly arrangement of the interiors*, because truth and good constitute the interiors of the man of the Church. *Rephidim* signifies the quality of that temptation, because the names of places signify the quality of the state of the thing treated of, in the present case the quality of the state of the temptation as to truth, because this is here treated of.

8562. *And there was no water for the people to drink*, signifies a lack of truth and of the refreshment thence. This appears from the signification of *water*, as denoting the truth of faith (see nos. 2702, 3058, 3424, 4976, 5668); and from the signification of *drinking*, as denoting to be instructed in the truths of faith, and to receive them (see nos. 3069, 3772, 4017, 4018), here to be refreshed; for as water and drink refresh the natural life, so truths and the knowledges of truth refresh the spiritual life; for whoever is in spiritual life, desires its support from what are called heavenly meats and drinks, which are the goods and truths of faith, just as one who is in natural life desires support from natural meats and drinks. Temptation as to truth is now treated of, because temptation as to good was treated of just before; after which temptation they received manna, which signifies good; for when a man is gifted with good from the Lord, he then comes into a desire for truth, and this desire increases according to the deficiency of it; for good continually longs for truth; all genuine affection of truth

is from good; the case herein is like that of meat, which cannot support the natural life without drink, and which also longs for drink, with which it may be conjoined, so as to be conducive to use. This then is the reason why the temptation as to truth immediately follows the temptation as to good: temptation assaults that which a man loves and desires (nos. 4274, 4299).

8563. Verse 2. *And the people chid with Moses.* This signifies a grievous complaining against Truth Divine, as appears from the signification of *chiding*, as denoting a grievous complaining; for he who chides in temptation, complains grievously; and from the representation of *Moses*, as denoting Truth Divine (see nos. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382).

8564. *And they said, Give us water that we may drink.* This signifies an ardent desire for truth, as appears from what was shewn just above (no. 8562) concerning the signification of *water* and *drinking*.

8565. *And Moses said unto them,* signifies a reply by influx into the thought, as appears from the signification of *saying*, when from Truth Divine, which is represented by Moses, as denoting a reply; and as every reply from the Divine is effected by influx, and indeed into the thought, therefore those things are signified.

8566. *Why do ye chide with me?* This signifies that they should be more moderate in their complaining, as appears from the signification of *chiding*, as denoting a grievous complaining (as above, no. 8563); it also includes that they should be more moderate, for it is said that thereby they tempt Jehovah.

8567. *Why do ye tempt Jehovah.* This signifies that it was against the Divine, of whose aid they despaired, as appears from the signification of *tempting Jehovah*, as denoting to complain against the Divine. It denotes even to despair of His aid, because complainings in temptations include such despair; for temptations are continual despairs concerning salvation, in the beginning slight, but in process of time grievous, till at last there is a doubt and almost a denial of the Divine presence and aid. The spiritual life is generally brought into this extreme in temptations, for thereby the natural life is extinguished, as on such occasions the inmost, in the midst of its despair, is kept by the Lord in combat against falsity; wherefore also that despair is presently dissipated by comforts which are then insinuated from the Lord, for after every spiritual temptation there is consolation, and as it were newness of life. Temptations are carried even to despair (see nos. 1787, 2694, 5279, 5280, 7147, 7155, 7166, 8165); and after temptations there is consolation (see nos. 3696, 4572, 5246, 6829, 8367, 8370).

8568. Verse 3. *And the people thirsted there for waters*, signifies an increase of the desire for truth. This appears from the signification of *thirsting*, as denoting to seek after and desire, and it is predicated of truth, as *hungering* is of good; and from the signification of *water*, as denoting the truth of faith (see above, no. 8562). That *thirsting* denotes to seek after and desire, namely, truth, which is signified by *water*, is very evident from many passages in the Word; as in Amos: "*Behold, the days come, in which I will send a famine upon the earth, not a famine for bread, or a thirst for waters, but for hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; and they shall run about to seek the Word of Jehovah, and they shall not find it. In that day the beautiful virgins and the youths shall faint for thirst*" (viii. 11-13). The desire for knowing truth is here described by *thirsting*; the desire for truth is signified by sending a thirst not for waters, but for hearing the words of Jehovah: the lack of truth and the consequent taking away of spiritual life is described by the beautiful virgins and the youths fainting for thirst in that day: *beautiful virgins* denote those who are in the affections of good, and *youths* those who are in the affections of truth. In Isaiah: "*Ho, every one that thirsteth, go ye to the waters, and he who hath no silver; go ye, buy, eat; go and buy wine and milk without silver and without price*" (lv. 1). Every one that thirsteth going to the waters, manifestly denotes one who is desirous of the truths of faith: to buy wine and milk without price, denotes to procure for themselves the truth and good of faith from the Lord, thus freely; *waters* denote the truth of faith (see above, no. 8562), and *wine* denotes the good of faith (no. 6377), and *milk* also (no. 2184). That here by going to the waters and buying wine and milk, are not meant wine and milk, but such things as relate to heaven and the Church, may appear to every one. In like manner in John: "*To him that thirsteth I will give of the fountain of the water of life freely*" (Apoc. xxi. 6): the fountain of the water of life denotes the truth and good of faith; one that thirsteth denotes one who desires from affection, according to the Lord's words in John: "*Jesus said to the woman of Samaria, Every one that drinketh of this water shall thirst again; but he that drinketh of the water that I shall give him, shall not thirst to eternity; but the water which I shall give him shall become in him a fountain of water springing up into life eternal*" (iv. 13, 14); water here manifestly denotes the truth of faith from the Word, thus from the Lord; not to thirst in this place denotes that he shall no longer lack truth. In like manner in another passage in John: "*Jesus said, I am the bread of life: he that cometh to Me, shall not hunger; and he that believeth in Me, shall not thirst to eternity*" (vi. 35). And in the same: "*Jesus*"

cried, saying, *If any one thirst, let him come to Me and drink: whosoever believeth in Me, as the scripture hath said, out of his belly shall flow streams of living water*" (vii. 37, 38); *thirsting* denotes to desire truth; *drinking* denotes to be instructed; *streams of living water* denote the Divine Truth which is from the Lord alone. In Isaiah: "*Bring ye waters to him that thirsteth, O ye inhabitants of the land of Tema; with the bread thereof prevent him that wandereth*" (xxi. 14); *to bring waters to him that thirsteth* denotes to instruct in truths him that desires it, and thereby to refresh the life of his soul. Again: "*The fool will speak folly, and his heart will do iniquity, to do hypocrisy, and to speak error against Jehovah, to make empty the soul of the hungry, and he will make the drink of the thirsty to fail*" (xxxii. 6); *the hungry* denotes him who desires good, and *he who thirsteth for drink* denotes him who desires truth. Again: 6 "*The poor and needy seek water, but there is none; their tongue fainteth with thirst. I will open rivers upon the hills, and I will set fountains in the midst of the valleys; the wilderness for a pool of waters, and the dry land for springs of waters*" (xli. 17, 18). It is evident to every one that *seeking water* denotes to seek truth, that *fainting with thirst* denotes to be deprived of spiritual life from a lack of truth, and that *rivers, fountains, a pool, and springs of waters*, denote the truths of faith in which they were to be instructed. Again: "*Say ye, Jehovah hath redeemed 7 His servant Jacob. Then they shall not thirst; He will lead them in the wastes; He will cause waters to flow forth from the rock for them; and will cleave the rock, that the waters may flow forth*" (xlvi. 20, 21): *they shall not thirst* denotes that truths shall not fail them; *waters* in this passage plainly denote the truths of faith. Again: "*They shall not hunger or thirst; neither shall the heat or the sun smite them; for He that hath mercy on them shall lead them; so that even upon the springs of waters He shall lead them*" (xlix. 10): *they shall not hunger* denotes that good shall not fail them; *they shall not thirst*, that truth shall not fail them; *springs of waters*, the knowledges of truth from the Word. In like manner in Moses: 8 "*Jehovah that led thee through the great and terrible wilderness of the serpent, the flying serpent, and the scorpion, and of thirst where there were no waters; who brought thee forth waters out of the rock of flint*" (Deut. viii. 15). In Isaiah: "*Behold your God shall come: then shall waters burst forth in the wilderness, and rivers in the plain of the wilderness; and the dry place shall become a pool, and the thirsty place springs of waters*" (xxxv. 4, 6, 7): *waters in the wilderness which shall burst forth, rivers, a pool, and springs of waters*, manifestly denote the truths of faith and the knowledges thereof, which would flow from the Lord when He came into the world. In David: "*O God, my 9 God, in the morning I seek Thee; my soul thirsteth for Thee, my*

flesh desireth Thee, in the land of drought, and I am weary without waters" (Psalm lxiii. 1); here *thirsting* is predicated of truth; *weary without waters* denotes that there were no truths. *Thirst* denotes a lack of truth, and hence a taking away of spiritual life; in Isaiah: "*Therefore My people shall be banished because of non-acknowledgment; and their glory are men of famine, and their multitude dry with thirst*" (v. 13). In the same prophet: "*I will make the rivers into a wilderness; the fish thereof shall grow putrid, because there is no water, and they*
 10 *shall die with thirst*" (l. 2). From these passages it may now appear what is signified in this chapter by *there was no water for the people to drink* (verse 1); by their saying, *Give us water that we may drink* (verse 2); by *the people thirsting there for waters* (verse 3); by *the waters shall go forth from the rock* (verse 6); consequently that their murmuring on account of a lack of water signifies temptation arising from a want of truth; for when a man comes into temptation from a want of truth, he is then kept in a vehement desire for it, and at the same time in despair about his eternal salvation on its account; these things cause a sensation of pain and complaint.

8569. *And the people murmured against Moses*, signifies a greater degree of painfulness, as appears from the signification of *murmuring*, as denoting painfulness from the bitterness of temptation (see no. 8351); it denotes a greater degree of painfulness, as is evident from the words of Moses, when he cried to Jehovah, *Yet a little, and they will stone me* (verse 4).

8570. *Wherefore is it that thou hast brought us up out of Egypt?* This signifies, Why have we been delivered from infestations? This appears from the signification of *making to come up*, or *to bring forth*, as denoting to deliver; and from the signification of *Egypt*, as denoting infestations (see no. 7278); for *the Egyptians* signify such as infest those who are of the Church in the other life (see nos. 6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321).

8571. *To make me to die, and my sons, and my cattle, with thirst.* This signifies that from a lack of truth the all of spiritual life ceases, as appears from the signification of *dying*, as denoting to cease, in the present case, as to spiritual life; from the signification of *me, my sons, and my cattle*, as denoting all things of spiritual life; for by *me*, or the man of the Church, is signified the good of charity and of faith; by *sons*, the interior truths of faith; and by *cattle*, the exterior truths productive of good, thus all the things which relate to the spiritual life; for spiritual life depends upon the good of charity and faith, and upon the truth of faith internal and external; *a man* denotes good (see no. 4287); *sons* denote the truths of faith (see nos. 489, 491, 533, 2623, 2803, 2813, 3373, 3704); and *cattle* denote truths productive of good (see nos. 6016, 6045, 6049);

and from the signification of *thirst*, as denoting a want of truth (see just above, no. 8568 at the end).

8572. Verses 4–6. *And Moses cried unto Jehovah, saying, What shall I do unto this people? yet a little, and they will stone me. And Jehovah said unto Moses, Pass before the people, and take with thee of the elders of Israel, and thy staff, with which thou smotest the river, take in thy hand, and go. Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and waters shall come forth from it; and let the people drink. And Moses did so in the sight of the elders of Israel.*

And Moses cried unto Jehovah, saying, signifies interior lamentation and intercession. *What shall I do unto this people?* signifies for those who are so grievously complaining on account of the non-reception of truth. *Yet a little, and they will stone me*, signifies that they are nearly offering violence to the truth from the Divine. *And Jehovah said unto Moses*, signifies aid. *Pass before the people*, signifies in order that he may lead and teach them. *And take with thee of the elders of Israel*, signifies out of primary truths. *And thy staff, with which thou smotest the river*, signifies the Divine power by which falsities were dispersed. *Take in thy hand, and go*, signifies that being instructed thereby he should perform the command. *Behold I will stand before thee there upon the rock in Herob*, signifies the Lord as to the truths of faith. *And thou shalt smite the rock*, signifies that they should urgently intreat him. *And waters shall come forth [from it]*, signifies that the truths of faith come from Him. *And let the people drink*, signifies, which will refresh them, and give them spiritual life. *And Moses did so in the sight of the elders of Israel*, signifies the effect by primary truths.

8573. Verse 4. *And Moses cried unto Jehovah*, signifies interior lamentation and intercession, as appears from the signification of *crying*, when respecting Divine aid, which the people being in grievous pain earnestly demanded, as denoting interior lamentation (as also before, no. 7782); and intercession (as no. 8179). As *Moses crying unto Jehovah* signifies intercession from the Divine Truth which is represented by Moses, it shall be briefly explained what intercession is, and how the case is in respect to it. Those who do not know what intercession is, cannot form to themselves any other idea concerning it, than that the Lord continually prays to the Father and intercedes for the sinner, who devoutly supplicates Him and promises repentance; yea, the simple think that the Lord sits with the Father, and speaks with Him concerning the sinner, and intreats Him to give him to Him, that he may be in His kingdom, and enjoy eternal happiness. Very many persons have such an idea concerning the intercession spoken of in the Word, where it is said that the Lord will intreat His Father for them. But who cannot see that these things were said

according to the ideas of human thought? for every one at that time, and also very many at this day, could not think otherwise of the heavenly kingdom, than as they think of an earthly kingdom, conceiving of the former from the latter; as is manifestly evident from the Lord's very apostles, James and John, asking to sit, one on the right hand, the other on the left, in His kingdom (Mark x. 35-37); and also from the rest of the apostles, among whom there was a contention which of them should become the greatest in the Lord's kingdom; on which account the Lord told them, that they should eat and drink at His table in His kingdom, and should sit on thrones judging the twelve tribes of Israel (Luke xxii. 24, 30), consequently that they should reign with Him. It is evident that these things were spoken according to their idea, and thus according to their apprehension, and that in the interior sense they have another signification, which at that time could not so well be made public. What *the twelve thrones* signify upon
 2 which the apostles would sit, see nos. 2129, 6397. In respect to intercession the case in this: In all love there is intercession, consequently in all mercy, for mercy is of love: he that loves or is merciful, is continually interceding, as may appear from examples. A husband who loves his wife is desirous that she should be kindly received and well treated by others; he does not say this in express terms, but he continually thinks it, and therefore is always tacitly intreating it and interceding for her; parents act in like manner in behalf of their children whom they love: those also who are in charity, do the same for their neighbour; and those who are in friendship for their friend. From these considerations it may appear that there is continual intercession in all love. The case is similar in respect to the Lord's intercession for the human race, and specifically for those who are in the good and truth of faith; for towards them there is a Divine, that is, an infinite love, and there is a Divine, that is, an infinite mercy. He does not pray to the Father and thus intercede for them, for this would be to act altogether after a human manner; but He continually excuses, and continually remits, for He continually pities; and this is done with the Lord Himself, for the Lord and the Father are one (John xiv.
 3 8-12). It may also be said that there is a still more interior arcanum concealed in the word "intercession:" the Divine Truth, which proceeds from the Lord, continually intercedes in such a manner, because it proceeds from the Divine Love: the Lord, when He was in the world, was the Divine Truth; but when He was glorified, which took place when He rose again, He became the Divine Good (no. 7499). It is the Divine Good which, in the internal sense of the Word, is meant by *the Father*, and the Divine Truth by *the Son* (nos. 2803, 3704, 7499): and as in the Divine Truth, which proceeds from the

Divine Good, there is continual intercession, therefore it is said that the Son intreats the Father, and intercedes for man: the latter may be apprehended by man, but the former with difficulty.

8574. *What shall I do unto this people?* This signifies for those who are so grievously complaining on account of the non-reception of truth, as appears from the signification of *what shall I do unto this people?* as involving such things; for the *chiding* of the people against Moses signifies grievous complaining (nos. 8563, 8566); and their having *no water* to drink signifies a want of truth (nos. 8562, 8568).

8575. *Yet a little, and they will stone me.* This signifies that they are nearly offering violence to the truth from the Divine, as appears from the signification of *yet a little*, as denoting that it is not far off; and from the signification of *stoning* as denoting punishment on account of the violation of the truth of worship (see no. 7456); here in the opposite sense, to offer violence to truth from the Divine, which is represented by Moses: that Moses denotes truth from the Divine, has been frequently shewn.

8576. Verse 5. *And Jehovah said unto Moses.* This signifies aid, as appears from the signification of *saying*, as involving the things which follow; in the present case, that truths should be given, of the lack of which they so grievously complained, and which are signified by *the water from Horeb*; thus *saying* here involves aid.

8577. *Pass before the people*, signifies in order that he may lead and teach them. This appears from the signification of *passing before*, as denoting to lead, thus also to teach; for he who teaches, in a spiritual manner leads; and from the representation of *the sons of Israel*, who are here *the people*, as denoting those who are of the spiritual Church (see frequently above).

8578. *And take with thee of the elders of Israel.* This signifies out of primary truths, as appears from the signification of *the elders of Israel*, as denoting the primary things of wisdom and intelligence, which are in agreement with good and truth (see nos. 6524, 6525, 6890, 7912); thus primary truths, for these are of intelligence and wisdom.

8579. *And thy staff, with which thou smotest the river.* This signifies the Divine power, by which falsities were dispersed, as appears from the signification of *a staff*, as denoting power (see nos. 4013, 4015, 4876, 4936, 6947, 7011, 7026), here the Divine power, because Moses, who had the staff, represented the Lord as to Divine Truth; and from the signification of *a river*, in this case, *the river of Egypt*, as denoting falsity (see no. 6693). It is said, *with which thou smotest the river*, in order to signify the dispersion of falsity; for by the Divine power,

whereby truth is given, falsities are also dispersed. The truth which is given is signified by *the water from the rock in Horeb*.

8580. *Take in thy hand, and go*, signifies that being instructed thereby he should perform the command, as appears from the signification of *taking in the hand*, namely, the staff, as denoting to be instructed by that power. That *going* denotes to perform a command, is evident without explanation.

8581. Verse 6. *Behold I will stand before thee there upon the rock in Horeb*. This signifies the Lord as to the truths of faith, as appears from the signification of *a rock*, as denoting faith, here faith from the Lord, or the Lord as to faith; for Jehovah, that is, the Lord, says, *Behold I will stand upon the rock*; and from the signification of *Horeb*, as denoting the Divine law; hence these words signify the Lord as to the truths of faith, which are from His Law or Word. *A rock* denotes the Lord as to faith, and in respect to man it denotes faith from the Lord, as appears from many passages in the Word; as in Moses: "*Ascribe ye greatness unto our God, the Rock, whose work is perfect. He made him to ride upon the heights of the earth, and fed him with the produce of the fields; He made him to suck honey out of the rock, and oil out of the stone of the rock. But when Jeshurun waxed fat, he kicked; he forsook God who made him, and contemned the Rock of his salvation. Of the Rock that begat thee, thou hast been unmindful, and thou hast forgotten God who formed thee. Their Rock hath sold them, and Jehovah hath shut them up; for their rock is not as our Rock. When it is said, Where are their gods, the rock in which they trusted?*" (Deut. xxxii. 3, 4, 13, 15, 18, 30, 31, 37); from these passages it is evident, that it is Jehovah, that is, the Lord, who is called *the Rock*: that it is Jehovah or the Lord as to faith, is clear from the particulars therein contained
2 in the internal sense. In Daniel: "*Thou sawest until a stone was cut out, which was not by hands; and it smote the statue upon its feet, which were iron and clay, and bruised them. Then the iron, the clay, the brass, the silver, and the gold were bruised together, and became like the chaff from the summer threshing-floors, so that the wind carried them away, and there was no place found for them. But the stone which smote the statue became a great rock, and filled the whole earth. The God of the heavens shall make a kingdom to arise, which shall never be destroyed. His kingdom also shall not be left to other people; it shall bruise and consume all those kingdoms, but itself shall stand for ever. Because thou sawest that from the rock was cut out a stone, which was not by hands, and which bruised the iron, the brass, the clay, the silver, and the gold*" (ii. 34, 35, 44, 45). The Lord and His kingdom are here treated of: and *a stone* signifies faith, and *a rock* the Lord as to faith: that such is

the signification of *a stone* and *a rock*, is evident to every one that reflects on it; *a stone* also in the Word signifies the truth of faith (see nos. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426); hence also the Lord as to Divine Truth is called *the stone of Israel* (no. 6426). *A rock* denotes the Lord as to the truth of faith, because it also means a bulwark against falsities; the bulwark itself is the truth of faith, for combat is waged therefrom against both falsities and evils. From 3 these considerations it may also appear, that *a rock* means the Lord as to faith, and also the faith which is from the Lord, in the words which the Lord spake to Peter, in Matthew: "*I say unto thee, Thou art Peter (Petrus); and upon this rock (petra) will I build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind on earth, shall be bound in the heavens; and whatsoever thou shalt loose on earth, shall be loosed in the heavens*" (xvi. 18, 19). *A rock* here denotes the Lord as to faith, and faith which is from the Lord, and Peter represents that faith (see the Preface to Genesis, chap. xxii., also nos. 3750, 4738, 6000, 6073 end, 6344 end). It is evident also to every one who thinks from sound reason, that the power of opening heaven and shutting hell for the good, and of opening hell and shutting heaven for the wicked, belongs to the Lord alone; and the reason why it belongs to faith is, because faith is from the Lord, thus also is of the Lord, that is, the Lord Himself is in it: all power in the other life is by means of the truth of faith from good (nos. 4931, 6344, 6423, 8200, 8304). Whoever thinks from reason also may conclude, that the Lord's Church was not built upon any man, thus not upon Peter, but upon the Lord Himself, thus upon faith in Him. From these considerations may be seen 4 the nature and extent of the errors into which those fall, who strictly insist upon the sense of the letter of the Word; and how inclined the rulers of the Church are to catch at the idea that such power was given to Peter, and consequently to those who call themselves his successors, for it favours their love; and with what difficulty they suffer themselves to be persuaded that anything else is meant; for every one is desirous to procure for himself the highest degree of power. Hence it is also evident, how necessary it is to know what *a rock, keys, the gates of hell*, and very many other things signify in the internal sense. Jehovah is called *a Rock*, and on such occasions the 5 Lord as to faith is meant, as also appears from many other passages in the Word, as from the following, which I permit myself to adduce without further explanation. In Isaiah: "*Send ye the Lamb of the Ruler of the earth from the rock towards the wilderness to the mountain of Zion*" (xvi. 1). Again: "*Thou hast forgotten [the God of] thy salvation, and hast not*

remembered the Rock of thy refuge" (xvii. 10). Again: "*Ashur shall fall by the sword not of a man; also his rock shall pass away for dread thereof*" (xxxi. 8). Again: "*The inhabitants of the rock shall sing; they shall shout from the top of the mountains*" (xlii. 11). Again: "*Hearken to me, ye who follow after justice, who seek Jehovah; look back to the rock from which ye were cut out*" (li. 1). In Jeremiah: "*Leave the cities and dwell on the rock, ye inhabitants of Moab*" (xlviii. 28). Again: "*I am against thee, O destroying mountain, that destroyest the whole earth; and I will stretch out My hand against thee, and will roll thee down from the rocks, and will give thee for a mountain of burning; and they shall not take of thee a stone for a corner, or a stone of foundations*" (li. 25, 26); speaking of Babel. In David: "*He hath made me to come up from the pit of devastation, out of the mire of clay, and hath set my feet upon a rock*" (Psalm xl. 2). Again: "*From the extremity of the earth I cry unto Thee, when my heart faileth; Thou ledest me to the rock that is higher than I*" (Psalm lxi. 2). Again: "*He fed them with the fat of wheat; and with honey from the rock I satisfied them*" (Psalm lxxxii. 6 16). As a rock signifies the Lord as to faith, and faith from the Lord, therefore also wonderful things were done upon a rock, concerning which it is thus written in the Book of Judges: "*The angel of Jehovah said to Gideon, Take flesh and unleavened bread, and put them on a rock, and pour out the broth; and fire came up out of the rock, and consumed the flesh and the unleavened bread*" (vi. 20, 21): and in another place in the same Book: "*Manoah, the father of Samson, took a kid of the goats, and offered it upon a rock; then the angel did wonderfully, and ascended in a flame*" (xiii. 19, 20). What these things signified may appear, if it be explained from the internal sense what *Gideon* and *Manoah* the father of *Samson* represented; also what was signified by *the flesh, the unleavened bread, and the broth*, as also by *the kid of the goats, and the fire*; for each 7 and all these were representative and significative. From the signification of a rock, as denoting faith, it may also be known what is meant by *Moses* being put in the hole of the rock, when he saw *Jehovah* (Exod. xxxiii. 20–23), for the hole of a rock signifies an obscure faith. It is known in the Churches that the rock in *Horeb*, from which the waters issued, signifies the Lord; but that it signifies the Lord as to faith, and also that it signifies faith from the Lord, has now been shewn. These words in *Isaiah* also signify the same as the rock in *Horeb*: "*Say ye, Jehovah hath redeemed His servant Jacob. Then he shall not thirst; He shall lead them in the wastes; He shall cause the waters to flow forth from the rock for them, whilst He shall cleave the rock that the waters may flow forth*" (xlviii. 20, 21). Water was not given to the people from any other rock than from that in *Horeb*, because *Horeb* signifies the

Divine law ; it signifies the Divine law, because the law was there promulgated ; and faith which is from the Lord, is from the Divine law, that is, from the Word ; for thereby the Lord teaches what faith is, and also gives faith.

8582. *And thou shalt smite the rock.* This signifies that they should urgently intreat the Lord, as appears from the signification of *smiting*, as denoting to be urgent in intreating, but from a humble heart : *to smite the rock* denotes to be urgent in intreating from a humble heart, as may appear from the consideration that, as Moses smote the rock from a hard heart, and thus expostulated, therefore it was denounced to him that he should not lead the people into the land of Canaan, as he himself relates in the Book of Numbers : “ *Moses and Aaron gathered the congregation together before the rock ; and he said unto them, Hear, I pray, ye rebels ; shall we bring forth waters for you from this rock ? And Moses lifted up his hand, and smote the rock with his staff twice ; nevertheless many waters came forth. Then said Jehovah to Moses and Aaron, Because ye did not believe in Me, and sanctify Me in the sight of the sons of Israel, therefore ye shall not bring this congregation into the land which I have given them* ” (xx. 10-12).

8583. *And the waters will come forth from it*, signifies that the truths of faith are from Him, as appears from the signification of *the rock* from which the waters will come forth, as denoting the Lord as to faith (see just above, no. 8581) ; and from the signification of *waters*, as denoting the truths of faith (see nos. 2702, 3058, 3424, 4976, 5668, 8568).

8584. *And let the people drink.* That this signifies which will refresh them, and give them spiritual life, appears from the signification of *drinking*, as denoting to be instructed in the truths of faith, and so to give and refresh spiritual life (see above, no. 8562).

8585. *And Moses did so in the sight of the elders of Israel.* This signifies the effect by primary truths, as appears from the signification of *Moses doing so*, as denoting the effect ; and from the signification of *the elders of Israel*, as denoting primary truths (see above, no. 8578). It was before said, that *Moses should take with him of the elders of Israel*, and now that *he did so in the sight of the elders of Israel*, because faith is given by truths, and indeed by primary truths, for from them illustration is effected, so that the truths thence flowing, which are called secondary, may be clearly perceived.

8586. Verse 7. *And he called the name of the place Massah and Meribah, because of the chiding of the sons of Israel, and because they tempted Jehovah, saying, Is Jehovah in the midst of us, or not ?*

And he called the name of the place Massah, signifies the quality of the state of the temptation. *And Meribah*, signifies

the quality of the complaining. *Because of the chiding of the sons of Israel*, signifies complaining from the grievousness of the temptation, so that they nearly yielded. *And because they tempted Jehovah*, signifies that it was against the Divine of whose help they despaired. *Saying, Is Jehovah in the midst of us?* signifies that they nearly believed that the Lord does not help His own.

8587. *And he called the name of the place Massah*, signifies the quality of the state of the temptation, as appears from the signification of *a name* and *calling a name*, as denoting quality (see nos. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3421, 6674, 6887); and from the signification of *a place*, as denoting state (see nos. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381): it denotes the quality of the state of temptation, because temptation is here treated of; the quality of its state is signified by *Massah*; *Massah* also in the original tongue signifies temptation: its quality will be spoken of in what now follows.

8588. *And Meribah*, signifies the quality of the complaining, as appears from this, that *Meribah* in the original tongue signifies contention or chiding, and chiding signifies complaining (nos. 8563, 8566); since also names signify the quality of a thing (no. 8587), therefore *Meribah* here signifies the quality of the complaining. In reference to this temptation itself, and its quality, it is to be observed that those are here described who almost yield in temptations, who complain against heaven, and also against the Divine itself, and at length almost disbelieve a Divine Providence. These things are signified in the internal sense by what precedes, and also by what follows in this verse, and are the quality of the state of temptation which is signified by *Massah*, and the quality of the complaining in temptation which is signified by *Meribah*. This quality is here signified by *Meribah*, as is evident in David: "*Thou calledst upon Me in trouble, and I delivered thee; I answered thee in secret; I proved thee at the waters of Meribah*" (Psalm lxxxi. 7). But in the internal historical sense, which treats of the religious persuasion among the Israelitish nation, that nation is described as to its quality towards Jehovah, that, namely, they were unwilling to supplicate Him for aid, but that they expostulated. This arose from their not acknowledging Jehovah as the most high God in heart, but only by their mouth when they saw miracles. That they did not acknowledge Him in heart, appears plainly from the Egyptian calf, which they made for themselves and worshipped, saying that these were their gods; likewise from their frequent apostasy (concerning which see no. 8301). These are the things which are here described in the internal historical sense; but in the internal spiritual sense is described the quality of the temptation with those who are brought to the last state
3 of temptation, before they are delivered. The quality of the

Israelitish nation and of their religious persuasion is described by the contention with Moses at Massah and Meribah, as appears also in David: "*Harden not your heart as in Meribah, as in the day of Massah, in the wilderness, where your fathers tempted Me; they tempted Me, and saw My work. Forty years I loathed the generation; and I said, They are a people that do err in heart, and the same have not known My ways; to whom I swear in My anger that they should not come into My rest*" (Psalm xcv. 8-11). In Moses: "*Ye shall not tempt Jehovah your God, as ye tempted Him in Massah*" (Deut. vi. 16; ix. 22, 24). Again: "*Of Levi, he said, Thy thummim and thy urim belong to the holy man, whom thou didst tempt in Massah; thou didst strive with him at the waters of Meribah*" (Deut. xxxiii. 8). Here the holy man denotes the Lord, whom they tempted, and whom Moses and Aaron did not sanctify. In the internal historical sense,⁴ which treats of the religion of the Israelitish nation, Moses and Aaron do not represent Divine Truth, but the religious persuasion of that nation whose leaders and heads they were (no. 7041). As this was of such a quality, as was said above, therefore also it was declared to them that they should not lead the people into the land of Canaan, on which subject it is thus written in the Book of Numbers: "*Jehovah said unto Moses and Aaron, Because ye did not believe in Me, and sanctify Me in the sight of the sons of Israel, therefore ye shall not bring this congregation into the land which I have given them. These are the waters of Meribah; because the sons of Israel strove with Jehovah*" (xx. 12, 13; xxvii. 14). And in the same Book: "*Aaron shall be gathered unto his people, and shall not come into the land which I have given to the sons of Israel, because ye rebelled against My word at the waters of Meribah*" (xx. 24). The same is said of Moses (Deut. xxxii. 50, 51). The reason why Divine represent-⁵ ative worship was still instituted with that nation was, because representative worship could be instituted with every nation which had holy externals of worship, and worshipped almost idolatrously; for what is representative respects not the person but the thing (no. 1361); and it was the genius of that nation more than any other to worship externals as holy and Divine, without any internal; as to adore their fathers, Abraham, Isaac, and Jacob, and afterwards Moses and David, as deities, and besides, to esteem and worship as holy and Divine every stone and piece of wood which was consecrated to their Divine worship, as the arks, the tables there, the lamp, the altar, the garments of Aaron, the urim and thummim, and afterwards the temple. At that time, of the Lord's Providence, the angels of heaven were, by such things, given communication with man; for there must needs be somewhere a Church, or the representative of a Church, in order that there may be communication between heaven and the human race; and as that nation more

than any other could place Divine worship in externals, and so act as the representative of a Church, therefore that nation was taken. Communication with the angels in heaven by representatives was effected at that time in this manner: their external worship opened a channel of communication with simple angelic spirits, who do not reflect on internals, but still are interiorly good; such are those who in the Grand Man correspond to the skins: these pay no attention to a man's internal, but only to his external; if this appears holy, they also think holily concerning it: the interior angels of heaven saw in those spirits the things which were represented, and thence the correspondent heavenly and Divine things; for they could be present with these spirits, and see those things, but not with men, except by means of them; for the angels dwell with men in their interiors, but where there are no interiors, they dwell in the interiors of simple spirits; for the angels have a relish only for the spiritual and celestial things which are interiorly in the representatives. From these few observations it may appear how there could be communication with heaven by means of such a people: but see what has been before shewn on this subject, namely, that the holiness of worship with the Jews was miraculously raised into heaven without them (no. 4311); that the posterity of Jacob, of whatever quality they were, could represent what is holy, provided they strictly observed the prescribed rituals (nos. 3147, 3479, 3480, 3881 at the end, 4208, 4281, 4288, 4289, 4293, 4311, 4444, 4500, 4680, 4825, 4844, 4847, 4899, 4912, 6304, 6306, 7048, 7051, 8301 at the end).

8589. *Because of the chiding of the sons of Israel*, signifies complaining from the grievousness of the temptation, so that they nearly yielded. This appears from the signification of *chiding*, as denoting grievous complaining (see no. 8563); that it denotes *that they nearly yielded*, appears from the nature of their *chiding*, namely, that they had almost stoned Moses, that they tempted Jehovah, and that they said, *Is Jehovah in the midst of us?*

8590. *And because they tempted Jehovah*. This signifies that it was against the Divine, of whose help they despaired, as appears from what was said above (no. 8567), where the same words occur.

8591. *Saying, Is Jehovah in the midst of us?* That this signifies that they almost believed that the Lord does not help His own, appears without explanation.

8592. Verses 8, 9. *And Amalek came, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose out men for us, and go forth, fight with Amalek. To-morrow I will stand on the top of the hill, and the staff of God in my hand.*

And Amalek came, signifies falsity from interior evil. *And fought with Israel in Rephidim*, signifies that they attacked

when they were enduring grievous temptation. *And Moses said unto Joshua*, signifies Divine influx into truth combating. *Choose out men for us*, signifies that he should draw up truths for the combat. *And go forth, fight with Amalek*, signifies against falsities from interior evil. *To-morrow I will stand on the top of the hill*, signifies the conjunction of Divine Truth with the good of charity, and influx therefrom. *And the staff of God in my hand*, signifies that hence is power.

8593. Verse 8. *And Amalek came*, signifies falsity from interior evil, as appears from the representation of *Amalek*, as denoting falsity from interior evil, of which we shall speak presently. It shall be told first who and what sort of persons they are who are in falsity from interior evil. Interior evil is what lies inwardly concealed with a man, stored up in his will, and in his thought from it, without any trace of it appearing in externals, as in the actions, the speech, and the face: those who are in such evil, endeavour by every method and art to conceal and hide it under the appearance of honesty and justice, and that of the love of the neighbour; and still they think only of doing evil, and so far as they can they do it by means of others, taking care not to let it appear to be from them; they also disguise the evil itself, so that it may not seem to be evil: the greatest delight of their life is to devise such things, and to attempt them secretly; this is called interior evil: those who are in this evil are called evil genii, and in the other life are entirely separated from those who are in exterior evil, and are called spirits. The evil genii have their hell behind man, that is, at his back, and are there in various caverns; but evil spirits have their hell before man, and also at the sides. Those genii in the Grand Man appertain to the province of the cerebellum, and also to that part of the spinal marrow which sends out fibres and nerves to the involuntary parts. It may further be remarked that the falsity from this² evil is not like that from the evil of evil spirits, for in itself it is evil: those who are in this evil do not assault the truths of faith, but its goods; for they act by depraved affections, whereby they pervert good thoughts, and this in an almost incomprehensible manner. Since these are of such a quality, their hells are entirely separate from those of evil spirits, so much so that they have scarcely any communication, and this with a view to their separation from the men of the spiritual Church; for if they were to flow in from their hells, the man of that Church would be utterly ruined, for they would act most secretly upon his conscience, and pervert it, by exciting his depraved affections. Those infernal genii never assault a man openly, or when he is well able to resist them; but when it appears that he is on the point of yielding, they then suddenly present themselves, and strive to make him fall absolutely. This also is repre-

sented by Amalek now invading Israel; and also afterwards, when the sons of Israel opposed themselves to Jehovah, and were afraid on account of the nations in the land of Canaan: "*Then also Amalek came down with the Canaanite from the mountain, and smote the sons of Israel even unto Hormah*" (Num. xiv. 43, 44). From these considerations may appear the quality of those who are represented by Amalek, and why judgment from Jehovah was upon him, that there should be war with them perpetually; and that their memory should be blotted out from under heaven; according to these words in the last verse of this chapter: "*Because the hand of the wicked is against the throne of Jah, Jehovah will have war with Amalek from generation to generation.*" And in Deuteronomy: "*Remember what Amalek did unto thee in the way when thou wentest forth out of Egypt; how he met thee in the way, and smote all the feeble among thee, when thou wast faint and weary; and he feared not God. When Jehovah thy God hath given thee rest, thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it*" (xxv. 17-19). Likewise in the first Book of Samuel: "*Jehovah said to Saul by Samuel, I have determined to visit what Amalek hath done to Israel, who laid wait for him in the way when he came up out of Egypt; wherefore go and smite Amalek, and curse all that he hath, and spare him not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. But Saul spared king Agag, and the choice of the flock and of the oxen, and the preferable portion, and the rams, and everything excellent; therefore it was announced to Saul, that from him there should no longer be a king over Israel*" (xv. 1 to the end). That the memory of Amalek was to be blotted out, and all things therein cursed, signifies that there should be no communication whatever between the evil genii and those of the spiritual Church, for they communicate with those who are not in truths, but who favour falsities from an evil affection. Who cannot see that Jehovah, without some deeply-hidden cause, would never have said that there should be war with Amalek for ever, and that his memory should be blotted out from under heaven, and that all things in it should be cursed; and yet that this was not done? The cause, which lay deeply concealed, why those things were said and done, is involved in the words of Samuel to Agag, king of the Amalekites, whom Saul spared: "*Agag the king of Amalek went to Samuel delicately; but Samuel said, As thy sword hath bereaved women, so shall thy mother be bereaved more than other women: and Samuel cut him in pieces before Jehovah*" (1 Sam. xv. 32); *to go delicately*, signifies external allurements, which such spirits practise in the presence of others; *thy sword hath bereaved women*, signifies that their falsity brings violence to the good affections; *thy mother shall be bereaved more than other women*, signifies that evil

affection would prevail among them from the voluntary part and not from the intellectual; and *Samuel cut him in pieces before Jehovah*, signifies that they were separated from those who are in falsity from the evil from the intellectual part, thus the genii from spirits, as was said above; *women* denote affections (see nos. 568, 6014, 8337); *a sword* denotes the false combating and wasting (see nos. 2799, 4499, 7102).

8594. *And fought with Israel in Rephidim*, signifies that they attacked when they were enduring grievous temptation. This appears from the signification of *fighting*, as denoting to attack by means of falsities from interior evil; and from the signification of *Rephidim*, as denoting the quality of the temptation as to truth (see no. 8561). The meaning of this passage appears from what has been said just above (no. 8593),—that those who are represented by Amalek, in the other life assault those who are in temptation, when they are on the point of yielding.

8595. Verse 9. *And Moses said unto Joshua*. That this signifies Divine influx into truth combating, appears from the signification of *saying*, as here denoting influx, because it is into truth combating, which is represented by *Joshua*. It denotes Divine influx, because *Moses* represents Divine Truth, that is, the truth which immediately proceeds from the Lord, which being purely Divine, flows into the truths of faith of every kind, and causes them to be truths; and from the representation of *Joshua*, as denoting truth combating. *Joshua* denotes truth combating, as appears from his being commanded to fight against Amalek, that is, against the falsities from interior evil. This war must be waged by truth which is made combating by the influx of Divine Truth: the Divine Truth itself, which proceeds immediately from the Lord, is not combating, but pacific, for it is peace itself, since it proceeds from the Divine Good of the Lord's Divine Love; but that this may be made combating, it flows into such angels as have an ardent zeal for truth and good, and they being excited from that zeal enter into combat; hence comes the combating truth which *Joshua* represents. As this truth was represented by *Joshua*, therefore he also became the leader of the sons of Israel after *Moses*, and led them into the land of Canaan, and fought with the nations there: on this account also, when he came into the land of Canaan, an angel of *Jehovah* appeared to him with a drawn sword in his hand, who called himself *Prince of the army of Jehovah* (Jos. v. 13–15): *a drawn sword in the hand*, signifies Truth Divine combating in its power; *a sword* denotes truth combating (see nos. 2799, 4499); and *a drawn sword* denotes it combating continually against falsities and evils (no. 8294); and *a hand* denotes power (nos. 878, 4931–4937, 7518, 8050, 8153); *the nations* also in the land of Canaan signify falsities and evils, against which combat must be directed (no. 8054).

8596. *Choose out men for us*, signifies that he should draw up truths for the combat. This appears from the signification of *men* (*viri*), as denoting truths (see nos. 265, 749, 1007, 3134); their being drawn up for combat is signified by Joshua's choosing them; for when Joshua represents Truth Divine combating, the men whom he chooses and joins to himself signify truths drawn up for combat.

8597. *And go forth, fight with Amalek*, signifies against falsities from interior evil. This appears from the representation of *Amalek*, as denoting falsities from interior evil (see above, no. 8593).

8598. *To-morrow I will stand on the top of the hill*. This signifies the conjunction of Truth Divine with the good of charity, and the influx therefrom, as appears from the representation of *Moses*, who would stand on the top of the hill, as denoting Truth Divine (see frequently above); from the signification of *standing*, as denoting to be conjoined and to flow in: *to stand* here denotes to be conjoined, because he was then on the top of the hill, and *a hill* signifies the good of charity; it also denotes to flow in, because he beheld the combat from it, and also arranged it, which is signified by Israel's prevailing when he lifted up his hand, and Amalek's prevailing when he let down his hand: and from the signification of *a hill*, as denoting the good of charity (see no. 6435). How the case is with the conjunction and influx of the good of charity into truth combating, shall be told in a few words. Truth Divine becomes combating by conjunction with the zealous (as was said above): those who are zealous, combat, not indeed from any enmity and hostility, but rather from charity; for zeal differs from anger in this, that zeal has in it the good of charity; when zeal therefore combats, it only removes those who are in falsity and evil, to prevent their hurting those who are in good and truth; whereas anger not only removes them, but also persecutes them from hatred and revenge; for zeal, from the charity which is in it, is well-disposed even to those who are in evil and falsity, and also does them good so far as they do not hurt the good; whereas anger, from the hatred and revenge which are in it, is ill-disposed towards all with whom it combats, whether they be good or evil. From these considerations it may appear what is meant by the influx of the good of charity into truth combating. Zeal has good in it, and anger evil (see nos. 4164, 4444).

8599. *And the staff of God in my hand*, signifies that hence is power, as appears from the signification of *the staff of God*, as denoting power Divine (see nos. 4013, 4015, 4876, 4936, 7026); and from the signification of *the hand*, as also denoting power (no. 8595 at the end). The staff of God is said to be in the hand, because *a staff* signifies exterior power, and *a hand* interior, or *a staff* natural power, and *a hand* spiritual (nos.

6947, 7011). It is said that *hence is power*, because truth combating has power in it from good; for all the power which truth has, is from the good which is in it; the reason of this is, because the Divine is in good, and thereby in truth, but is not in truth without good: truth has all its power from good (see nos. 3563, 4932); and good has all its power from the Divine, as is evident.

8600. Verses 10–13. *And Joshua did as Moses said unto him, by fighting against Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses lifted up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed. And Moses' hands were heavy; and they took a stone and put it under him, and he sat upon it; and Aaron and Hur supported his hands, on this side one, and on that side one; and it came to pass, his hands were firm until the sunset. And Joshua weakened Amalek and his people at the edge of the sword.*

And Joshua did as Moses said unto him, signifies the effect as truth combating was drawn up by the Divine Truth. *By fighting against Amalek*, signifies against falsity from interior evil. *And Moses, Aaron, and Hur*, signifies Divine Truths in successive order. *Went up to the top of the hill*, signifies in the good of charity. *And it came to pass, when Moses lifted up his hand*, signifies when the faith of those who were of the spiritual Church looked towards the Lord. *Israel prevailed*, signifies that then truth combating conquered. *And when he let down his hand*, signifies when their faith looked downwards or from the Lord to self and the world. *Amalek prevailed*, signifies that then falsity conquered. *And the hands of Moses were heavy*, signifies that the power of looking upwards to the Lord failed. *And they took a stone*, signifies Truth Divine in the ultimate of order. *And put it under him, and he sat upon it*, signifies correspondence with truth in the first of order. *And Aaron and Hur*, signifies truths in order. *Supported his hands*, signifies the support of truth combating. *On this side one, and on that side one*, signifies on all sides. *And it came to pass, his hands were firm*, signifies the strength of power on the occasion. *Until the sunset*, signifies when that state ceased. *And Joshua weakened Amalek and his people*, signifies the diminution of power with those who are in falsity from interior evil. *At the edge of the sword*, signifies by truth combating.

8601. Verse 10. *And Joshua did as Moses said unto him*, signifies the effect as truth combating was drawn up by the Divine Truth. This appears from the signification of *doing*, as denoting an effect; from the representation of *Joshua*, as denoting truth combating (see just above, no. 8595); and from the signification of, *as Moses said unto him*, as denoting as it was drawn up by Divine Truth; for *Moses* represents Divine Truth, and *his saying* signifies to be arranged by it.

8602. *By fighting against Amalek*, signifies against falsities from interior evil, as appears from the representation of *Amalek*, as denoting falsity from interior evil (see above, no. 8593).

8603. *And Moses, Aaron, and Hur*, signifies Divine Truths in successive order. This appears from the representation of *Moses*, as denoting the Divine Truth proceeding immediately from the Lord (see no. 7010); from the representation of *Aaron*, as denoting the Divine Truth proceeding mediately from the Lord (see no. 7009); and from the representation of *Hur*, as denoting the Divine Truth again proceeding mediately through it; thus they denote truths in successive order. We will briefly explain what is meant by truths in successive order. Each and all things in the whole of nature exist from interior things in order, being derivations and successions; the interior things, however, do not cohere with the exterior by continuity, but are distinct, and are conjoined by projections like fibres, by which they have communication. The nature of the derivations and the successions from them may in general be presented to the idea from fruits, such as citrons, apples, and the like: the outermost parts of which are the skins which encompass them; within these is the pulp which is encompassed; and still more interior are the seeds, which are surrounded with cases outwardly, and these next with coats; under these is the interior pulp, which contains the first form, as a soul, from which again come new trees and new fruits. All these things are in successive order, distinct one from another, and also conjoined; the communication of the interiors with the exteriors is wonderfully effected by a kind of fibrous transitions. Those when they are first forming, almost cohere, but in process of time they are separated; for the first form, which is inmost in the seed, before it can be expanded into forms similar to their parents, must be successively opened; and when it is open and begins to grow, the pulp, with which it is encompassed, adapts itself, serving first for ground, next for fertilising juice; after this, which is its time in the womb, it springs forth and is then left to the soil, into which as seed it was sown. From these considerations an idea may be formed of derivatives in successive order. As it is in the vegetable kingdom, so also is it in the animal kingdom, but in the latter much more perfectly: in the animal kingdom there are things exterior, interior, and inmost, in like manner in successive order, which are distinct one from another, and also conjoined; but they differ in this, that the forms in the animal kingdom were created to receive life; hence as the forms recipient of life are in successive order, so also are the lives which thence result; for the forms or substances recipient of life are subjects, and there result from their changes and modifications powers, which may be called lives, because they are living

powers. Hence it may now appear what is meant by Divine Truths in successive order; for all living things have relation to truth, and their perfection to good, and in the opposite sense to falsity, and their imperfection to evil: the changes from the one to the other in successive order, are also called degrees.

8604. Verse 11. *And it came to pass, when Moses lifted up his hand.* That this signifies when the faith of those who were of the spiritual Church looked towards the Lord, appears from the representation of *Moses*, as denoting Truth Divine (see frequently above); and from the signification of *lifting up the hand*, as denoting to direct spiritual power upwards, thus to the Lord, *the hand* denoting spiritual power (see nos. 6947, 7011); and since spiritual power is faith, for all power in the spiritual world, that is, against falsities from evil, is of truth from good, or of faith from charity (nos. 3563, 4932). What it is to look towards the Lord, and what towards the world and self, thus what it is to look above and below self, may be seen at nos. 7814–7821: to look above self is to look to our neighbour, to our country, to the Church, to heaven, thus to the Lord (nos. 7814, 7815, 7817); to look below self is to look to the world and to self (no. 7817); to look above self and below it denotes to regard as an end, and to love above all things (no. 7818); a man is distinguished from the brutes by his being able to look above self and below it, and when he looks above it, he is a man, but when below it, he is a beast (no. 7821); to look above self is to be raised by the Lord (no. 7816); for the Lord flows in with every man by means of the truth from Himself, and thereby gives him life; for the light which is from the Lord is Divine Truth, and is life (John i. 4). This Divine Truth from the Lord flows into the good with a man, and thereby draws him to Himself; for the life, which is from the Lord, is attractive, being from love: for all love contains in it a power of attraction, as it is desirous of being conjoined with another, that they may become one. When, therefore, a man is in good, and therefrom in truth, he is then attracted by the Lord, and conjoined to Him; this is meant by looking upwards to the Lord: but when a man is not in good, thus not in truth from good, in this case also he is attracted by the Lord, but cannot be raised, for evils and the falsities from them turn themselves away; this is meant by looking downwards, or to self and the world. That the Lord draws man to Himself, He Himself teaches in John: “*I, if I be lifted up from the earth, will draw all men unto Myself*” (xii. 32). From these considerations it may now appear, how it is to be understood, that when faith looked towards the Lord, truth combating conquered, and when faith looked downwards from the Lord to self and the world, then falsity

conquered: this is signified by Israel's prevailing when Moses lifted up his hand, and Amalek's prevailing when he let it down.

8605. *Israel prevailed*, signifies that then truth combating conquered, as appears from the signification of *prevailing*, as denoting to conquer; and from the representation of *Israel*, as denoting those who are of the spiritual Church, in this case those who combat from truths against the falsities from interior evil.

8606. *And when he let down his hand*. That this signifies when their faith looked downwards, or from the Lord to self and the world, appears from what was explained just above (no. 8604). The faith which looks to the Lord conquers, because the Lord then combats; for the Lord is faith, since faith is from Him; but the faith which looks from the Lord to self and the world, yields, because the man then fights from himself.

8607. *Amalek prevailed*, signifies that then falsity conquered. This appears from the signification of *prevailing*, as denoting to conquer; and from the representation of *Amalek*, as denoting falsity from interior evil (see no. 8593). Israel conquering at one time and Amalek at another, represented that those who are of the spiritual Church, cannot always be in the faith which looks to the Lord, but are alternately in the faith which looks to themselves and the world; for those who are of that Church are in obscurity and consequently in weakness as to faith (that they are of such a quality, see nos. 2708, 2715, 2718, 2831, 2935, 2937, 3833, 6289, 6500, 6639, 6865, 6945, 7233); hence it is that Amalek was not entirely destroyed by Joshua, or afterwards by the judges, or by the kings in the land of Canaan, notwithstanding the command that he should be blotted out (no. 8593).

8608. Verse 12. *And the hands of Moses were heavy*, signifies that the power of looking upwards to the Lord failed. This appears from the signification of *the hands*, as denoting the powers of faith (see above, no. 8604); and from the signification of *heavy*, or that the ability to lift up the hands was diminished, as denoting that the power of looking upwards to the Lord failed; for *the lifting up of the hands* signifies faith looking upwards to the Lord (no. 8604), and *the letting down of the hand*, faith looking downwards from the Lord (no. 8606).

8609. *And they took a stone*, signifies Truth Divine in the ultimate of order. This appears from the signification of *a stone*, as denoting truth (nos. 643, 1298, 3720, 3769, 3771, 3789, 3798, 6426), here truth in the ultimate of order, because it was put under him, and he sat upon it: a common stone also signifies inferior truth, but a precious stone higher or more internal truth. What truth in the ultimate of order is may appear

from what was said above (no. 8603), concerning truths in successive order, namely, that there are interior and exterior truths; those which are lowest are meant by truths in the ultimate of order.

8610. *And they put it under him, and he sat upon it.* That this signifies correspondence with truth in the first of order, may be manifest from this, that that stone supported Moses, and Moses represents truth in the first of order, or Truth Divine which proceeds immediately from the Lord; when truth in the ultimate of order corresponds to this Truth, then this Truth is supported, for then they act as one; for interiors are conjoined with exteriors, and at length with ultimates by correspondences; then the first truth has strength in the last, for it is in it and acts by it; but if there is no correspondence, there is disjunction; hence the first truth has no strength in the last. What correspondence is, may be seen from what has been abundantly adduced at the end of many of the chapters concerning the correspondence of all things in man with the Grand Man.

8611. *And Aaron and Hur,* signifies truths in order, as appears from the representation of *Aaron and Hur*, as denoting lower truths in successive order in respect to truth in the first of order, which is represented by Moses (see above, no. 8603).

8612. *Supported his hands.* This signifies support of the power of truth combating, as appears from the signification of *hands*, as denoting power (see nos. 878, 4931-4937, 7518, 8050, 8153), in the present case the power of truth combating, which Joshua represents (no. 8595). The support of truth combating is what is signified by Aaron and Hur supporting the hands of Moses, because Joshua prevailed by means of the lifting up of the hands of Moses.

8613. *On this side one, and on that side one,* signifies on every side. This appears from the consideration, that *on this side one, and on that side one*, denotes to the right hand and to the left, and in the spiritual sense at the right hand and at the left denotes everywhere; for the right and the left are not limitations to a certain quarter, but to every quarter, denoting wherever the man turns himself, especially in the spiritual world, where the limitations of spaces are entirely different from what they are in the natural world; for in the spiritual world what is to the right appears to the right in every manner of turning, and so also what is to the left (see nos. 4321, 4882).

8614. *And it came to pass, his hands were firm,* signifies the strength of power on the occasion. This appears from the signification of *hands*, as denoting power (see above, no. 8612); hence the strength of power is signified by the hands being made firm by support.

8615. *Until the sunset,* signifies when that state ceased,

namely, the state of combat with falsity from interior evil, as appears from the consideration, that the times of the day, from the rising of the sun to its setting, and to its rising again, signify the changes of state which those undergo who are in the other life: the end of that state is signified by the time of the sun setting; hence the expression *until the sunset* signifies that that state ceased. The times of the day from the rising of the sun to its setting, signify states and their changes
 2 (see nos. 5672, 5962, 6110, 8426). Every one who thinks on the subject may see, that the things which are related in these verses contain arcana which do not appear in the letter; as that Moses stood on a hill; that he had a staff in his hand; that Joshua conquered when Moses lifted up his hands, and Amalek conquered when Moses let them down; that they put a stone under him upon which he sat; and that Aaron and Hur supported his hands; and this until the sunset: unless each and all these things had corresponded with things in heaven, they could not possibly have contributed anything to
 3 the combat with Amalek. Correspondences have all force, so much so that what is done on earth according to correspondences, avails in heaven, for correspondences are from the Divine. Those who are in the good of love and faith, are in correspondence, and the Divine does all things with them, for from the Divine is the good of love and the good of faith. All the miracles recorded in the Word were done by correspondences. The Word is so written, that all the things therein, even to the most minute, correspond to the things in heaven: hence the Word has Divine force, and conjoins heaven with earth; for when the Word is read on earth, the angels in heaven are affected by the holiness which is in the internal sense; this is accomplished by the correspondences of all the things therein.

8616. Verse 13. *And Joshua weakened Amalek and his people*, signifies the diminution of power with those who are in falsity from interior evil. This appears from the signification of *weakening*, as denoting a diminution of power; and from the representation of *Amalek and his people*, as denoting those who are in falsity from interior evil (see above, no. 8593).

8617. *At the edge of the sword*, signifies by truth combating, as appears from the signification of *a sword*, as denoting truth combating (see nos. 2799, 8294).

8618. Verses 14-16. *And Jehovah said unto Moses, Write this memorial in a book, and rehearse it in the ears of Joshua, that razing I will raze the memory of Amalek from under the heavens. And Moses built an altar, and called the name thereof Jehovah Nissi; and said, Because his hand is against the throne of Jah, Jehovah shall have war with Amalek from generation to generation.*

And Jehovah said unto Moses, signifies instruction. *Write this memorial in a book*, signifies for continual remembrance. *And rehearse it in the ears of Joshua*, signifies to be obedient on behalf of the truth combating against that falsity. *That razing I will raze the memory of Amalek from under the heavens*, signifies that that falsity must be entirely removed that it may no longer fight. *And Moses built an altar*, signifies in the holiness of worship and of memory. *And called the name thereof Jehovah Nissi*, signifies the Lord's continual war and protection against those who are in the falsity of interior evil. *And said, Because his hand is against the throne of Jah*, signifies because they wished to do violence to the Lord's spiritual kingdom. *Jehovah shall have war with Amalek from generation to generation*, signifies that from the Lord's Divine power they were reduced to subjection and cast into hell, out of which they can never rise.

8619. Verse 14. *And Jehovah said unto Moses*, signifies instruction, as appears from the signification of *saying*, as involving the things that follow, and because Moses is there instructed what ought to be done, it signifies instruction.

8620. *Write this memorial in a book*. That this signifies for continual remembrance, appears from the signification of *a memorial*, as denoting that it ought to be remembered, or committed to the memory (see nos. 8066, 8067); and from the signification of *writing in a book*, as denoting to be remembered perpetually. This is signified by writing in a book, in Isaiah: "*Come, write it upon a table among them, and express it in a book, that it may be for the latter day, for ever and ever*" (xxx. 8). As remembrance is signified by writing in a book, hence the faithful are said to be written in the book of life; for the Divine remembrance signifies salvation, and non-remembrance or forgetfulness signifies damnation. Concerning the book of life it is thus written in Daniel: "*The Ancient of Days sat in judgment, and the books were opened*" (vii. 10). Again: "*At this time thy people shall be delivered, every one that shall be found written in the book*" (xii. 1). In David: "*Add iniquity unto their iniquity; and let them not come to thy justice: let them be blotted out of the book of lives, and let them not be written with the just*" (Psalm lxxix. 27, 28). In John: "*He that overcometh shall be clothed in white raiment, and I will not blot out his name from the book of life*" (Apoc. iii. 5). Again: "*There shall not enter into the New Jerusalem any but those who are written in the Lamb's book of life*" (Apoc. xxi. 27). Again: "*I saw that the books were opened; and another book was opened, which is the book of life; and the dead were judged according to those things which were written in the books, according to their works. All were judged according to their works. And if any man was not found written in the book of life, he was cast out into the lake of fire*" (Apoc. xx.

² 12, 13, 15; also xiii. 8 and xvii. 8). Whoever does not know from the internal sense what the book of life is, also what the books are out of which the dead are to be judged, cannot form any other idea but that in heaven there are such books, and that in them are written the actions of all men, the memory of which is thus preserved; whereas the books in those passages do not mean books, but the remembrance of all their deeds; for every one carries along with him into the other life the memory of his actions, thus the book of his life (no. 2474); but none save the Lord alone can judge any one according to his actions; for all actions proceed from final causes, which lie deeply concealed within; according to those causes a man is judged; no one knows them but the Lord, and therefore judgment belongs to Him alone. This is also meant by these words in John: "*I saw on the right hand of Him that sat upon the throne a book written within and on the back, sealed with seven seals. Then I saw a strong angel crying with a great voice, Who is worthy to open the book, and to loose the seals thereof? One of the elders said unto me, Behold the Lion of the tribe of Judah, the root of David, hath opened the book, and loosed the seals thereof. And He took the book; and they sang a new song, Thou art worthy to take the book, and to open the seals thereof*" (Apoc. v. 1-9). From these words it may appear, that by the book written is meant the presence of the actions of every one; in like manner by the book in David: "*In thy book were written all the days which were appointed*" (Psalm cxxxix. 16).

8621. *And rehearse it in the ears of Joshua*, signifies to be obedient on behalf of the truth combating against that falsity, as appears from the signification of *rehearsing in the ears*, as denoting to be obedient, *the ear* denoting obedience (see nos. 2542, 3869, 4652-4660); and from the representation of *Joshua*, as denoting truth combating against falsity from interior evil (see no. 8595).

8622. *That razing I will raze the memory of Amalek from under the heavens*. That this signifies that that falsity is to be entirely removed so that it may no longer fight, appears from the signification of *blotting out the memory*, as denoting to remove (of which we will speak presently); and from the representation of *Amalek*, as denoting those who are in falsity from interior evil (see no. 8593). *To blot out the memory of Amalek* denotes to remove the falsity which is from interior evil, because it can be removed, but not razed, for that falsity prevails among the infernal genii, who live for ever (no. 8593); but those genii are removed by the Lord, lest they should flow into those who are of the spiritual Church; the reason of this is, because they do not flow like infernal spirits into the thoughts of the understanding, thus not into the things of faith, but they flow into the affections of the will, consequently into the

things of charity; and they do this so secretly as to leave no evidence that it is from them; therefore if they were to flow in, the man of the spiritual Church could not possibly be saved, since they would entirely pervert and corrupt the affections of truth and good. Hence it is that those infernal genii are removed, so that they may not communicate with those who are of the Lord's spiritual kingdom. Besides, it should be known that ³ with the man of the spiritual Church a new will is implanted in the intellectual part (nos. 895, 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113); which will those genii would absolutely destroy, if they were permitted to flow in; they would also enter into the hereditary evils of the old will, and would lay bare those things, which in so far are closed (that they are closed, see nos. 966, 1667, 2308). Those infernal genii are in this way removed to prevent their flowing in; their falsity, which is falsity from interior evil, is evil, and indeed of such a nature, that it cannot flow into the intellectual part, but into the voluntary part; and as the new will of the man of the spiritual Church is implanted in the intellectual part (as was said above), they are therefore removed from influx into it: to this end also the Lord arranges that such genii are vastated as ⁴ to everything intellectual. Men become such genii after death, who have continually intended evil against the neighbour, and have indulged in such thoughts, and also have done evil, but secretly and by means of others, being most especially cautious lest any one should know that it was from them; in other respects they have outwardly appeared modest, civil, and friendly, and also as Christians in their conversation and life, yet they have been hypocrites, and inwardly deceitful tigers.

8623. Verse 15. *And Moses built an altar*, signifies in the holiness of worship and of memory. This appears from the signification of *an altar*, as denoting the chief representative of the Lord (see nos. 2777, 2811, 4489); and hence the holiness of worship (no. 4541); it also denotes *in memory*, because in ancient times they erected mounds in witness and commemoration of an event which they wished to remember; and afterwards also altars (no. 4192); here in commemoration of an event, which was, because the hand of Amalek was against the throne of Jah, that Jehovah shall have war with him from generation to generation: that altars were also erected in witness and commemoration, appears from the altar which the Reubenites, the Gadites, and the half tribe of Manasseh built at Jordan, of which they said to the sons of Israel, who on that account wished to go to war with them, that they had built it to be a witness that they would worship Jehovah, not by burnt-offerings and sacrifices upon it, but upon the altar which was before the tabernacle; therefore they called that altar "*a witness between us and you, that Jehovah is God*" (Jos. xxi. 10-34).

8624. *And called the name thereof Jehovah Nissi.* This signifies the continual war and protection of the Lord against those who are in the falsity of interior evil, as appears from the consideration, that the names which were given by the ancients in the Church, signified the nature and state of the thing then treated of, and that they also associated the same things with the names themselves (nos. 340, 1946, 3422, 4298). The nature and state of the thing here treated of is, that Jehovah should wage war with Amalek from generation to generation; in the internal sense, that there should be continual war against those who are in the falsity of interior evil; this also is signified by Jehovah Nissi. Jehovah Nissi in the original tongue signifies Jehovah my standard or ensign, and an ensign or standard in the Word signifies a calling together to war; and as it is said Jehovah shall be at war, it also signifies² protection by Him. That a standard or ensign signifies a calling together to war, appears from the consideration, that when they called the people together, either for journeyings, for festivals, or for war, they sounded a trumpet, and also set up the ensign or standard upon the mountains: that they sounded a trumpet may be seen in Numbers (x. 1-11); that they set up an ensign or standard may be seen from the following passages; in Jeremiah: "*Declare ye in Judah, and cause it to be heard in Jerusalem, and say, Sound the trumpet in the earth; proclaim, fill, say, assemble yourselves, and let us go into the defenced cities: set up a standard towards Zion, assemble, stay not*" (iv. 5, 6). In Isaiah: "*All ye inhabitants of the world, and dwellers on the earth, when a standard shall be lifted up, behold ye, and when a trumpet sounds, hear ye*" (xviii. 3). Again: "*He hath set up a standard for the gentiles from far, and hath hissed to him from the end of the earth: and behold the swift one shall come quickly*" (v. 26). Again: "*Lift ye up a standard on the high mountain; lift up the voice unto them, wave the hand, that the gates of the princes may come*" (xiii. 2). Again: "*Thus saith the Lord Jehovah, Behold, I will lift My hand towards the nations, and will lift up My standard towards the people, that they may bring thy sons in their bosom, and may carry thy daughters upon their shoulder*" (xlix. 22): from these passages it is evident, that a standard³ signifies a gathering together. A standard or an ensign, when it is predicated of the Lord, also signifies protection, as appears from Isaiah: "*They shall fear the name of Jehovah from the west, and His glory from the rising of the sun; for He shall come like a narrow river; the spirit of Jehovah shall set up a standard in it. Then shall the Redeemer come to Zion*" (lix. 19, 20). Again: "*It shall come to pass in that day, the gentiles shall seek the root of Jesse, which standeth for an ensign for the people;*⁴ *and his rest shall be glory*" (xi. 10). As an ensign, which in the original tongue is expressed by the same word as a standard,

signifies a gathering together, and when it is said of the Lord, signifies also protection, therefore it was expressly commanded, that a brazen serpent should be set upon an ensign; of which it is thus written in Moses: "*Jehovah said unto Moses, Make to thyself a serpent, and set it upon an ensign; and it shall come to pass, that every one that has been bitten, and shall look on it, shall live. And Moses made a serpent of brass, and set it upon an ensign; whence it came to pass, if a serpent bit a man, and he looked on the serpent of brass, he lived again*" (Num. xxi. 8, 9). That the brazen serpent represented the Lord (see John iii. 14, 15), and also protection, is evident; for the healing effected by looking on the serpent which was upon the ensign, signified healing from the evils of falsity by the direction of faith towards the Lord; for the Lord says in the passage quoted from John: "*As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him may not perish, but have eternal life.*"

8625. Verse 16. *And said, Because his hand is against the throne of Jah.* That this signifies because they wished to do violence to the Lord's spiritual kingdom, appears from the signification of *a hand being against any one*, as denoting to do violence; and from the signification of *the throne of Jah*, as denoting the Lord's spiritual kingdom. *The throne of Jah* denotes the Lord's spiritual kingdom, because a throne is said of the Lord's kingly function, and the Lord's spiritual kingdom corresponds to His kingly function. Two things are predicated of the Lord, namely, the priestly office and the kingly function: the celestial kingdom corresponds to His priestly office, and the spiritual kingdom to His kingly function; for the Lord is called a Priest from the Divine Good, and a King from the Divine Truth. The Divine Truth is involved in the name Christ, and the Divine Good in the name Jesus (see nos. 1728, 2015, 3004, 3009, 6148). A throne is predicated of the Lord's kingly function, consequently of His spiritual kingdom, so also is Jah; what is meant by *a throne*, see no. 5313, and what by Jah, no. 8267. As to the circumstance that those who are represented by Amalek—the infernal genii who are in falsity from interior evil—wish to do violence to the Lord's spiritual kingdom, it has been explained above (nos. 8593, 8622). Those who were in the falsity of this evil, could not be kept away from those who were of the spiritual Church, until the Lord came into the world, and made the human in Himself Divine; they were then shut up in a hell, out of which they can never rise; and the communication too, which is effected by influx, was entirely withdrawn; for the man of the spiritual Church is in obscurity as to the truth of faith, and acknowledges a thing as a truth because the Church has said it is so, not because he perceives it to be a truth: this truth with

them becomes good, and hence of the conscience : if malignant genii were to flow into that obscurity, they would in a thousand ways destroy the conscience ; for they do not act upon the truths of faith there, but upon the affections themselves ; and wherever they perceive any affection of good, they instantly corrupt it so secretly that it cannot possibly be perceived, assaulting even the ends [of action] ; in a word, it is impossible to describe their malignity ; but it may be compared to an imperceptible deadly poison, which penetrates to the very marrows. Concerning these genii, by the Lord's Divine mercy, more will be said from experience at the close of some of the chapters.

8626. *Jehovah will have war with Amalek from generation to generation*, signifies that, by the Lord's Divine power, they were reduced to subjection, and cast into hell, out of which they can never rise. This appears from the signification of *Jehovah's waging war*, as denoting a casting into hell ; and from the signification of *from generation to generation*, as denoting continually, thus that they can never rise out from it ; that this is of the Lord's Divine power may be seen just above (no. 8625). The reason why *Jehovah will have war* denotes a casting into hell is, because the warfare of Jehovah is a continual victory ; the infernal genii cannot wage war and combat at all against Jehovah, that is, the Lord ; but it appears to them that they fight, yea, also at times that they conquer, when they subdue those that are in evil ; but still they have no power at all against the Divine ; the least exertion of Divine power instantly subdues every diabolical crew, even if it consisted of myriads of myriads ; but it gives them an opportunity of acting, so far as use may come of it, and their evil can be turned by the Lord into good ; on which subject, by the Lord's Divine mercy, we will speak elsewhere. From these considerations it may to a certain extent appear, that *Jehovah having war with Amalek from generation to generation*, signifies their subjugation and casting into hell, from which they can never rise again, and this of the Lord's Divine power.

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS
OF THE PLANET JUPITER.

8627. *The inhabitants of the planet Jupiter place wisdom in thinking well and justly on all the occurrences of life ; they derive this wisdom from their parents from infancy, and it is successively transmitted to their posterity, and so increases. They know nothing whatever, nor do they desire to know anything,*

respecting the sciences, such as exist on our earth: they call them shades, and compare them to clouds which come between the sun and themselves. This idea concerning the sciences they have derived from some men from our earth, who boasted in their presence, that they were wise from the sciences.

8628. The spirits from our earth, who boasted thus, were some who placed wisdom in such things as mere efforts of the memory, as in languages, and the histories which compose the learned course, in pure experimental discoveries, and especially in philosophical terms, with other things of a like nature, not using them as means to wisdom, but placing wisdom in the things themselves. As such persons have not cultivated their rational faculty by means of the sciences, in the other life, they have little perception; for they see every subject only through the medium of terms, which are there like motes and dense clouds before the intellectual sight; and those who have been conceited on account of such erudition, have still less perception; but those who have used the sciences as means of destroying the things of faith, have totally destroyed their intellectuality, and see in thick darkness like owls, falsity for truth, and evil for good. The spirits of Jupiter, from conversation with them, ² concluded that the sciences led into shadow and caused blindness; but they were told that on this earth the sciences are means of opening the intellectual sight, which is sight in the light of heaven, and teaches such things as relate to spiritual life; but as there prevail self-love and the love of the world, and hence such things as relate to merely natural and sensual life, therefore to those the sciences are means of becoming unwise, namely, are means of confirming them in favour of nature against the Divine, and in favour of the world against heaven. They were further told, ³ that the sciences in themselves are spiritual riches, and that those who possess them are like those who possess worldly riches, which likewise are means of performing use to oneself, one's neighbour, and one's country, and also means of performing mischief; further, that they are like dress, which serves for use and ornament, and also for pride, as in the case of those who desire to be honoured for their dress alone. This was perfectly understood by the spirits of Jupiter; but they were surprised that the inhabitants of our earth, when they were men, preferred such things as lead to wisdom before wisdom itself; and that they did not see, that to immerse the mind in such things, and not to raise it above them, is to becloud and blind it.

8629. A certain spirit that ascended from the lower earth came to me, and said, that he had heard what I had been saying to the other spirits, but that he scarcely understood anything that was said concerning spiritual life and light. He was asked whether he desired to learn? He said, that he did not come with that intention; from which it might be concluded that he was not desirous. He was exceedingly stupid; yet the angels declared,

that when he lived as a man in the world, he had been among the more distinguished for his erudition. He was cold, as was clearly perceived from his breathing, which was a sign of merely natural light and of no spiritual light, thus that the sciences instead of opening had closed to him the way to the light of heaven.

8630. As the inhabitants of Jupiter acquire knowledge by other means than the inhabitants of our earth, and, further, are of a different native quality of life, therefore they cannot be together, but if they approach, they either shun or repel each other. There are spheres, which may be called spiritual spheres, which continually flow, and indeed overflow, from every society; those spheres are from the activity of the affections and consequent thoughts, thus they are of the life itself (concerning spheres, see nos. 1048, 1053, 1316, 1504-1520, 2401, 4464, 5179, 6206, 6598-6613, 2 7454, 8063). All consociations in the other life are effected according to spheres; those which agree together are conjoined according to the agreement; and those which disagree are repelled according to the disagreement. Every province in the Grand Man, to which any member or organ in the human body corresponds, has its own sphere distinct from that of any other province: hence the mutual conjunction of those who belong to the same province, and the separation of those who belong to another. The spirits and angels, who are from the planet Jupiter, in the Grand Man have reference to the IMAGINATIVE PART OF THOUGHT, and thereby to an active state of the interior parts: but the spirits of our earth have reference to the various functions of the exterior parts of the body, into which, when they would have the dominion, the imaginative part of thought cannot flow; hence the antagonism between the spheres.

8631. The clear perception as to spiritual things, which the spirits of Jupiter possess, was made manifest to me from their manner of representing how the Lord, whom they call their only Lord, turns wicked affections into good ones: they represented the intellectual mind as a beautiful form, and impressed upon it an activity suitable to the form instead of affection, and they next shewed how the Lord bends what is wicked therein into good: this they did in a manner which no words can describe, and so skillfully that they were commended by the angels. There were present on the occasion some of the learned from our earth, who had immersed their intellectual part in scientific terms, and had disputed much about form, substance, materiality, immateriality, and the like, without applying such things to any use: these could not even comprehend that representation.

8632. I have conversed with the spirits of that earth concerning the Lord, that He does evil to no one, and still less punishes any one: those spirits, by reason of their simplicity were unwilling at first to admit this, believing that punishments are from the Lord: but when they were told that their angels, when attend-

ant on a man of their earth, do not chastise him, or even speak harshly to him, but only permit the punishing spirits, who are then present, to do so; and when it was urged that if the angels do not chastise, how much less should the Lord, who is Good itself, and who rules the angels,—on hearing these things, they acknowledged and declared aloud, that the Lord punishes no one, and does evil to no one, nor does He even speak harshly to any one. Concerning the angels and the punishing spirits attendant on the inhabitants of Jupiter, see nos. 7802–7805, 7810.

8633. In reference to the life of those who are in that planet, I have been further instructed by their spirits, that as they feel no interest in scientific pursuits, so neither do they about works of art. Also that they have no festival days, but that every morning at sun-rise, and every evening at sun-set, they perform holy worship to the only Lord in their tents, and that on such occasions they also sing psalms.

8634. The subject of the inhabitants and spirits of the planet Jupiter will be continued at the close of the following chapter.

EXODUS.

CHAPTER EIGHTEENTH.

THE DOCTRINE OF CHARITY.

8635. No one can be regenerated unless he know such things as relate to the new, that is, the spiritual life; for a man is introduced into that life by regeneration: the things which relate to the new, or the spiritual life, are the truths which are to be believed and the goods which are to be done; the former relate to faith, the latter to charity.

8636. No one can know these things from himself; for a man apprehends only those things which have been objects of the bodily senses; from them he has acquired what may be called natural light, by virtue whereof he sees only what relates to the world and to himself, but not the things which relate to heaven and to God: these he must learn from revelation.

8637. Such as, that the Lord, who from eternity was God, came into the world to save mankind; that He has all power in heaven and on earth; that the all of faith and the all of charity, thus all truth and good, are from Him; that there are a heaven and a hell; that man will live for ever,—in heaven if he has done well, in hell if he has done wickedly.

8638. These and other things relate to faith, and ought to be known by the man who is to be regenerated; for he who knows them, may first think them, then will them, and lastly do them, and thereby acquire the new life.

8639. As [for instance], he that does not know that the Lord is the Saviour of mankind, cannot have faith in Him, adore Him, love Him, and thus do good for His sake; he that does not know that all good is from Him, cannot think that his own justice and salvation are from Him; still less can he desire it to be so, thus he cannot live from Him; he that does not know that there are a hell and a heaven, or that there is life eternal, cannot even think about the life of heaven, or apply himself to receive it; and so in other cases.

8640. From these considerations it may appear, that the

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life of a regenerate person is a life of faith ; also that it cannot be given to a man, until he is in a state in which he may acknowledge the truths of faith, and so far as he acknowledges them, may will them.

CHAPTER XVIII.

1. AND Jethro, the priest of Midian, the father-in-law of Moses, heard all that GOD had done to Moses and to Israel His people, that JEHOVAH brought forth Israel out of Egypt.

2. And Jethro, the father-in-law of Moses, took Zipporah, the wife of Moses, after her dismissal,

3. And her two sons ; of whom the name of the one was Gershom ; for he said, I was a sojourner in a strange land ;

4. And the name of the other was Eliezer, for the GOD of my father was my help, and delivered me from the sword of Pharaoh.

5. And Jethro, the father-in-law of Moses, came, and his sons, and his wife, to Moses to the wilderness, where he encamped at the mount of GOD.

6. And he said unto Moses, I, Jethro, thy father-in-law, am come unto thee, and thy wife, and her two sons with her.

7. And Moses went forth to meet his father-in-law, and bowed himself, and kissed him ; and they asked each man his companion as to their peace : and they came into the tent.

8. And Moses told his father-in-law all that JEHOVAH had done to Pharaoh and to the Egyptians, for the sake of Israel ; all the trouble which befell them in the way ; and JEHOVAH rescued them.

9. And Jethro rejoiced over all the good which JEHOVAH had done for Israel, who rescued him out of the hand of the Egyptians.

10. And Jethro said, Blessed be JEHOVAH, who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath rescued His people from under the hand of the Egyptians.

11. Now I know that JEHOVAH is great above all gods, because on that account they were proud over them.

12. And Jethro, the father-in-law of Moses, took a burnt-offering and sacrifices for GOD : and Aaron came, and all the elders of Israel, to eat bread with the father-in-law of Moses before GOD.

13. And it came to pass on the morrow, that Moses sat to judge the people ; and the people stood by Moses from morning until evening.

14. And the father-in-law of Moses saw all that he did to

the people ; and he said, What is this thing that thou doest to the people ? wherefore sittest thou alone, and all the people standing by thee from morning until evening ?

15. And Moses said to his father-in-law, Because the people come to me to inquire of God.

16. When they have a matter, they come to me, and I judge between a man and his companion, and I make known the judgments of God and His laws.

17. And the father-in-law of Moses said unto him, The thing which thou doest is not good.

18. Thou wilt surely wear away, both thou, and also the people that are with thee ; because the thing is too weighty for thee ; thou canst not do it alone.

19. Now hear my voice : I will consult for thee, and God will be with thee. Be thou for the people towards God, and bring thou the matters to God.

20. And thou shalt teach them statutes and laws, and shalt make known to them the way in which they shall go, and the work which they shall do.

21. And provide thou out of all the people men of ability, fearing God, men of truth, hating gain ; and appoint them chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens.

22. And let them judge the people in all time : and it shall be, that every great matter they shall bring to thee, and every small matter they shall judge ; and remove it from off thyself, and let them bear it with thee.

23. If thou do this thing, and GOD have commanded thee, then thou mayest endure ; and also all this people shall come to their own place in peace.

24. And Moses hearkened to the voice of his father-in-law, and did all that he said.

25. And Moses chose men of ability from all Israel, and made them heads over the people, chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens.

26. And they shall judge the people in all time : the difficult matter they shall bring to Moses, and every small matter they shall judge.

27. And Moses sent his father-in-law away ; and he went to his own land.

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8641. THIS chapter, in the internal sense, treats of truths in successive order from first to ultimate, and that they receive an orderly arrangement from Divine Good : truth in the first

degree is represented by Moses ; the truths from it in successive order, by the chiefs of thousands, of hundreds, of fifties, and of tens ; and Divine Good, from which the orderly arrangement comes, is represented by Jethro, the father-in-law of Moses.

THE INTERNAL SENSE.

8642. Verses 1-5. *AND Jethro, the priest of Midian, the father-in-law of Moses, heard all that God had done to Moses and to Israel His people, that Jehovah brought forth Israel out of Egypt. And Jethro, the father-in-law of Moses, took Zipporah, the wife of Moses, after her dismissal, and her two sons ; of whom the name of the one was Gershom ; for he said, I was a sojourner in a strange land ; and the name of the other was Eliezer ; for the God of my father was my help, and delivered me from the sword of Pharaoh. And Jethro, the father-in-law of Moses, came, and his sons, and his wife, to Moses to the wilderness, where he encamped at the mount of God.*

And Jethro, the priest of Midian, signifies Divine Good. *The father-in-law of Moses*, signifies from which is the good conjoined to Truth Divine. *Heard all that God had done to Moses and to Israel His people*, signifies the perception of those things which were done to those of the Lord's spiritual kingdom. *That Jehovah brought forth Israel out of Egypt*, signifies that they were delivered by the Lord from infestations. *And Jethro, the father-in-law of Moses, took Zipporah, the wife of Moses*, signifies good from the Divine conjoined to Truth Divine. *After her dismissal*, signifies separation so far in respect to the state of those who were of the spiritual Church. *And her two sons*, signifies the goods of truth. *Of whom the name of the one was Gershom ; for he said, I was a sojourner in a strange land*, signifies the quality of the good of the truth of those who are outside the Church. *And the name of the other was Eliezer*, signifies the quality of the good of the truth of those who are within the Church. *For the God of my father was my help*, signifies the Lord's mercy and presence in the Church. *And delivered me from the sword of Pharaoh*, signifies deliverance from the falsity of those who infested. *And Jethro, the father-in-law of Moses, came*, signifies the Divine good. *And his sons*, signifies the goods of truth. *And his wife*, signifies good conjoined to Truth Divine. *To Moses to the wilderness*, signifies conjunction in the state before regeneration when there are temptations. *Where he encamped at the mount of God*, signifies near the good of truth.

8643. Verse 1. *And Jethro, the priest of Midian, heard.*

This signifies Divine Good, as appears from the representation of *Jethro, the priest of Midian*, as denoting the good of the Church which is in the truth of simple good (see no. 7015), but in the present case denoting Divine Good, because Moses, whose father-in-law he was, represented Divine Truth; for when the son-in-law represents truth, the father-in-law represents good, in a higher degree; for he is the father of his wife. Divine Good is here represented by Jethro, because this chapter treats of the orderly arrangement of truths with the man of the spiritual Church, which is effected from Divine Good by means of Divine Truth; for all orderly arrangement is from good by means of truth: this orderly arrangement is effected with the man of the spiritual Church, when he begins to act no longer from truth but from good; for this is his second state, which exists after he has undergone temptations; for when he acts from truth, then he is tempted in order that the truths with him may be confirmed; when they are confirmed, they are reduced by the Lord into order, and when they are reduced into order, he then enters into another state, which consists in willing truths and doing them, whence they become of the life, and are called goods. This orderly arrangement is next treated of.

8644. *The father-in-law of Moses*, signifies from which is the good conjoined to Truth Divine. This appears from the signification of *a father-in-law*, as denoting good from which is good conjoined to truth (see no. 6827); and from the representation of *Moses*, as denoting Truth Divine (see nos. 6752, 6771, 7010, 7014, 7382.) *A father-in-law* denotes good from which is good conjoined to truth, because *a wife* signifies good when *a man* (*vir*) signifies truth (nos. 2517, 4510, 4823). As the subject treated of in what follows is the conjunction of the Divine Good with the Divine Truth, that therefrom an orderly arrangement may be effected with the man of the Church, it should be known, that between Divine Good and Divine Truth there is this distinction, that Divine Good is in the Lord, and Divine Truth is from Him. These are like the fire of the sun and the light from it: fire is in the sun, and light is from it; ² in the light there is no fire, but there is heat. The Lord also in the other life is a Sun, and also is Light: in the sun there, which is Himself, is Divine fire, which is the Divine Good of the Divine Love; from that sun flows Light Divine, which is the Divine Truth from the Divine Good: in this Divine Truth there is also Divine Good, but not such as it is in the sun, being accommodated to the reception of those in heaven; for unless it was accommodated to their reception, heaven could not exist; for no angel could bear the flame proceeding from the Divine Love, but would be consumed in a moment, just as if the unmitigated flame of the sun of this world should scorch

a man. But how the Divine Good of the Lord's Divine Love ³ is accommodated to reception, cannot be known by any one, not even by the angels in heaven, it being an accommodation of the infinite to the finite; and the infinite transcends all finite intelligence, so much so that when the intelligence of a finite creature is desirous of directing its view thither, it falls as it were into the depth of the sea and perishes. The Lord is the Sun in heaven, and the sun there is the Divine Good of His Divine Love, and the light from it is Divine Truth, from which comes intelligence (see nos. 1053, 1521-1533, 1619-1632, 2776, 3094, 3138, 3190, 3195, 3222, 3223, 3225, 3339, 3341, 3636, 3643, 3993, 4180, 4302, 4408, 4409, 4415, 4523-4533, 4696, 7083, 7173, 7270, 8197).

8645. *All that God had done to Moses and to Israel His people*, signifies the perception of those things which were done to those of the Lord's spiritual kingdom, as appears from the signification of *hearing*, namely, all that God did, as denoting perception (see nos. 5017, 8361); from the signification of *all that God did*, as denoting the things which were done from the Divine; and from the representation of *Israel*, who in this case is Moses and the people, to whom those things were done, as denoting those who are of the Lord's spiritual kingdom (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); for Moses together with the people represents that kingdom, Moses as the head, and the people as those things which are subject to the head; thus also Moses represents the Lord as to Divine Truth, from which comes the spiritual kingdom.

8646. *That Jehovah brought forth Israel out of Egypt*, signifies that they were delivered by the Lord from infestations, as appears from the signification of *bringing forth*, as denoting to deliver; from the representation of *Israel*, as denoting those of the spiritual kingdom (as just above, no. 8645); and from the signification of *Egypt*, as denoting infestations from falsities (see no. 7278). Egypt denotes infestations, because the Egyptians and Pharaoh signify those in the other life, who by means of falsities have infested those who were of the spiritual Church (nos. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317, 8148).

8647. Verse 2. *And Jethro, the father-in-law of Moses, took Zipporah, the wife of Moses*. That this signifies good from the Divine conjoined to Truth Divine, appears from the representation of *Jethro, the father-in-law of Moses*, as denoting the Divine Good, from which comes good conjoined to truth, here to the Truth Divine, which is represented by Moses (see above, nos. 8643, 8644); and from the representation of *Zipporah, the wife of Moses*, as denoting Divine Good; for marriages represent the conjunction of good and truth: in the celestial

Church the husband represents good, and the wife truth therefrom; but in the spiritual Church the man (*vir*) represents truth and the wife good; in the present case the wife of Moses represents good, because the spiritual Church is treated of (see nos. 2517, 4510, 4823, 7022).

8648. *After her dismissal*, signifies separation so far in respect to the state of those who were of the spiritual Church, as appears from the signification of *dismissal*, as denoting separation. It denotes this in respect to the state of those who were of the spiritual Church, because in the first state of those who are of the spiritual Church, good does not appear, but only truth. How the case herein is, may appear from what has been shewn before concerning the two states of those who are of the spiritual Church, namely, that in the first state they act not from good but from truth, whereas in the second they act from good: in the first state, when they act not from good but from truth, good is as it were absent, and is like a wife that is dismissed; but in the second state, when they act from good, then good is present, and is like a wife conjoined to her husband: these are the things which, in the internal sense, are meant by *after her*
 2 *dismissal*. It should be known further, that this is in respect to those who are of the spiritual Church; for the truth which proceeds from the Lord is always conjoined to its good; but in the first state, which is before regeneration, good is not received but truth, although each flows through heaven from the Lord; in the second state, however, which is after regeneration, good conjoined with truth is received. What is done with a man is said to be done with the Lord, because such is the appearance: this is the case in very many other instances, as for example, that the Lord does evil, punishes, and casts into hell; these things are predicated of the Lord, because it so appears, whereas every evil, which is done to a man, is done by the man. There are very many such cases in the Word, which are evident to any one that searches the Scriptures from an affection of truth, and for the sake of the good of life, because he is enlightened from the Lord.

8649. Verse 3. *And her two sons*, signifies the goods of truth, as appears from the signification of *sons*, as denoting truths (see nos. 489, 491, 533, 1147, 2159, 2623, 3704, 4257), here the goods of truth, because they are called the sons of the wife, as is evident from the original tongue, as also in verse 6 which follows: hence as *a wife* signifies good conjoined with truth (no. 8647), therefore *sons* here signify the goods of truth. The goods of truth are such truths as are made of the will and thence of the life, and constitute the new will with the man of the spiritual Church.

8650. *Of whom the name of the one was Gershom; for he said, I was a sojourner in a strange land.* That this signifies the

quality of the good of the truth of those who are outside the Church, appears from the signification of *a name* and of *calling a name*, as denoting quality (see nos. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, 6674): this quality is described by the words which Moses then said, namely, *I was a sojourner in a strange land*. These words signify the good of the truth of those who are outside the Church, because a *sojourner* signifies those who were born out of the Church, and yet were instructed in the things of the Church; and a *strange land* signifies where there is no Church. A *sojourner* denotes those who are outside the Church, and were instructed in the things of the Church (see nos. 1463, 4444, 7908, 8007, 8013). A *strange land* denotes where there is not a genuine Church, because a *land* signifies the Church (nos. 662, 1066, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577), and *strange* denotes where there is nothing genuine; for the Lord's Church is spread over the whole world, thus also among the gentiles (nos. 2049, 2284, 2589-2604). Moses also, when Gershom was born, was outside his own Church, and among those who were in the good of simple truth, who are signified by the Midianites (see nos. 6793-6796).

8651. Verse 4. *And the name of the other was Eliezer*. This signifies the quality of the good of the truth of those who are within the Church, as appears from the signification of *a name* and of *calling a name*, as denoting quality (see above, no. 8650). It denotes the quality of the good of truth, because the two sons signify the goods of truth (no. 8649): that the quality of this good of truth is the quality of those who are within the Church, is evident from what Moses said concerning this son when he was born, namely, *For the God of my father was my help, and delivered me from the sword of Pharaoh*; and from the consideration that the quality of the good of the truth which was signified by the name of the former son, or Gershom, denotes the quality of those who are outside the Church (no. 8650).

8652. *For the God of my father was my help*, signifies the Lord's mercy and presence in the Church, as appears from the signification of *a father*, as denoting the Church as to good (no. 5581); and as denoting the Ancient Church (nos. 6050, 6075, 6846); and *the God of a father*, as denoting the Divine of the Ancient Church, which was the Lord (nos. 6846, 6876, 6884); and from the signification of *help*, when predicated of the Lord, as denoting mercy: help from Him denotes mercy and also presence; for where mercy is received there is presence, especially in the Church, because the Word is in it, and by means of the Word there is the Lord's presence.

8653. *And delivered me from the sword of Pharaoh*, signifies

deliverance from the falsity of those who infested, as appears from the signification of *a sword*, as denoting truth combating, and in the opposite sense the falsity combating and vastating (see nos. 2799, 4499, 6353, 7102, 8294); and from the representation of *Pharaoh*, as denoting those in the other life who by means of falsities infest the well-disposed (nos. 7107, 7110, 7126, 7142, 7220, 7228, 7317).

8654. Verse 5. *And Jethro, the father-in-law of Moses, came*, signifies the Divine Good, as appears from the representation of *Jethro and Moses*, as denoting the Divine Good and the Divine Truth, and from the signification of *a father-in-law* (see above, nos. 8643, 8644).

8655. *And his sons*. That this signifies the goods of truth, may be seen above (no. 8649).

8656. *And his wife*, signifies good conjoined to Truth Divine. This appears from the representation of *the wife of Moses*, as denoting good from the Divine conjoined to Truth Divine (see also above, no. 8647).

8657. *To Moses to the wilderness*, signifies conjunction in the state before regeneration when there are temptations, as appears from the signification of *coming to Moses*, as denoting the conjunction of the Divine Good, represented by Jethro, with the Divine Truth, represented by Moses; and from the signification of *a wilderness*, as denoting a state of undergoing temptations (see nos. 6828, 8098), thus the state before regeneration. There are two states entered upon by those who are regenerating and becoming the spiritual Church; and when they are in the former state, they undergo temptations (see above, no. 8643): the former state is described by that of the sons of Israel in the wilderness, and the latter by their state in the land of Canaan under Joshua.

8658. *Where he encamped at the mount of God*. That this signifies near the good of truth, appears from the signification of *encamping*, as denoting the orderly arrangement of the truth and good of the Church with man (see nos. 8103, 8130, 8131, 8155); and from the signification of *the mount of God*, as denoting the good of love (see nos. 795, 796, 2722, 4210, 6435, 8327); in this case the good of truth, because the subject treated of is the good of those who are of the spiritual Church, and these are represented by the sons of Israel: the good they have is the good of truth, which is also the good of charity; on this account, too, it is called *the mount of God*, because the term *God* is used when truth is treated of, and *Jehovah* when good is the subject (see nos. 2586, 2769, 2807, 2822, 3921, 4295, 4402, 7268, 7873). From these considerations it is evident, that *he encamped at the mount of God* signifies the orderly arrangement of the good and truth of the Church near the good of truth. What this means shall be briefly explained:

When a man is in the former state,—when he acts from truth and not as yet from good, that is, when he acts from faith and not as yet from charity, he is in a state of undergoing temptations; by means of these he is gradually led to another state—to act from good, that is from charity and its affection: when, therefore, he comes near to that state, he is said to encamp at the mount of God, that is, at the good from which he must afterwards act. This is said, because in what now follows the subject treated of is the new disposition of truths or their orderly arrangement, to enter upon that state, to which also the man of the Church comes, after he has undergone temptations, and before the Divine law is inscribed upon his heart. The subject treated of in what goes before was temptations, and in what now follows it is the law proclaimed from Mount Sinai. Mount Sinai denotes the good in which there is truth.

8659. Verses 6, 7. *And he said unto Moses, I, Jethro, thy father-in-law, am come unto thee, and thy wife, and her two sons with her. And Moses went forth to meet his father-in-law, and bowed himself, and kissed him; and they asked each man his companion as to their peace: and they came into the tent.*

And he said unto Moses, signifies influx and the perception thence. *I, Jethro, thy father-in-law, am come unto thee, and thy wife, and her two sons with her*, signifies Divine Goods in order. *And Moses went forth to meet his father-in-law*, signifies the application of the Divine Truth to the Divine Good. *And bowed himself*, signifies insertion. *And kissed him*, signifies conjunction. *And they asked each man his companion as to their peace*, signifies a mutual Divine-celestial state. *And they came into the tent*, signifies the sanctity of the union.

8660. Verse 6. *And he said unto Moses*, signifies influx and the perception thence. This appears from the signification of *saying*, when it is from the Divine Good to the Divine Truth, concerning the orderly arrangement of truths, as denoting influx, and because it denotes influx, it also denotes perception, for perception is from influx. *Saying*, in respect to the doer denotes influx; and in respect to the recipient, perception (see no. 5743).

8661. *I, Jethro, thy father-in-law, [am come unto thee,] and thy wife, and thy two sons with her*, signifies Divine Goods in order. This appears from the representation of *Jethro, the father-in-law of Moses*, as denoting Divine Good (see nos. 8643, 8644); from the representation of *Zipporah the wife of Moses*, as denoting good thence conjoined to Truth Divine (see no. 8647); and from the representation of *her sons*, as denoting the goods of truth (see nos. 8649-8651); thus denoting goods in order. Goods in order are interior and exterior goods in successive order according to degrees (see nos. 3691, 4154, 5114, 5145, 5146, 8603).

8662. Verse 7. *And Moses went forth to meet his father-in-law*, signifies the application of Truth Divine to the Divine Good, as appears from the signification of *going forth to meet*, as denoting application: the reason why it denotes application is, because it presently follows that *he kissed him*, which signifies conjunction, and application precedes conjunction; from the representation of *Moses*, as denoting Truth Divine (see above, no. 8644); and from the representation of *Jethro*, who is the father-in-law, as denoting Divine Good (see also above, nos. 8643, 8644).

8663. *And bowed himself*, signifies insertion. This appears from the signification of *bowing himself*, as denoting humiliation and submission (see nos. 2153, 5682, 7068); but here insertion, because it is predicated of the Divine Truth in respect to the Divine Good.

8664. *And kissed him*, signifies conjunction, as appears from the signification of *kissing*, as denoting conjunction from affection (see nos. 3573, 3574, 4215, 4353, 5929, 6260).

8665. *And they asked each man his companion as to their peace*. That this signifies a mutual Divine-celestial state, appears from the signification of *asking as to peace*, as denoting consociation with respect to a Divine-celestial state (of which we shall speak presently); and from the signification of *a man to his companion*, as denoting mutually. *To ask as to peace* denotes consociation with respect to a Divine-celestial state, because in the internal sense *to ask as to peace* is to ask concerning the life, its prosperity and happiness; but *to ask as to peace* in the highest sense, where the Divine Good and Truth are treated of, denotes consociation with respect to a Divine-celestial state; for *peace* in the highest sense signifies the Lord, and hence the state of the inmost heaven, where those dwell who are in love to the Lord, and thence in innocence; they also more than others are in peace, because they are in the Lord; their state is called the Divine-celestial; hence it is that *peace* here means that state: what *peace* denotes in the highest and in the internal sense, see nos. 3780, 4681, 5662, 8455.

8666. *And they came into the tent*, signifies the sanctity of the union. This appears from the signification of *a tent* as denoting the holiness of love (see nos. 414, 1102, 2145, 2152, 4128); thus the sanctity of the union, because love is union; hence *to come into the tent* denotes to be united from holy love. This verse treats of the union of the Divine Good with Truth Divine; and since all union is effected first by an influx of one into another and perception from it, next by application, then by insertion, and afterwards by conjunction, therefore there is first described the influx and perception therefrom (no. 8660), next application (no. 8662), then insertion (no. 8663), afterwards conjunction (no. 8664), and lastly union by means of love.

8667. Verses 8-11. *And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians, for the sake of Israel ; all the trouble which befell them in the way ; and Jehovah rescued them. And Jethro rejoiced over all the good which Jehovah had done for Israel, who rescued them out of the hand of the Egyptians. And Jethro said, Blessed be Jehovah, who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath rescued His people from under the hand of the Egyptians. Now I know that Jehovah is great above all gods, because on that account they were proud over them.*

And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians, signifies perception then from Truth Divine concerning the power of the Lord's Divine Human against those who were in falsities and infested others. *For the sake of Israel,* signifies for those who were of the spiritual Church. *All the trouble which befell them in the way,* signifies labour in temptations. *And Jehovah rescued them,* signifies deliverance by the Lord's Divine aid. *And Jethro rejoiced over all the good which Jehovah had done to Israel,* signifies the state of the Divine Good when all things prosper. *Who rescued them out of the hand of the Egyptians,* signifies on account of deliverance from the reviling of infesters. *And Jethro said, Blessed be Jehovah,* signifies the Divine Good. *Who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh,* signifies deliverance from the reviling of infesters. *Who hath rescued His people from under the hand of the Egyptians,* signifies mercy towards those who are in the good of truth, and in the truth of good. *Now I know that Jehovah is great above all gods,* signifies the Lord, that there is no God besides Him. *Because on that account they were proud over them,* signifies by reason of the attempt to gain dominion over those who were of the Church.

8668. Verse 8. *And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians.* That this signifies perception then from Truth Divine concerning the power of the Lord's Divine Human against those who were in falsities and infested others, appears from the signification of *Moses told*, as denoting perception from Truth Divine ; *to tell* denotes to perceive (see no. 3209), and *Moses* denotes Truth Divine (see nos. 6752, 6771, 7010, 7014, 7382) ; from the representation of *the father-in-law of Moses*, as denoting the Divine Good, from which is the good conjoined to Truth Divine (see nos. 8643, 8644) ; from the signification of *all that Jehovah had done*, as denoting the things which happened to the sons of Israel in Egypt, and afterwards in the wilderness ; and as those things in the internal sense involve the things which were done to those who are of the Lord's spiritual Church, and were kept in the lower earth until the Lord

glorified the Human in Himself, therefore those words signify perception concerning the power of the Lord's Divine Human: that those who were of the Lord's spiritual Church, were detained in the lower earth, and saved by the power of the Lord's Divine Human (see nos. 6854, 7035, 7091, 7828, 8018, 8054, 8099, 8321); and from the representation of *Pharaoh and the Egyptians* as denoting those who were in falsities and infested others (see nos. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317).

8669. *For the sake of Israel*, signifies for those who were of the spiritual Church. This appears from the representation of *Israel* as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

8670. *All the trouble which befell them in the way*, signifies labour in temptations, as appears from the signification of *trouble*, as denoting labour; trouble denotes labour because it is said of temptations, in which those who are tempted labour against falsities and evils, and also the angels labour with them that they may be kept in faith, and thereby in the power of conquering; and from the signification of, *which befell them in the way*, as denoting labour in reference to temptations; for *in the way* denotes in the wilderness, where they underwent temptations (concerning which see above).

8671. *And Jehovah rescued them*, signifies deliverance by the Lord's Divine aid. This appears from the signification of *rescuing*, as denoting deliverance: Jehovah in the Word is the Lord (see nos. 1343, 1736, 1815, 2447, 2921, 3035, 5041, 5663, 6280, 6281, 6303, 6905).

8672. Verse 9. *And Jethro rejoiced over all the good which Jehovah had done for Israel*. This signifies the state of the Divine Good, when all things prosper, as appears from the representation of *Jethro*, as denoting the Divine Good (see above, no. 8643); and from the signification of *rejoicing over all the good*, when it is said of the Divine Good, which is represented by *Jethro*, as denoting the state of that good; for the state of the Divine, when good is done to heaven and to the angels there, also to the Church and to man there, is expressed in the Word by *joy*, but the quality of that joy is incomprehensible, because it is that of the Infinite. There also is infinite joy on account of the reception of good by those who are in heaven and the Church, as may appear from the Divine Love towards mankind, which is infinite (no. 8644), for all joy springs from love. From these considerations it is evident, that *Jethro rejoiced over all the good which Jehovah had done to Israel* signifies the state of the Divine Good when all things prosper; for *Israel* means those who are of the Lord's spiritual kingdom and Church (no. 8669), with whom all things prospered, for they

were delivered from infestations, and afterwards conquered in temptations, as has been above described.

8673. *And rescued them out of the hand of the Egyptians*, signifies on account of deliverance from the reviling of infesters. This appears from the signification of *rescuing*, as denoting deliverance (as above, no. 8671); and from the representation of *the Egyptians*, as denoting those who infested by means of falsities (see also above, no. 8668).

8674. Verse 10. *And Jethro said, Blessed be Jehovah*, signifies that all good is from the Lord, as appears from the signification of *Blessed be Jehovah*, as denoting that all good is from the Lord (see nos. 1096, 1422, 3140), Jehovah being the Lord (see above, no. 8671). *Blessed be Jehovah* denotes that all good is from the Lord, because blessing, with man, involves every good of the life eternal, that is, the good of love to the Lord and towards the neighbour (nos. 3406, 4981); these goods make the life eternal with man.

8675. *Who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh*, signifies deliverance from the reviling of infesters, as appears from what was explained above (nos. 8671, 8673).

8676. *Who hath rescued His people from under the hand of the Egyptians*. That this signifies mercy towards those who are in the good of truth and in the truth of good, appears from the signification of *rescuing*, as denoting deliverance (see just above, no. 8675); from the signification of *the Egyptians*, as denoting those who infested by means of falsities (see also above, no. 8668); and from the representation of *Israel*, who are here *the people of Jehovah*, as denoting those who are of the spiritual Church (see no. 8645), thus those who are in the good of truth and in the truth of good (nos. 7957, 8234). The reason why it is of the Lord's mercy, is, because it is said, *Blessed be Jehovah who hath rescued*, and *Blessed be Jehovah* signifies that all good is from Him out of His Divine Love (no. 8674). The Divine Love, from which comes good to the man who is in a state of misery, because of himself he is wholly in evil and in hell, is mercy.

8677. Verse 11. *Now I know that Jehovah is great above all gods*, signifies the Lord, that there is no God besides Him, as appears from what has been said and shewn (nos. 7401, 7444, 7544, 7598, 7636, 8274).

8678. *Because on that account they were proud over them*. That this signifies by reason of the attempt and violence to gain dominion over those who were of the Church, appears from the signification of *being proud*, as denoting an attempt and force to gain dominion (of which we shall speak presently); and from the representation of *the sons of Israel*, who are those over whom they were proud, as denoting those who are of the

spiritual Church (see above, no. 8645). *To be proud* denotes an attempt and force to gain dominion, because there are such an attempt and consequent force in all pride; for pride consists in loving one's self before others, preferring one's self to them, and desiring to rule others; and those who have this desire, also despise others in comparison with themselves, and also from hatred and revenge persecute those who prefer themselves, or who do not honour them. Self-love, which is pride, is of such a quality, that so far as the rein is given it, it rushes forward, increasing to the greatest possible degree, aiming at length at the Divine throne itself, so as to wish to be a god. All in hell are of this quality; that they are of such a nature is perceived from their effort therefrom, and also from their vexatious hatreds and dire revenges one against another for the sake of dominion. This endeavour is what is restrained by the Lord, and is meant by the head of the serpent, which the seed of the woman shall tread upon (no. 257): such also are meant by *Lucifer*, in Isaiah: "*How hast thou fallen from heaven, O Lucifer, son of the morning! thou art cut down to the earth, thou art made weak beneath the nations: but thou hast said in thy heart, I will ascend to the heavens, I will exalt my throne above the stars of God, and I will sit in the mount of the assembly, in the sides of the north; I will ascend above the heights of the cloud; I will become like the Most High. Nevertheless thou art let down to hell, to the sides of the pit; thou art cast forth from the sepulchre, as an abominable twig, the garment of the slain, of them that are thrust through with a sword, that go down to the stones of* ² *the pit, as a carcass trodden under foot*" (xiv. 12–19). Pride of heart, which is self-love, repels the Divine, and also removes heaven from itself, as may appear clearly from the state of the reception of the Divine and of heaven, which is a state of love towards the neighbour, and of humiliation towards God. So far as a man can humble himself before the Lord, and can love his neighbour as himself, and—as it is done in heaven—above himself, so far he receives the Divine, and consequently so far he is in heaven. Hence it is evident what is the state of those who love themselves more than the neighbour, and behave haughtily towards him, that is, who are in self-love, namely, that they are in a state opposite to heaven and to the Divine; consequently in the state in which the infernals are. (See what has been said and shewn concerning self-love, nos. 2041, 2045, 2051, 2057, 2219, 2363, 2444, 3413, 3610, 4225, 4750, 4776, 4948, 5721, 6667, 7178, 7255, 7364, 7366–7377, 7488–7494, 7643, 7819, 7820, 8318, 8487.)

8679. Verse 12. *And Jethro, the father-in-law of Moses, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with the father-in-law of Moses before God.*

And Jethro, the father-in-law of Moses, took a burnt-offering and sacrifices for God, signifies worship from the good of love and the truths of faith. *And Aaron came, and all the elders of Israel*, signifies the primary things of the Church. *To eat bread with the father-in-law of Moses before God*, signifies the appropriation thereof from the Divine Good.

8680. *And Jethro, the father-in-law of Moses, took a burnt-offering and sacrifices for God*. That this signifies worship from the good of love and the truths of faith, appears from the signification of *a burnt-offering and sacrifices*, as being representative of the celestial and spiritual things which are of internal worship; *burnt-offerings* being representative of celestial things, that is, of the good of love, and *sacrifices* being representative of spiritual things, that is, of the truth of faith (see nos. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519, 6905). *Burnt-offerings* represented the things which are of the good of love, and *sacrifices* those of the truth of faith, as appears from their institution,—that in the *burnt-offerings* all things were consumed, both the flesh and blood, but in the *sacrifices* the flesh was eaten, as may appear from Leviticus, chap. i. to chap. v.; Numbers xxviii. 1 to the end; and from Deuteronomy, where these words occur: "*Thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of Jehovah thy God; the blood of the sacrifices shall be poured out upon the altar of Jehovah thy God, and thou shalt eat the flesh*" (xii. 27). Those two were represented by the burnt-offerings and the sacrifices, because the burnt-offerings and sacrifices represented all the worship of God in general (nos. 923, 6905); and that worship is founded on love and faith, without which there is no worship, but only a ceremony, like that of the external man without the internal, thus without life.

8681. *And Aaron came, and all the elders of Israel*, signifies the primary things of the Church. This appears from the representation of *Aaron*, as denoting the truth of doctrine (see nos. 6998, 7009, 7089, 7382); and from the representation of *the elders of Israel*, as denoting the chief truths of the Church which are in agreement with good (see nos. 6524, 8578, 8585); for Israel signifies the Church (no. 8645).

8682. *To eat bread with the father-in-law of Moses before God*. This signifies the appropriation thereof from the Divine Good, as appears from the signification of *eating*, as denoting appropriation (see nos. 3168, 3513, 3596, 3832, 4745); and from the signification of *bread*, as denoting the good of love (see nos. 2165, 2177, 3464, 3735, 4211, 4217, 4735, 5915): that it denotes from the Divine Good, is signified by their eating bread before God. *Bread* here means all the food which was used on the occasion, especially the flesh of the sacrifices; for when sacrifices were offered, the flesh of them was eaten near

- the altar; *bread* signifies all worship in general (see no. 2165).
- 2 The reason why the flesh of the sacrifices was eaten, was to represent the appropriation of celestial good, also consociation by love; for the flesh of the sacrifice, which they ate on the occasion, signified the good of love; wherefore to them it was a holy feast: *flesh* also denotes the good of love (see no. 7850). Hence it may appear what the Lord meant, when He said that they should eat His flesh (John vi. 53-56); also when He instituted the Holy Supper, that the bread was His body (Matt. xxvi. 26). It is impossible for any one to know the meaning of these things, unless he know that there is an internal sense, and that in that sense celestial and spiritual things are meant instead of the natural, and that the natural things correspond to them, and according to the correspondences signify them; otherwise it would be impossible for any one to know why the Holy Supper was instituted, and what holiness there is in the bread, and why the bread is body and flesh; besides innumerable other things.

8683. Verses 13-16. *And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from morning until evening. And the father-in-law of Moses saw all that he did to the people; and he said, What is this thing which thou doest to the people? wherefore sittest thou alone, and all the people standing by thee from morning until evening? And Moses said to his father-in-law, Because the people come to me to inquire of God. When they have a matter, they come to me, and I judge between a man and his companion, and I make known the judgments of God and His laws.*

And it came to pass on the morrow, signifies what is eternal. *That Moses sat to judge the people*, signifies the arrangement of Truth Divine with those who are of the spiritual Church in the state before it is from good. *And the people stood by Moses*, signifies obedience then from Truth Divine. *From morning until evening*, signifies in every state, interior and exterior. *And the father-in-law of Moses saw all that he did to the people*, signifies the omniscience of the Divine Good. *And he said, Wherefore sittest thou alone?* signifies that it was without the influx of truth from good from any other source. *And all the people standing by thee from morning until evening*, signifies that hence in such case is all the will of those who are of the spiritual Church, in every state. *And Moses said to his father-in-law*, signifies a reciprocation to the reply. *Because the people come to me to inquire of God*, signifies that they do not will and act from any other motive than because the Word has so said. *When they have a matter*, signifies in everything that happens. *They come to me, and I judge between a man and his companion*, signifies that things are then arranged from revealed truth. *And I make known the judgments of God and His laws*, signifies

that they are taught therefrom what is true and what is good.

8684. Verse 13. *And it came to pass on the morrow*, signifies what is eternal, as appears from the signification of *to-morrow* or *of the morrow*, as denoting what is eternal (see no. 3998).

8685. *That Moses sat to judge the people*. This signifies the arrangement of Truth Divine with those who are of the spiritual Church in the state before it is from good, as appears from the representation of *Moses*, as denoting Truth Divine proceeding immediately from the Lord (see nos. 7010, 7382); from the signification of *judging*, as denoting arrangement: *to judge* here denotes arrangement, because Truth Divine does not judge any one, but flows in and arranges that it may be received; from reception afterwards judgment is effected according to the laws of order: this is meant by the Lord's judgment (Matt. xxv. 31 to the end; John v. 22, 26, 27, 30; ix. 39); that this is the meaning appears from the Lord's words, where He says *that He judgeth no one* (John iii. 17-21; viii. 15; xii. 47, 48); and from the representation of *Israel*, who is here *the people*, as denoting those who are of the spiritual Church (see above, no. 8645). From these considerations it is evident, that *Moses sitting to judge the people*, signifies the arrangement of Truth Divine proceeding immediately from the Lord with those who are of the spiritual Church. It denotes, in the state before it is from good, as appears from what follows. There are two states ² appertaining to the man who is regenerating and becoming a Church; in the first state he acts from truth, in the other from good (see nos. 8516, 8539, 8643, 8648, 8658): in both states he is led by the Lord, in the first by immediate influx, but in the second by influx, both immediate and mediate. Concerning the influx of good and truth from the Lord, immediate and mediate, see nos. 6472-6478, 6982, 6985, 6996, 7054-7058, 7270: immediate influx is represented by Moses alone judging the people, but influx both immediate and mediate by the chiefs of thousands, of hundreds, of fifties, and of tens being chosen, who were to judge small matters, and refer the great ones to Moses (of which we shall speak presently). These, however, are arcana which scarcely any one can understand, but those who are enlightened by the Lord, and who by means of enlightenment are in perception: those influxes, and also the effects from them, may indeed be described, but still they cannot be comprehended aright, unless there be perception from heaven; and this is granted only to those who are in the love of truth from good, and not even to those, unless they are in the love of truth from genuine good.

8686. *And the people stood by Moses*, signifies obedience then from Truth Divine, as appears from the representation of *Moses*, as denoting Truth Divine (see just above, no. 8685); hence to

stand by him, signifies to consult Truth Divine, and to expect an answer from it, and to do according to this answer, that is, to be obedient. By these words in the internal sense is described the first state, in which the man who is regenerating is led by truth from the Lord; the truth by which he is led, is the Word, for this is Truth Divine.

8687. *From morning until evening*, signifies in every state, interior and exterior, as appears from the signification of *morning and evening*, as denoting spiritual states, which follow each other like times in the world, namely, as morning, noon, evening, night, and again morning; these times correspond to changes of states in the other life (see nos. 5672, 5962, 6110, 8426). The reason why it denotes interior and exterior is, because in the other life they are interiorly in good and truth, when in a morning state there, that is, in a state corresponding to the time of morning, but exteriorly in good and truth, when in an evening state; for when they are in an evening state, they are then in natural delight; but when in a morning state, they are in spiritual delight (see nos. 8431, 8452).

8688. Verse 14. *And the father-in-law of Moses saw all that he did to the people*, signifies the omniscience of the Divine Good, as appears from the signification of *seeing all that he did*, when it is said of the Divine Good, which is represented by Jethro, the father-in-law of Moses, as denoting omniscience; for *to see* in the internal sense denotes to understand and perceive (nos. 2150, 2325, 2807, 3764, 4403-4421, 5400; but in the highest sense, where the Lord is treated of, it denotes foresight and providence (see nos. 2837, 2839, 3686, 3854, 3863); hence *to see all that he did* denotes omniscience.

8689. *And he said, Wherefore sittest thou alone?* signifies that it was without the influx of truth from good from any other source, as appears from the signification of *sitting alone*, when it is said of Truth Divine proceeding immediately from the Lord, which is represented by *Moses*, as denoting influx from him alone, and not at the same time from any other source. How the case herein is, may appear from what was said above (no. 8685).

8690. *And all the people standing by thee from morning until evening*. That this signifies that hence in such case is all the will of those who are of the spiritual Church, in every state, appears from the representation of *Israel*, who is here *the people*, as denoting those who are of the spiritual Church (see above, no. 8645); from the signification of *standing by Moses*, as denoting obedience from Truth Divine (see also above, no. 8686); and because it denotes obedience, it is of the will, for obedience is from the will; it is, however, the will to do truth from command, and not from affection, which will is obedience; and from the signification of *from morning until evening*, as denoting in every

state, interior and exterior (see above, no. 8687). The subject ² here treated of is the first state, in which a man is before regeneration, which is that he does good from obedience, and not yet from affection; but this good is truth, because it is done only from command, thus as yet from compulsion, and not from freedom; he does good from freedom when he does it from affection, for everything which flows from the affection which is of the love, is free. When a man is in the former state, then the Lord flows in and leads him immediately; but he does not perceive the Lord's immediate influx, because it is into his inmost parts; whereas he perceives and is affected by the Lord's influx which is immediate and at the same time mediate, for it is not only into his inmost parts, but also into his middle and outermost. The latter state is treated of in the following parts of this chapter; the former in these verses, where it is said that Moses judged alone (see above, no. 8685).

8691. Verse 15. *And Moses said to his father-in-law*, signifies a reciprocation to the reply, as appears from the signification of *saying*, as here denoting a reply, for Moses replies to his father-in-law. It denotes reciprocation, because Moses represents Divine Truth conjoined and united to the Divine Good (see nos. 8664, 8666); and when there are conjunction and union, there is also reciprocation, for good acts and truth reacts; re-action is the reciprocation to the reply. This also is in general the case with the good and truth in the man in whom they are conjoined.

8692. *Because the people come to me to inquire of God*, signifies that they do not will and act from any other motive than because the Word has so said, as appears from the representation of *Moses*, as denoting Truth Divine, thus the Word (see nos. 5922, 6723, 6752); and from the signification of *the people coming to him to inquire of God*, as denoting to consult what the Divine dictates, thus what they should will and do.

8693. Verse 16. *When they have a matter*, signifies in everything that happens, as appears from the signification of *a matter*, as denoting anything that happens. It denotes in everything, because the people came to him alone, and hereby is signified that Truth Divine was consulted in everything.

8694. *They come to me, and I judge between a man and his companion*. That this signifies that things are then arranged from revealed truth, as appears from the signification of *to come to me*, when said of Truth Divine, which is represented by Moses, as denoting to consult what is to be willed and done (as above, no. 8692); and from the signification of *judging between a man and his companion*, as denoting arrangement among truths: *to judge* denotes to arrange (see above, no. 8685); that it denotes from revealed truth, follows as a consequence, for it is said just above, that the people came to him to inquire of

God, and just below, that he makes known to them God's
 2 judgments and laws. Revelation means enlightenment when
 the Word is read, and perception then; for those who are in
 good, and desire truth, are so taught from the Word; but those
 who are not in good, cannot be taught from the Word, but can
 only be confirmed in such things as they have been instructed
 in from infancy, whether those things are true or false. The
 reason why those who are in good have revelation, and those
 who are in evil have not, is, because each and all things in the
 Word in the internal sense treat of the Lord and His kingdom,
 and the angels who are with man, perceive the Word according
 to the internal sense: this is communicated to the man who is
 in good, when he reads the Word, and desires truth from affec-
 tion; and hence he has illustration and perception: for with
 those who are in good and in the affection of truth therefrom,
 the intellectual part of the mind is open into heaven, and their
 soul, that is, their internal man is in communion with the angels;
 but it is otherwise with those who are not in good, thus who do
 not from the affection of good desire truth; to such heaven is
 3 closed. But the quality of the revelation enjoyed by those who
 are in good, and in the affection of truth therefrom, cannot be
 described; it is not manifest, neither is it completely hidden;
 but it is a certain inward consent and approval that a thing is
 true, and disapproval if it is not true: when there is approval,
 the mind is tranquil and serene, and in that state there is an
 acknowledgment which is of faith. The reason why it is so, is
 from the influx of heaven from the Lord; for through heaven
 from the Lord there is light, which surrounds and enlightens
 the understanding, which is the eye of the internal sight: the
 things which appear in that light are truths; for that light
 itself is the Divine Truth which proceeds from the Lord; and
 that this is light in heaven, has been frequently shewn.

8695. *And I make known the judgments of God and His laws*,
 signifies that they are taught therefrom what is true and what
 is good, as appears from the signification of *making known*, as
 denoting to teach; from the signification of *judgments*, as
 denoting truths (see nos. 2235, 6397); and from the significa-
 tion of *laws*, as denoting the truths of good. Laws denote the
 truths of good, because *the law*, in a wide sense, signifies the
 whole Word; in one less wide, the historical Word; in a narrow
 sense, the Word which was written by Moses; and in the
 narrowest, the Ten Commandments of the Decalogue (see no.
 6752): hence as the Word is the Divine Truth which proceeds
 from the Lord's Divine Good, the *laws* from it denote the
 truths of good. The truths of good are those which are from
 good, and in themselves are goods, because they derive their
existere from good.

8696. Verse 17-23. *And the father-in-law of Moses said*

unto him, *The thing which thou doest is not good. Thou wilt surely wear away, both thou, and also this people that is with thee; because the thing is too weighty for thee; thou canst not do it alone. Now hear my voice: I will consult for thee, and God will be with thee. Be thou for the people towards God, and bring thou the matters to God. And thou shalt teach them statutes and laws, and shalt make known to them the way in which they shall go, and the work which they shall do. And provide thou out of all the people men of ability, fearing God, men of truth, hating gain; and appoint them chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens. And let them judge the people in all time: and it shall be, that every great matter they shall bring to thee, and every small matter they shall judge; and remove it from off thyself, and let them bear it with thee. If thou do this thing, and God have commanded thee, then thou mayest endure; and also all this people shall come to their own place in peace.*

And the father-in-law of Moses said unto him, signifies foresight. *The thing which thou doest is not good,* signifies that a change must be made. *Thou wilt surely wear away, both thou, and also this people that is with thee,* signifies that thus the truth which has been inseminated would perish. *Because the thing is too weighty for thee,* signifies that it is not possible because not from order. *Thou canst not do it alone,* signifies without the influx of truth from the Divine from some other source. *Now hear my voice,* signifies harmony from union. *I will consult for thee, and God will be with thee,* signifies that it is from the Divine. *Be thou for the people towards God,* signifies truth proceeding immediately from the Lord. *And bring thou the matters to God,* signifies mediation and intercession. *And thou shalt teach them statutes and laws,* signifies that from truth proceeding immediately from the Lord come the external and internal goods and truths of the Church. *And shalt make known to them the way in which they shall go,* signifies the light of intelligence and the life therefrom. *And the work which they shall do,* signifies faith in act. *And provide thou out of all the people,* signifies the choice of subservient truths. *Men of ability, fearing God,* signifies to which [truths] good from the Divine can be conjoined. *Men of truth, hating gain,* signifies that have pure truths without a worldly end. *And appoint them chiefs of thousands,* signifies the primary truths which are in the first degree under the Truth immediately from the Divine. *Chiefs of hundreds,* signifies primary truths in the second degree. *Chiefs of fifties,* signifies intermediate primary truths. *And chiefs of tens,* signifies primary truths in the third place. *And let them judge the people in all time,* signifies arrangement thus for ever. *And it shall be, that every great matter they shall bring to thee,* signifies everything [from the

truth proceeding] immediately from the Divine. *And every small matter they shall judge*, signifies the appearance of certain singulars and particulars as being from another source. *And remove it from off thyself, and let them bear it with thee*, signifies that thus there are functions and duties for them. *If thou do this thing, and God have commanded thee*, signifies that thus it is from the Divine. *Then thou mayest endure*, signifies that thus there is an abiding with them. *And also all this people shall come to their own place in peace*, signifies that those who are of the spiritual Church shall thus be in good, and shall be led from good.

8697. Verse 17. *And the father-in-law of Moses said unto him*, signifies foresight, as appears from the signification of *saying*, when it is predicated of the Divine Good which is represented by Jethro, the father-in-law of Moses, as denoting foresight (as also nos. 5361, 6946).

8698. *The thing which thou doest is not good*, signifies that a change must be made, as appears from what follows.

8699. Verse 18. *Thou wilt surely wear away, both thou, and also the people that are with thee*. This signifies that thus the truth which has been inseminated would perish, as appears from the signification of *wearing away*, as denoting to be consumed by degrees, thus to perish. It denotes the truth which was inseminated, because Moses means truth from the Divine, and the people those who receive it: how the case therein is, will be explained in what follows.

8700. *Because the thing is too weighty for thee*. That this signifies that it is not possible, because not from order, appears from the signification of *a weighty thing*, as denoting what is not possible; that *a weighty thing* here denotes what is not possible, appears from what goes before—that *he will surely wear away, and the people that are with him*, which signifies that the truth which has been inseminated would perish; and also from what follows,—*Thou canst not do it alone*, and afterwards, *If thou do this thing, thou mayest endure*, by which is
 2 meant that it is an impossibility, if a change be not made. The reason why it is not possible because it is not from order is, because in the other life everything is possible which is from order: it is the Divine Truth, which proceeds from the Lord, that makes order, and is order itself; hence everything which is according to Divine Truth, because it is according to order, is possible, and everything which is contrary to Divine Truth, because it is contrary to order, is impossible. That this is the case, may appear more evident from examples: it is according to order, that those who have lived well shall be saved and those who have lived wickedly shall be condemned; hence it is impossible that those who have lived well should be cast into hell, and that those who have lived wickedly should be

raised into heaven; consequently it is impossible that those who are in hell, by the Lord's pure mercy can be brought forth thence into heaven and saved; for it is the reception of the Lord's mercy, during their abode in the world, by which every one is saved: those who at that time receive it, in the other life are in the Lord's mercy; for in the other life they have then the power of receiving it: to give it to others, and in general to every one at pleasure, provided only they have faith, and thereby believe they are cleansed from sins, is impossible, because it is contrary to order, that is, contrary to the Divine, which is order. It is according to order, that faith and charity ³ should be implanted in a state of freedom and not of compulsion, and that when faith and charity have been implanted in freedom, they remain, but not when compulsion has been used; consequently it is impossible that a man, since he is born in evil, should be saved, unless he be allowed, either to do evil or to desist from it; when he freely desists from evil of himself, then the affection of truth and good from the Lord is imparted to him, from which he derives the freedom of receiving the things of faith and charity, for freedom is of the affection: hence it is evident, that it is impossible to force a man to salvation; for if this could be done, all the men in the world would be saved. It is according to order that, in the other life, ⁴ all should be associated according to the life which they have acquired in the world, the evil with the evil, and the good with the good, hence it is not possible that the evil and the good can be together; neither is it possible for those to be in good who are evil, for good and evil being opposites, the one destroys the other; hence also it is evident, that it is not possible for those to be saved who are in hell; thus there cannot be salvation from mere mercy, without respect to a man's life. Those who are in hell and enduring torments there, impute them to the Divine, saying that He could take away their torments, if He wished, because He is Omnipotent, but that He desires to do so, and that hence He is the cause of them; for they say, he that is able and not willing to take away their torment, must be the cause of it; but to take away such torment is impossible, because it is contrary to order; for if it were taken away, the evil would rise against the good, and subjugate the angels themselves, and destroy heaven; but the Divine wills nothing but good,—the happiness of the good, and [permits] torment only for the sake of restraint, and at the same time the amendment of the ill-disposed. Since this is the end of the Divine Love and Mercy itself, it is not possible that the torments of any one in hell should be taken away from him. From these examples it may appear, that everything which is contrary to order is impossible, however possible it may appear to those who do not know the arcana of heaven.

8701. *Thou canst not do it, thou alone.* This signifies without the influx of truth from good from some other source. This appears from the signification of *doing it alone*, when it is said of Truth Divine which Moses represented, as denoting the influx of truth from it alone, and not at the same time from another source. How the case herein is, may appear from what was said above (no. 8685) concerning the immediate influx of Truth Divine, and concerning its immediate and mediate influx together, namely, that the immediate influx of Truth Divine is in man's first state, when he is regenerating, but both immediate and mediate influx in the second state,—when he is regenerated: when the influx is immediate, the Lord indeed flows in with good and truth, but at that time it is not the good but the truth that is perceived, therefore the man is then led by truth and not by good; but when the influx is at the same time mediate, then the good is perceived, for the mediate influx is into the man's external sensual part; hence it is that the man is then led of the Lord by means of good. It should be known generally, that a man is not regenerated until he acts from the affection of good, for then he wills what is good, and he has delight and happiness in doing it: when he is in this state, he lives the life of good, and he is in heaven, where good universally reigns; but the truth which is of faith leads a man to good, thus to heaven, but it does not set him in heaven. The reason of this is, because in the other life all are associated according to the life of the will, not according to that of the understanding; for where the will is, there the understanding is, but not conversely; it is so in heaven, and it is so in hell: the wicked are not sent into hell until they are in the evil of their life, for when they are so, they are also in the falsity of their evil; in like manner the good are also in the truth of their good; all in the other life are brought to such a state as to have a united mind, so that what they will they also think, but not that they think otherwise than they will; but in this world it is otherwise, for here a man can think, yea, can understand differently from what he wills; but this is to the intent that he may be reformed, namely, that he may understand good although he wills evil, and thus by his understanding may be led to will good; in the other life, on the contrary, every one is led according to the will which he has acquired in the world.

8702. Verse 19. *Now hear my voice*, signifies harmony from union, as appears from the signification of *hearing a voice*, as denoting obedience, but in this case harmony, because it is said by Jethro, who represents Divine Good united to the Divine Truth, which Moses represents; that they are united may be seen above (no. 8666); hence *hear my voice* signifies harmony from union. It should be known, that when good and truth

are conjoined, there is a harmony in each and all things of good with truth and of truth with good ; the reason of this is, because good is of truth, and truth of good, and thus those two make one ; for that which good wills, this truth confirms, and that which truth perceives as truth, this good wills, and both together do : the case is similar with these, as with the will and the understanding, for what the will wills and loves, this the understanding thinks and confirms, and conversely : the latter are like the former, because good is of the will, and truth of the understanding. In such a state are those who are led of the Lord by means of good (see just above, no. 8701).

8703. *I will consult for thee, and God will be with thee*, signifies that it is from the Divine. This appears from the signification of *consulting*, when by the Divine Good, which Jethro represents, as denoting what is decided by the Divine, thus from the Divine ; and from the signification of *God will be with thee*, as also denoting from the Divine ; but *from the Divine* which is signified by *consulting*, respects the Divine Good, which Jethro represents ; whereas *from the Divine* which is signified by *God will be with thee*, respects the Divine Truth, which Moses represents.

8704. *Be thou for the people towards God*, signifies truth proceeding immediately from the Lord, as appears from the signification of *being for the people towards God*, when it is said of the Divine Truth, which Moses represents, as denoting nearest towards the Lord, because proceeding immediately from Him. What these things involve will be evident from what now follows.

8705. *And bring thou the matters to God*. That this signifies mediation and intercession, appears from the signification of *bringing the matters to God*, when it is said of Divine Truth, as denoting to mediate and intercede with the Divine itself ; for he that mediates and intercedes, brings the affairs to him who may assist. Mediation and intercession are of the Divine Truth, because this is nearest to the Divine Good, which is the Lord Himself. The Divine Truth is nearest to the Divine Good, which is the Lord, because it immediately proceeds from Him. As an opportunity is given, it shall here be told how the case is with the Lord's mediation and intercession. Those who believe that there are three persons constituting the Divine, who together are called one God, from the sense of the letter of the Word, have no other idea concerning mediation and intercession, but that the Lord sits at the right hand of His Father, and converses with Him as one man with another, and presents the supplications of men to Him, and intreats that for His sake, because He endured the cross for mankind, He would pardon them and be merciful : such is the idea of intercession and mediation which every simple person derives from the sense of

- ² the letter of the Word. But it should be known, that the sense of the letter is suited to the apprehension of simple men, that they may be introduced into the more interior truths themselves; for the simple cannot form any other idea of the heavenly kingdom, but that it is like an earthly kingdom, nor any other idea of the Father but as of an earthly king, and of the Lord but as of a king's son, who is heir of the kingdom. That the simple have such an idea, is clearly evident from the idea of the Lord's apostles themselves concerning His kingdom; for at first they believed, like the rest of the Jews, that the Lord, as the Messiah, would be the greatest king upon the earth, and would raise them to a height of glory above all the nations and peoples in the whole world: but when they heard from the Lord Himself, that His kingdom was not on earth but in heaven, then neither could they think otherwise but that His kingdom in heaven was to be just like a kingdom on earth; wherefore also James and John asked that the one might sit on the right hand and the other on the left in His kingdom; and the rest of the apostles, who also wished to become great in that kingdom, were indignant and disputed among themselves which of them should be the greatest there; and as this idea was deeply impressed upon them, and could not be eradicated, the Lord also said to them, that they should sit on twelve thrones and judge the twelve tribes of Israel (see Mark x. 37, 41; Luke xxii. 24, 30; Matt. xix. 28); and at this time they did not know what the Lord meant by twelve thrones,
- ³ twelve tribes, and judgment. From these considerations, the nature and origin of the idea concerning the Lord's mediation and intercession with the Father, may now appear. But he that knows the interior things of the Word, has a totally different idea concerning the Lord's mediation and intercession,—that He does not intercede like a son with a father, a king on earth, but as the Lord of the universe with Himself, and as God from Himself; for the Father and He are not two but one, as He Himself teaches in John (xiv. 8–11). He is called a Mediator and Intercessor, because by the Son is meant the Divine Truth, and by the Father the Divine Good (nos. 2803, 2813, 3704), and mediation is effected by the Divine Truth, for by its means access is given to the Divine Good; for the Divine Good cannot be approached, because it is like the fire of the sun, but the Divine Truth can, because this is like the light from it, which gives passage and access to a man's sight, which is from faith (no. 8644); hence it may appear what mediation and intercession are. It should be further explained whence it comes that the Lord Himself, who is the very Divine Good and the sun itself of heaven, is called a Mediator and Intercessor with the
- ⁴ Father. When the Lord was in the world, before He was fully glorified, He was the Divine Truth, therefore at that time there

was mediation, and He interceded with the Father, that is, with the very Divine Good (John xiv. 16, 17; xvii. 9, 15, 17); but after He was glorified as to the Human, then He is called a Mediator and Intercessor therefrom, because no one can think of the Divine itself, unless he form to himself an idea of a Divine Man, still less can he be conjoined by love to the Divine itself except by such an idea; if any one, without the idea of a Divine Man, thinks of the Divine itself, he thinks vaguely, and a vague idea is no idea at all; or he conceives an idea of the Divine from the visible universe without an end, or which ends in obscurity; which idea unites with the idea of the worshippers of nature, it also falls into nature, and thereby becomes no idea. Hence it is evident that there would not be any conjunction with the Divine either by faith or by love. All conjunction requires an object, and the conjunction effected is according to the quality of the object: hence it is that the Lord as to the Divine Human, is called a Mediator and Intercessor, but He mediates and intercedes with Himself. That the Divine itself cannot be apprehended by any idea, appears from the Lord's words in John: "*No one hath seen God at any time: the only begotten Son, who is in the bosom of the Father, He hath brought Him forth to view*" (i. 18); and again: "*Ye have neither heard the voice of the Father at any time, nor seen His appearance*" (v. 37). Nevertheless it is remarkable, that all 5 who think from themselves or from the flesh concerning God, think of Him vaguely, that is, without any definite idea; whereas those who think of God not from themselves, or from the flesh, but from the spirit, think of Him definitely, that is, they present to themselves an idea of the Divine under a human appearance. It is thus the angels in heaven think of the Divine, and so thought the wise ancients, to whom also, when the Divine itself appeared, it was as a Divine man; for the Divine passing through heaven is a Divine Man, because heaven is the Grand Man, as has been shewn at the close of many chapters. From these considerations it is evident, what is the quality of the intelligent ones of the world, and of the intelligent ones of heaven, namely, that the former remove from themselves the idea of the human, and consequently between their minds and the Divine there is no mediation, and therefore they are in thick darkness; whereas the latter have an idea of the Divine in the Human; thus the Lord is their mediation, and their minds have light therefrom.

8706. Verse 20. *And thou shalt teach them statutes and laws*, signifies that from truth immediately from the Lord come the external and internal goods and truths of the Church, as appears from the representation of *Moses*, of whom it is said, that he should teach, as denoting truth proceeding immediately from the Lord (see nos. 7010, 7382); from the signification of

statutes, as denoting the external goods and truths of the Church (see nos. 3382, 8363); and from the signification of *laws*, as denoting the internal goods and truths of the Church (see no. 8695).

8707. *And shalt make known to them the way in which they shall go.* That this signifies the light of intelligence and the life therefrom, as appears from the signification of *a way*, as being said of the understanding of truth (see nos. 627, 2333), in this instance in an interior degree, because it is said of the understanding which the man of the spiritual Church possesses from the immediate influx of truth from the Lord, from which comes, not the perception of truth, but the light which gives the power of understanding. It is with this light as with that of the sight of the eye; in order that the eye may see objects, there must be light, from which comes general illumination; in this light the eye sees and distinguishes objects, and is affected with beauty and delight from their harmony and order. It is the same with the sight of the internal eye, which is the understanding; in order that this may see, there must also be light, from which comes general enlightenment, in which appear the objects which are the things of intelligence and wisdom: this light is from the Divine Truth, which proceeds immediately from the Lord (see no. 8644): the things seen in this light appear beautiful and delightful according to their harmony with the good appertaining to every one; and from the signification of, *in which they shall go*, namely, in the light, as denoting the life therefrom: *going* in the internal sense denotes life (see nos. 3335, 4882, 5493, 5605, 8417, 8420).

8708. *And the work which they shall do*, signifies faith in act. This appears from the signification of *the work which they shall do*, as denoting action, in this case action from the light of intelligence, thus from faith; for faith from the Lord is in the light of intelligence (see above, no. 8707); in proportion as a man receives of the truths which are of faith, he enters into that light, and is raised into heaven; but the reception of the truths of faith is not effected by acknowledgment alone, but by acknowledgment conjoined to life, that is, by their being acknowledged in act. This reception is what is meant by *the work which they shall do*.

8709. Verse 21. *And provide thou out of all the people*, signifies the choice of subservient truths, as appears from the signification of *providing*, as here denoting to choose; and from the signification of *the people*, as being said of truths (see nos. 1259, 1260, 3581, 4619); in the present case of the truths subservient to the Truth immediately from the Divine, which is represented by Moses (no. 7018); for the chiefs whom he was to choose, were to serve him; chiefs denoting subservient truths (as will be seen below).

8710. *Men of ability, fearing God*, signifies to which good from the Divine could be conjoined. This appears from the signification of *men of ability*, as denoting those who have strength from truths, which are from good; for *a man* (*vir*) signifies truth (see nos. 3134, 5502), and *ability* the strength from it; in the original tongue also strength is expressed by the same word as is here used for ability; it denotes strength from the truths which are from good, because they are said also to be *fearing God*; and *fearing God* signifies those who are in good from the Divine; for the fear of God is worship from the good of faith and the good of love (nos. 2826, 5459).

8711. *Men of truth, hating gain*. This signifies that have pure truths without a worldly end, as appears from the signification of *men of truth*, as denoting pure truths; *men of truth* denote pure truths, because *men* signify truths (nos. 3134, 5502), and truth signifies *faith* (no. 3121); thus *men of truth* signify the truths of faith, that is, pure truths; and from the signification of *hating gain*, as denoting aversion from the persuasions of falsity and evil, for *hating* signifies aversion, and *gain* the falsity and evil which persuade and draw away from truth and good; *gain* in general signifies every falsity from evil which perverts the mind's judgments; and as this takes place with those who regard the world as an end, hence those who hate gain also signify those who are not influenced by worldly ends. That *gain* denotes every falsity from evil which perverts the mind's judgments, and draws away from truth and good, may appear to every one that thinks; in which sense also *gain* is frequently mentioned in the Word (as in Isaiah xxxiii. 15; lvi. 11; lvii. 17: in Jeremiah vi. 13; viii. 10; xxii. 17: in Ezekiel xxii. 27; xxxiii. 31: and in David, Psalm cxix. 36).

8712. *And appoint them chiefs of thousands*, signifies the primary truths which are in the first degree under the Truth immediately from the Divine. This appears from the signification of *chiefs*, as denoting primary things (see nos. 1482, 2089, 5044), in the present case truths from good, because those chiefs were to be under Moses, who represents the Truth Divine proceeding from the Divine Good, that is, from the Lord; and from the signification of *thousands*, as denoting those who are in the first degree; for *a thousand* signifies many persons, or in an abstract sense many things, and where there are many things, or those who are set over many, and hence are in greater dignity than those who are set over few, in this case therefore those who are in the highest degree; for those who were in a lower degree, were chiefs of hundreds, of fifties, and of tens. *A thousand* in the internal sense does not denote a thousand, but many persons or things (see no. 2575).

8713. *Chiefs of hundreds*, signifies primary truths in the second degree, as appears from the signification of *chiefs*, as

denoting primary truths (see just above, no. 8712); and from the signification of *hundreds*, as denoting many persons or things, but in the second degree, because thousands denote those in the first: a hundred denotes much (see no. 4400).

8714. *Chiefs of fifties*, signify intermediate primary truths, as appears from the signification of *chiefs*, as denoting primary truths (see above, nos. 8712, 8713); and from the signification of *fifties*, as denoting intermediate truths,—between the truths from good which are in the second degree and those which are in the third, which are signified by chiefs of hundreds and chiefs of tens: *fifty* denotes intermediates, because it signifies both much and somewhat, the same as five does (that it signifies much, see nos. 5708, 5956; that it signifies somewhat, see nos. 4638, 5291); consequently when fifty are named between a hundred and ten, they denote intermediates. Intermediates are those which approach one part, and proceed from another; thus they are between those which are in a prior degree and those which are in a posterior, for the sake of conjunction.

8715. *And chiefs of tens*, signifies primary truths in the third place, as appears from the signification of *chiefs*, as denoting primary things (as above); and from the signification of *tens*, as also denoting many things, but in a less degree, because under hundreds; tens or ten also denote many things (see nos. 3107, 4638). Chiefs being set over a thousand, over a hundred, and over ten, represent, abstractedly from all number, many things in the first, second, and third degree, in like manner as in other passages in the Word; as where the Lord said of the servant, *that he owed ten thousand talents; and the fellow-servant owed him a hundred pence* (Matt. xviii. 24, 28); in like manner where He speaks of a king about to wage war with another king, consulting *whether he was able with ten thousand to meet the other who was coming with twenty thousand* (Luke xiv. 31). In like manner in John: "*An angel coming down from heaven laid hold of the dragon, and bound him a thousand years, and cast him into the abyss, that he might no longer deceive the nations, until the thousand years were fulfilled: the rest of the dead did not revive, until the thousand years were fulfilled: this is the first resurrection*" (Apoc. xx. 2, 3, 5, 7); here a thousand does not signify a thousand, but apart from any definite number much. In like manner in Moses: "*Jehovah sheweth mercy to the thousand generations of them that love Him*" (Exod. xx. 6; Deut. v. 9, 10; vii. 9; Jer. xxxii. 18). In David: "*The Word He commanded to a thousand generations*" (Psalm cv. 8). Again: "*A thousand shall fall at thy side, and ten thousand on thy right hand; it shall not come near thee*" (Psalm xci. 7). Again: "*The chariots of God are two myriads, thousands of the peacemakers*" (Psalm lxviii. 17). Again: "*Our flocks are thousands, and ten thousands in our streets*" (Psalm cxliv. 13).

Again: "*A thousand years in thine eyes are as a day*" (Psalm xc. 4). The case is similar when a hundred is mentioned and when ten is; for the lesser numbers signify the same as the greater multiplied by a like number (see nos. 5291, 5335, 5708, 7973): a hundred and also ten denote much (see nos. 3107, 4400, 4638).

8716. Verse 22. *And let them judge the people in all time*, signifies arrangement thus for ever. This appears from the signification of *judging*, as denoting the arrangement of truths (see above, no. 8685); and from the signification of *in all time*, as denoting for ever.

8717. *And it shall be, that every great matter they shall bring to thee*. That this signifies everything from the truth immediately from the Divine, appears from the representation of *Moses*, as denoting truth immediately from the Divine (see nos. 7010, 7382); that everything is from it, is signified by *every great matter they shall bring to him*. It appears from the sense of the letter, as if everything were to be brought to the Divine Truth; but as everything comes from the Lord by truth proceeding from Him, for everything of life is from Him, therefore in the internal sense is not signified *to it*, but *from it*: the case herein is like what was shewn concerning influx (nos. 3721, 5119, 5259, 5779, 6322)—that it is not effected from the exteriors to the interiors, but from the interiors to the exteriors; the reason is, because all exterior things are formed to serve interior things, as instrumental causes serve their principal causes; and the former without the latter are dead. It should be known, that in the internal sense things are described such as they are in themselves, not such as they appear in the sense of the letter. The fact in itself is, that the Lord by means of ² truth proceeding from Him rules all things even to the most particular, not as a king in the world, but as God in heaven and the universe: a king in the world exercises only universal care, and his chiefs and officers exercise particular care; it is otherwise with God, for God sees all things, and knows all things, from eternity, and provides all things to eternity, and from Himself keeps all things in their order: hence it appears that the Lord has not only a universal but also a particular and separate care of all things, otherwise from a king in the world. His arrangement is immediate by means of the Truth Divine from Himself, and also mediate through heaven; but the mediate arrangement through heaven, is also as it were immediate from Him, for what comes from heaven, comes through heaven from Him: that this is the case, the angels in heaven not only know, but also perceive in themselves. The Lord's Divine arrangement or Providence is in each and all things, yea, even in the most minute of all, however differently it appears before man (see nos. 4329, 5122 at the end,

5894 at the end, 6058, 6481–6487, 6490, 6491). But this subject is scarcely comprehensible by any man, and especially by those who trust in their own prudence, for they attribute to themselves all the events which happen in their favour, and the rest they ascribe to fortune or chance, and few to the Divine Providence; thus whatever happens they attribute to dead causes, and not to a living cause: they say indeed, when things succeed happily, that it is from God, also that there is nothing but what is from Him; but hardly any in heart believe this. The case is similar with those who place all prosperity in worldly and bodily things, such as honours and riches; and believe that these alone are Divine blessings; wherefore when they see many of the wicked abound in such things, and not so the good, they reject from their heart and deny the Divine Providence in particular things, not considering that the Divine Blessing consists in being happy to eternity, and that the Lord regards such things as are momentary, as the things of this world respectively are, merely as means to eternal things; wherefore also the Lord provides for the good, who receive His mercy in time, such things as conduce to the happiness of their eternal life,—riches and honours for those to whom they are not hurtful, and the absence of riches and honours for those to whom they are hurtful; still to the latter He grants in time that instead of honours and riches, they shall have gladness from a few things, and be more content than the rich and honoured.

8718. *And every small matter they shall judge*, signifies the appearance of some particulars and singulars as being from another source, as appears from what has been now explained above (no. 8717), namely, that *every great matter they shall bring to Moses* signifies that each and all things, even to the most minute, are from the Lord; hence too it follows, that a small matter likewise, that is, things particular and singular, are from Him. That they are in appearance from another source, will be seen below.

8719. *And remove it from off thyself, and let them bear it with thee*. This signifies that thus there are functions and duties for them, as appears from the signification of *removing from off thyself*, as denoting to distribute also to others; and from the signification of *bearing it with him*, as denoting to be of assistance. These words signify that thus there are functions and duties for them, because the Lord does each and all things immediately from Himself, and mediately through heaven. He acts mediately through heaven, not because He wants their aid, but that the angels there may have functions and duties, and consequently life and happiness according to their duties and uses. Hence it appears to them that they act from themselves, but they have a perception that it is from

the Lord. These things are signified by *Moses removing it from off himself*, and by the chiefs, who judged the small matters, bearing it with him. The Lord flows in not only immediately, but also mediately, and not only into the first, but also into the middle and last things of order (see nos. 6982, 6985, 6996, 7004, 7007).

8720. Verse 23. *If thou do this thing, and God have commanded thee*, signifies that thus it is from the Divine, as appears from the signification of the expression, *If God have commanded that thou do this thing*, as denoting when thus it is from the Divine.

8721. *Then thou mayest endure*, signifies that thus there is an abiding with them, as appears from the signification of *thou mayest endure*, as denoting to have an abiding with those who are of the spiritual Church. This is signified, because if truth only flowed immediately from the Divine, and not mediately through heaven, the man of this Church could only be led by truth, but not by good, as may be manifest from what was shewn above (nos. 8685, 8701); and unless he were led by good, he could not be in heaven, thus the Lord could not have an abiding place with him; for the Lord's abiding place with a man is in the good which he has, but not in the truth except by means of the good.

8722. *And also all this people shall come to their own place in peace*. That this signifies that those of the spiritual Church shall be in good, and thus shall be led from good, appears from the signification of *the people*, as denoting those who are of the spiritual Church, because the people mean the sons of Israel, who represent the spiritual Church; from the signification of *coming to a place*, as denoting to the state to which they shall be led, which is a state of good; for those who are of the spiritual Church, are led by truth to good, and when they come to good, then they come to their own place; a *place* denoting a state (see nos. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381); and from the signification of *peace*, as denoting the Divine in good; for peace in the highest sense denotes the Lord, and hence it is that it inmosty affects good, and is the *esse* of the happiness of those who are in good: so long as a man is in truth, and not yet in good, he is in an unquiet state; but when he is in good, then he is in a tranquil state, thus in peace: the reason of this is, because the evil spirits cannot assault good, but fly away at the first perception of it, whereas they can assault truth; hence it is, that those who are in good are also in peace. These are the things which are signified by *all the people shall come to their own place in peace*. What the meaning is of being led of the Lord by truth, and also by good, see nos. 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701.

8723. Verses 24–27. *And Moses hearkened to the voice of his father-in-law, and did all that he said. And Moses chose men of ability from all Israel, and made them heads over the people, chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens. And they shall judge the people in all time: the difficult matter they shall bring to Moses, and every small matter they shall judge. And Moses sent his father-in-law away; and he went to his own land.*

And Moses hearkened to the voice of his father-in-law, and did all that he said, signifies an effect according to the orderly arrangement of the Divine Good. *And Moses chose men of ability from all Israel*, signifies the choice of the truths to which good could be conjoined with those who were of the spiritual Church. *And made them heads over the people*, signifies influx into those truths. *Chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens*, signifies the primary truths which were subordinate in successive order to the truth proceeding immediately from the Divine. *And they shall judge the people in all time*, signifies perpetual dependence therefrom. *The difficult matter they shall bring to Moses*, signifies mediation and intercession. *And every small matter they shall judge*, signifies the appearance of certain particulars and singulars as being from another source. *And Moses sent away his father-in-law*, signifies the accommodated state of Divine Truth. *And he went to his own land*, signifies to the very Divine.

8724. Verse 24. *And Moses hearkened to the voice of his father-in-law, and did all that he said.* That this signifies an effect according to the orderly arrangement of the Divine [Good], appears without explanation; for *Jethro*, the father-in-law of Moses, represents the Divine Good (see no. 8643); and *Moses*, the Divine Truth which proceeds from the Divine Good (no. 8644). The Divine Truth, which proceeds from the Lord, does nothing from itself, but from the Divine Good, which is the very Divine; for the Divine Good is the *esse*, but the Divine Truth is the *existere* from it, therefore the *esse* must be in the *existere*, that the latter may be something, and that hence something may be done. When the Lord was in the world, He was the Divine Truth, and then the Divine Good in Him was the Father; but when He was glorified, then He was made the Divine Good even as to the Human; the Divine Truth, which then proceeds from Him, is called the Paraclete, or the Spirit of Truth. Whoever knows these two arcana, if he be in enlightenment from the Lord, when he reads the Word, may understand many things, which the Lord Himself spoke concerning the Father and Himself, as also concerning the Paraclete, the Spirit of Truth, which otherwise would be incomprehensible mysteries, as in John: "*Jesus said, The Son cannot do anything from Himself, unless He see the Father do it;*

for what He doeth, this the Son also doeth likewise. As the Father hath life in Himself, so hath He given also to the Son, to have life in Himself" (v. 19, 26). Again, in the same Evangelist: "The Holy Spirit was not yet, because Jesus was not yet glorified" (vii. 39). And in another place: "If I go not away, the Paraclete will not come unto you; but if I go away, I will send him unto you. He, the Spirit of Truth, shall not speak from himself, but whatsoever things he shall hear, he will speak: he will glorify Me, because he shall receive of Mine" (xvi. 7, 13, 14; and many similar passages elsewhere).

8725. Verse 25. *And Moses chose men of ability from all Israel*, signifies the choice of the truths to which good could be conjoined with those who were of the spiritual Church, as appears from the signification of *men of ability*, as denoting the truths to which good can be conjoined (see above, no. 8710); and from the representation of *Israel*, as denoting those who are of the spiritual Church (see above, no. 8645). It is said, *the choice of the truths to which good can be conjoined*, because there are truths to which good cannot yet be conjoined, and truths to which it can. The truths to which it can be conjoined are such as are confirmed and also associated with others, even such as delight the intellectual sight, thus which enter into the affection, and induce a man to desire them. When this is the case, then good conjoins itself to them, for to desire truths, and consequently to do them, causes them to be good. It should be further known, that good is not conjoined with truths until they are purified from the falsities which are from evil, and until they are connected with all the truths which will be truths of faith with the man about to be regenerated. The angels from the Lord clearly and manifestly see and perceive the connection and purification of truths, however a man may feel and perceive nothing in himself of any such thing.

8726. *And made them heads over the people*. This signifies influx into those truths, as appears from the signification of *men of ability*, who in this instance are those whom he made heads over the people, as denoting the truths to which good can be conjoined (see just above, no. 8725); from the representation of *Moses*, as denoting truth immediately from the Divine (see frequently above); and from the signification of *making them heads*, as denoting to flow in, and thereby to qualify, so that truth immediately from the Divine, by their means might lead the man of the Church by good. How this is, may appear from what has before been explained, namely, that the man who is regenerating is at first led by the truth which is of faith, but when he is regenerated he is led by the good which is of charity (nos. 8643, 8648, 8658, 8685, 8690, 8701); and in the first state, namely, when he is led by truth,

the Lord flows in by the Divine Truth which proceeds immediately from Him; but in the other state, namely, when he is led by good, the Lord flows in by truth which proceeds both immediately and mediately from Him (nos. 8685, 8701); and the mediate influx is equally from the Lord as the immediate influx (no. 8717). These are the things which are described in this verse in the internal sense; the influx itself of truth mediately from the Divine is signified by the words, *Moses made them heads over the people*.

8727. *Chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens*, signifies the primary truths which are subordinate in successive order to the truth proceeding immediately from the Divine, as appears from what was adduced above (nos. 8712-8715, 8717, 8718, 8722).

8728. Verse 26. *And they shall judge the people in all time*. That this signifies perpetual dependence therefrom, appears from the signification of *judging*, as denoting the arrangement of truths (see above, no. 8685), in this case subordinate arrangement, which is dependence; for the chiefs who were to judge the people were in the place of Moses in small matters; in the internal sense, that truths in successive order from interior to exterior are subordinate to the truth immediately from the Divine, and the Lord thus acts mediately by those truths; but in the sense limited to persons, it denotes the angels and angelic societies in such subordination and dependence, for by their means the Lord acts mediately and governs men; nevertheless it is not the angels who govern, but the Lord by their means (see nos. 8718, 8719). In reference to this subject, it should further be known, that some things also come from the angels themselves, who are with man; but all the good and truth which become of faith and charity, that is, of the new life with man, come from the Lord alone, also by the angels from Him; and so likewise does all the continual arrangement for that use. The things which come from the angels themselves are such as accommodate themselves to man's affection, and in themselves are not good, but they still serve as introductory to the goods and truths which are from the Lord. *In all time* denotes for ever, as appears without explanation.

8729. *The difficult matter they shall bring to Moses*, signifies mediation and intercession, as appears from what was explained above (no. 8705). It is here said that *they shall bring the matter to Moses*, but there, that Moses was to bring it to God; but both involve the same.

8730. *And every small matter they shall judge*, signifies the appearance of some particulars and singulars as being from another source (as above, no. 8718, where the same words occur).

8731. Verse 27. *And Moses sent his father-in-law away*, signifies the accommodated state of Divine Truth, as appears

from the consideration, that when all things are reduced into order, that is, accommodated,—when mediate truths are subordinate to the truth immediately from the Divine, there is an end of that state. This is described by Moses sending his father-in-law away; for the beginning of that state is described by Jethro's coming to Moses, and by their being thus associated for that end. The reason why Jehovah did not before command, that the chiefs should be arranged in order, who also should judge the people, but that this was done by the advice and persuasion of Jethro, was that the subject which is treated of in this chapter, might be fully represented in its order. For what goes before relates to a former state, in which those of the spiritual Church are during regeneration, when they are led of the Lord by truth; to this state succeeds another, in which they are led of the Lord by good: this turning or changing of one state into another is what is described in this chapter by Jethro.

8732. *And he went to his own land.* This signifies to the very Divine, as appears from the signification of *going to his own land*, as denoting to a former state, thus to the Divine; moreover, *land* in the internal sense signifies the Church, and also heaven, hence in the highest sense it signifies the Divine: *land* in the internal sense signifies the Church, thus also the Lord's kingdom in heaven (see nos. 566, 662, 1066, 1067, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011). *Land* in the highest sense signifies the Divine, because Jethro represented the Divine Good, thus the very Divine, to return to which, in the historical sense of the letter, can only be expressed by *going to his own land*; for significatives in the Word are accommodated to the thing represented, the signification which properly belongs to the expression, still remaining; as the signification of *land*, which properly signifies the Church, because those who are in heaven, do not think of the earth, when it occurs in the Word, but of the spiritual state of the nation which is on the earth, thus of the religion prevailing there; when, therefore, the earth is mentioned where the Church is, they then have an idea of the Church there, and when they have an idea of a Church, they have also an idea of the Lord's kingdom, consequently of heaven, and when they have an idea of heaven, they have also an idea of the Divine there; but when the thing represented relates to anything holy in the Church, or in heaven, then that thing may be understood by earth, as love, charity, good, faith. Hence it is evident that the signification which properly belongs to the expression, still remains, as when good is signified, or love, or charity, still the signification of the Church universally remains, for those things are the essentials of the Church, and cause it to be one.

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS OF
THE PLANET JUPITER.

8733. *As the spirits of the planet Jupiter, in the Grand Man have reference to what is IMAGINATIVE IN THOUGHT, they speak little and think much; and when they speak their speech is cogitative, and differs from that of others in this, that it does not terminate in what is sonorous, but as it were in a soft murmur, which inwardly is rapid; the thought itself thus passes with them into speech. The reason of this is because they are of a genius between the spiritual and the celestial; for the spiritual speak sonorously, and throw the whole of their thought into their speech, whence, in order to know their thought, it must be collected from their words; but with the celestial it is not so; for what is of their will passes by means of somewhat of the thought into a sort of wave, which affects and moves the will of another according to the state of the thing spoken of.*

8734. *The speech of spirits in general is formed from the ideas of their thought, which according to their fulness and affection fall into expressions; and as the entire idea of a thing is thus presented and communicated, spirits can set forth more in a minute, than a man in the world can in an hour; for every idea of a thing, such as it is in the thought, is fully communicated to the thought of another. Hence it was made evident to me, what the conjunction of minds (animus) or spiritual conjunction is, which is charity or mutual love, namely, that the mind (mens) of one presents itself in the mind of another with all the good of its thought and will towards him, and thereby affects it; and, contrariwise, what spiritual disjunction is, which is enmity and hatred, namely, that the mind (mens) of one presents itself in the mind of another with the thought and intention of destroying him, whence comes rejection.*

8735. *I was further instructed by the spirits of the planet Jupiter, who were with me for a considerable time, that in that planet there are also some who call themselves saints, and who command their servants, of whom they have many, to call them lords, under threat of punishment. They likewise forbid them to worship the Lord of the universe, saying that they themselves are mediatory lords, and will present their supplications to the Lord of the universe. The Lord of the universe, who is our Lord, they do not call the only Lord, as the rest do, but the supreme Lord, because they also call themselves Lords.*

8736. *These saints, whom their servants salute as lords, call the sun the face of the supreme Lord, and believe that He dwells there, on which account also they worship the sun. The rest of the inhabitants hold them in aversion, and are unwilling to hold intercourse with them, both because they worship the sun, and*

because they call themselves lords, and are worshipped by their servants as mediatory gods.

8737. *The instructing and chastising spirits (spoken of above, nos. 7802-7812) do not come to them as to others on that planet, because they do not suffer themselves to be instructed, and are not improved by discipline, being unyielding in consequence of acting from self-love; the spirits say that they know them by their cold, and when they perceive it, they depart from them.*

8738. *The spirits shewed me the head-covering of those who call themselves saints; it was a turreted hat of a darkish colour.*

8739. *Such appear in the other life to the right backwards at some height, and there sit like idols, and are worshipped at first by the servants who attend them, but afterwards hold them in derision: and what surprised me was, that their faces shine as by the light of a fire, which is in consequence of their believing themselves to have been saints, and also a likeness to the Lord who is in the sun; but notwithstanding this fiery appearance of their faces, still they are cold, and have an intense desire to become warm: hence it is evident, that the fire, whereby they shine, is as it were a Will-o'-the-wisp.*

8740. *In order to make themselves warm, they seem to themselves to be cutting wood, and when they are cutting it, there appears underneath the wood something like a man, which then together with it they attempt to strike: this comes to pass in consequence of their attributing merit to themselves; and whereas they impute holiness, they also impute righteousness, to themselves. Those who do this in the world, in the other life seem to themselves to be cutting wood, as was the case likewise with some from our earth, whom we have before spoken of from experience, which, for the purpose of illustrating the subject, we will here repeat from no. 4943:*

"In the lower earth beneath the soles of the feet, are those who have claimed merit for their good deeds and works; many of them appear to themselves to be cutting wood: the place where they are is very cold, and they seem to themselves to acquire heat by their labour. I have also conversed with them, and I was permitted to ask them, whether they were desirous of leaving that place? They said, that as yet they had not deserved it by their labour; but when that state is finished, they are taken away thence. They also are natural, since the desire of meriting salvation is not spiritual, for it comes from the proprium, and not from the Lord. Besides, such individuals prefer themselves to others, and some of them despise others. If they do not receive more joy than others in the other life, they are indignant against the Lord; when, therefore, they are cutting wood, it appears as if something like the Lord was under the wood; this is in consequence of their indignation. But as they have led a pious life,

and have done those things from ignorance, in which there was innocence, therefore angels are occasionally sent to them, who comfort them. Moreover, at times, there appears to them from above on the left as it were a sheep, at the sight of which they receive consolation." (See also no. 1110.)

8741. *A continuation concerning the spirits and inhabitants of the planet Jupiter will be found at the close of the following chapter.*

EXODUS.

CHAPTER NINETEENTH.

THE DOCTRINE OF CHARITY.

8742. EVERY one has an internal and an external man ; it is the internal which is called the spiritual man, and the external the natural man : both must be regenerated that the man may be regenerate.

8743. With the man who is not regenerate the external or natural man rules, and the internal or spiritual serves ; but with the man who is regenerated, the internal or spiritual man rules, and the external or natural serves : this inversion can only take place by means of regeneration from the Lord.

8744. When the external man is not regenerate, all his good is placed in voluptuousness, gain, and pride, and he burns with hatred and revenge against those who oppose him ; and in this case the internal man not only consents to such conduct, but also supplies reasons which confirm and promote it ; thus the internal man serves, and the external rules.

8745. But when the external man is regenerate, the internal places all his good in thinking well of his neighbour and willing well to him, and the external places all his good in speaking well of him, and acting well towards him ; and at length both have the love of the neighbour and the love of the Lord for an end, and not as before the love of self and the love of the world : then the external or natural man serves, and the internal or spiritual rules.

8746. The internal man is first regenerated by the Lord, and afterwards the external, and the latter by the former : the internal man is regenerated by thinking and willing the things of faith, but the external by a life according to them. The life of faith is charity.

8747. The man who is regenerate is, as to his internal man, in heaven, and is an angel there with the angels, among whom also he comes after death : he can then live the life of heaven, love the Lord, love his neighbour, understand truth, relish good and perceive the blessedness therefrom. These things constitute the happiness of the life everlasting.

CHAPTER XIX.

1. IN the third month of the going forth of the sons of Israel out of the land of Egypt, in this day they came to the wilderness of Sinai.

2. And they journeyed from Rephidim, and came to the wilderness of Sinai, and encamped in the wilderness; and Israel encamped there near the mountain.

3. And Moses went up unto God; and JEHOVAH called unto him from the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the sons of Israel.

4. Ye have seen what I have done to the Egyptians; and I have borne you on the wings of eagles, and have brought you unto Myself.

5. And now if hearing ye will hear My voice, and will keep My covenant, then ye shall be unto Me a peculiar treasure above all peoples; for all the earth is Mine.

6. And ye shall be unto Me a kingdom of priests, and a holy nation: these are the words which thou shalt speak unto the sons of Israel.

7. And Moses came, and called the elders of the people, and set before them all those words, which JEHOVAH commanded him.

8. And all the people answered together, and said, All that JEHOVAH hath spoken we will do: and Moses conveyed the words of the people to JEHOVAH.

9. And JEHOVAH said unto Moses, Behold I come unto thee in a thick cloud, to the intent that the people may hear when I speak with thee, and may also believe in thee for ever; and Moses told the words of the people unto JEHOVAH.

10. And JEHOVAH said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments.

11. And they shall be prepared for the third day; for on the third day JEHOVAH will come down in the sight of all the people upon Mount Sinai.

12. And thou shalt set boundaries to the people round about, saying, Take heed to yourselves lest ye come up into the mountain, and touch the border thereof; every one that toucheth the mountain dying he shall die.

13. A hand shall not touch it; for he shall surely be stoned, or shall be slain with darts; whether beast or man, he shall not live: when they hear the trumpet they shall go up into the mountain.

14. And Moses went down from the mountain to the people, and sanctified the people; and they washed their garments.

15. And he said unto the people, Be ye prepared for three days: come not near to a woman.

16. And it came to pass on the third day when it was morning, there were voices and lightnings, and a heavy cloud was upon the mountain, and the voice of a trumpet exceeding loud ; and all the people that were in the camp trembled.

17. And Moses caused the people to go forth to meet God out of the camp ; and they stood in the lower parts of the mountain.

18. And the whole of Mount Sinai smoked, because JEHOVAH descended upon it in fire ; and the smoke thereof ascended as the smoke of a furnace ; and the whole mountain trembled greatly.

19. And when the voice of the trumpet sounded long, and grew louder and louder, Moses spake, and God answered him in a voice.

20. And JEHOVAH descended upon Mount Sinai to the top of the mountain ; and JEHOVAH called Moses to the top of the mountain ; and Moses went up.

21. And JEHOVAH said unto Moses, Go down, earnestly intreat the people lest peradventure they break through to JEHOVAH to see, and many of them perish.

22. And the priests also that come near to JEHOVAH shall sanctify themselves, lest peradventure JEHOVAH make a breach upon them.

23. And Moses said unto JEHOVAH, The people cannot come up to Mount Sinai ; for Thou hast witnessed to us, saying, Set boundaries to the mountain, and sanctify them.

24. And JEHOVAH said unto him, Away, get thee down, and come up, thou and Aaron with thee ; and let not the priests and the people break through to come up to JEHOVAH, lest peradventure He make a breach upon them.

25. And Moses went down to the people, and spake unto them.

THE CONTENTS.

8748. THE subject treated of in what now follows, in the internal sense, is, the revelation of Truth Divine from the Lord out of heaven ; and this chapter treats of the preparation for receiving it.

THE INTERNAL SENSE.

8749. Verses 1, 2. *IN the third month of the going forth of the sons of Israel out of the land of Egypt, in this day they came*

to the wilderness of Sinai. *And they journeyed from Rephidim, and came to the wilderness of Sinai, and encamped in the wilderness; and Israel encamped near the mountain.*

In the third month, signifies a fulness of state. *Of the going forth of the sons of Israel out of the land of Egypt*, signifies after those of the spiritual Church were delivered from infestations. *In this day*, signifies on this occasion. *They came to the wilderness of Sinai*, signifies a state of good in which the truths of faith were to be implanted. *And they journeyed from Rephidim*, signifies a continuation of life from the former state. *And came to the wilderness of Sinai*, signifies to a state of good in which truths were to be implanted. *And encamped in the wilderness*, signifies the arrangement therein. *And Israel encamped near the mountain*, signifies the arrangement with those who are of the spiritual Church by Divine-celestial good.

8750. Verse 1. *In the third month*, signifies a fulness of state, as appears from the signification of *a month*, as denoting a state, for all times, as days, weeks, months, and years, signify states (no. 2788); and from the signification of *three* and *the third*, as denoting what is complete (see nos. 1825, 2788, 4495, 5159); hence *in the third month* denotes in the fulness of state.
- ² What is meant by *a fulness of state* shall be briefly explained: Every state has its beginning, its progress, and its end: when a state comes to its end, it is then full, and is called a fulness. In the other life all things are measured by progressions of state and their successive changes from beginning to end, as in the world by times. This is done, because in heaven there are not times, but instead thereof states; this arises from the circumstance that the Sun in the other life, which is the Lord, remains constantly in his place, and does not, as in the world, by apparent diurnal progressions, distinguish the day into morning, noon, evening, and night, and, by apparent annual progressions, distinguish the year into spring, summer, autumn, and winter; hence in heaven instead of times there are states; yet as in the inmost sphere of heaven there is a certain progression according to a Divine-celestial form, which is above the perception of every one, and as accordingly the states of all in heaven undergo changes, therefore the angels there are alternately in the good of love, in the truth of faith, and in obscurity as to both; from this circumstance there is a correspondence of states there with times in the world,—of a state of the good of love with morning, of a state of the truth of faith with noon, and of an obscure state with evening and night; furthermore, the heat from the sun there is the good of love, and the light from it the truth of faith; hence also there is a correspondence of heat in the world with love, which is thence called spiritual heat; also of light in the world with faith, which
- ³ is thence called spiritual light. There are two general states

of life, one of thought, which is of the understanding, and another of affection, which is of the will; the state of thought, which is of the understanding, has relation to the truth of faith; this state receives light from the sun of heaven, which is the Lord; the light also of the understanding in man is from that light: but the state of affection, which is of the will, has relation to the good of charity; the heat of the will also, which is love in man, is from the heat from that sun. From these considerations it may now appear how the case is with states and their changes in the other life, and what is meant by a fulness of state, which is signified by *the third month*; here the state of which fulness is predicated means the former state, which those who were of the spiritual Church went through: they passed through two states, the first when they were led of the Lord by means of truth, the second when led of Him by means of good (see nos. 8643, 8648, 8658, 8685, 8690, 8701); in the present passage the fulness of the former state is meant, which has been described in what precedes; the other state is now to be explained.

8751. *Of the going forth of the sons of Israel out of the land of Egypt.* This signifies after those of the spiritual Church were delivered from infestations, as appears from the signification of *going forth*, as denoting to be delivered; from the representation of *the sons of Israel*, as denoting those who were of the spiritual Church (see nos. 6426, 6637, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of *the land of Egypt*, as denoting infestations (see no. 7278); what infestations are, see no. 7474; and that those who were of the spiritual Church were detained in the lower earth until the Lord's Coming into the world, and were delivered by the Lord, nos. 6854, 6914, 7035, 7090, 7474, 7828, 7932, 8018, 8054, 8099.

8752. *In this day*, signifies on this occasion, as appears from the signification of *in this day*, as denoting on this occasion, for *a day* signifies a state (nos. 23, 487, 488, 493, 2788, 7680); consequently *in this day* denotes on this occasion when there was a fulness of state.

8753. *They came to the wilderness of Sinai.* That this signifies a state of good in which the truths of faith were to be implanted, appears from the signification of *the wilderness of Sinai*, as denoting a state of good in which the truths of faith are to be implanted; *a wilderness* here denotes the good in which truths have not yet been implanted, and *Sinai* denotes the truths themselves: *a wilderness* has many significations (no. 3900); in general, what is uninhabited and uncultivated, thus, in a spiritual sense, the good which does not yet contain truths, for good without truths is what is spiritually uncultivated; hence *a wilderness* signifies the new voluntary part which has not yet been formed by the truths of

² faith (no. 8457). With respect to *Mount Sinai*, in the highest sense it signifies the Divine Truth from the Divine Good, *a mountain* the Divine Good, and *Sinai* the Divine Truth; in the internal sense it signifies the truth of faith from good, in the present case the truth of faith to be implanted in good, because the law was not yet promulgated from it. *Mount Sinai* has these significations because the law was thence promulgated by the Lord, and the law is the Divine Truth from the Divine Good, and also is the truth of faith from good (nos. 6752, 7462, 8695); hence it was that the sons of Israel encamped in the wilderness near that mountain, for from it were promulgated not only the Ten Commandments, which are the law in a confined sense, but likewise all the statutes of the Church, which contained in themselves—because they represented—the spiritual and celestial truths and goods of the Lord's kingdom; the law was promulgated from it (as appears from the following chapter xx.); the statutes of the Church were so likewise (Exod. xxi. and following chapters; Lev. vii. 37, 38; xxvii. 34). *Sinai* has the same signification in David: "*O God, when Thou wentest forth before Thy people, when Thou didst march in the wilderness, the earth trembled, the heavens also dropped before God; this Sinai before God, the God of Israel. Thou, O God, causest the rain of benevolences to drop*" (Psalm lxxviii. 7-9): in this passage *Sinai* denotes the truth which is from good; for these things are signified by *the heavens dropped before God*, and by *God dropped the rain of benevolences*. And in the Book of Judges: "*Jehovah, when Thou wentest forth out of Seir, when Thou didst depart from the land of Edom, the earth trembled, the heavens also dropped, the clouds also dropped waters; the mountains flowed down before Jehovah, Sinai itself before Jehovah the God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the ways ceased, and the passengers went in winding ways, the streets ceased in Israel; they ceased until I Deborah arose, until I arose a mother in Israel*" (v. 4-7); in this passage also *Sinai* denotes the law or the Divine Truth from the Divine Good, by virtue whereof the truths of faith were implanted in its good, and this too is signified by *the heavens dropped, and the clouds dropped waters*; that the truths of faith were deficient and perverted, is signified by *the ways ceased, and by the passengers went in winding ways; ways, paths, and streets* denoting truths (see nos. 627, 2333, 3123, 3477); for this prophetic song of Deborah and Barak treats of the

⁴ perversion of the truth of the Church, and its restoration. In Moses: "*Jehovah came from Sinai, He arose to them from Seir; He shone forth from mount Paran, and came from the myriads of holiness; on His right hand was the fire of the law for them*" (Deut. xxxiii. 2); in this chapter the sons of Jacob are blessed by Moses before his death, who begins the prophetical account

of his blessing by *Jchovah came from Sinai*, *Sinai* there signifying the truths of faith in the complex. He begins thus, because *the sons of Jacob* signify all the truths and goods of faith (nos. 3858, 3862, 3926, 3939, 6335), as also do *the sons of Israel* (nos. 5414, 5951, 5879).

8754. A few words shall here be said concerning the good in which truths are to be implanted, which is here signified by *the wilderness of Sinai*: in the course of regeneration, a man is first led of the Lord by means of truth, and afterwards by means of good (see nos. 7923, 8643, 8648, 8658, 8685, 8690, 8701); the man who is regenerating is led by truth to the intent that he may come to good, that is, may know it, and then will it, and at length do it; but when by means of truth he is led to good, he first comes to the good in which the truths of faith have not yet been implanted; for truths cannot be implanted until he is in good: before this they are known indeed because they are in the memory, but then they are not in good, but outside of it; afterwards, when the man receives new life, which first takes place when he is in good, the truths of faith are then implanted, and in the internal man enter as it were into a marriage with good: this good, in which the truths of faith have not yet been implanted, but which is still so disposed that they may be received, is here meant by the *wilderness of Sinai*. None but Christian good is here meant (concerning which see nos. 8635-8638).

8755. Verse 2. *And they journeyed from Rephidim*, signifies a continuation of life from the former state, as appears from the signification of *journeying*, as denoting a continuation of life (see nos. 4375, 4554, 4585, 5996, 8181, 8345, 8397, 8557); and from the signification of *Rephidim*, as denoting the nature of the state of temptation as to truth (see no. 8561), thus denoting the nature of the former state (see just above, no. 8754); for in the former state the man of the spiritual Church undergoes temptations, wherefore from this state there is a continuation of life which is signified by *journeying from Rephidim*.

8756. *And came to the wilderness of Sinai*, signifies to a state of good in which truths are to be implanted, as appears from what was said above (no. 8753), where similar words occur; and of the quality of that good, no. 8754.

8757. *And encamped in the wilderness*, signifies the arrangement therein, as appears from the signification of *encamping*, as denoting the orderly arrangement of truth and good, which are of the life (see no. 8103 at the end); and from the signification of a *wilderness*, as denoting a state of good not yet containing the truths of faith (see above, no. 8753).

8758. *And Israel encamped near the mountain*, signifies the arrangement with those who are of the spiritual Church by Divine-celestial good, as appears from the signification of

encamping, as denoting arrangment (as above, no. 8757); from the representation of *Israel*, as denoting those who are of the spiritual Church (see also above, no. 8751); and from the signification of a *mountain*, as denoting the good of celestial love (see nos. 4210, 6435, 8327). Divine-celestial good means the Divine Good in heaven, for Divine Good in itself is far above heaven.

8759. Verses 3-8. *And Moses went up unto God; and Jehovah called unto him from the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the sons of Israel. Ye have seen what I have done to the Egyptians; and I have borne you on the wings of eagles, and have brought you unto Myself. And now if hearing ye will hear My voice, and will keep My covenant, ye shall be unto Me a peculiar treasure above all peoples; for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and a holy nation: these are the words which thou shalt speak unto the sons of Israel. And Moses came, and called the elders of the people, and set before them all those words, which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken we will do: and Moses conveyed the words of the people to Jehovah.*

And Moses went up unto God, signifies truth from the Divine which is beneath heaven conjoining itself with the Divine Truth which is in heaven. *And Jehovah called unto him from the mountain*, signifies the union of the Divine Good in heaven with the Divine Truth there. *Thus shalt thou say to the house of Jacob, and tell the sons of Israel*, signifies the salvation of those who are of the external and internal spiritual Church. *Ye have seen what I have done to the Egyptians*, signifies the remembrance of all that befell the wicked who infested them. *And I have borne you on the wings of eagles*, signifies, and that they were raised by truths to heavenly light. *And have brought you unto Myself*, signifies thus to the good of love which is in heaven. *And now if hearing ye will hear My voice*, signifies the reception of truth. *And will keep My covenant*, signifies thus a life in good, and conjunction therefrom. *Then ye shall be unto Me a peculiar treasure above all people*, signifies that in such case the Divine Truth will be with them more than others. *For all the earth is Mine*, signifies that the Lord has all power in heaven and on earth. *And ye shall be unto Me a kingdom of priests*, signifies that then the good of truth shall be with them. *And a holy nation*, signifies thus a spiritual kingdom. *These are the words which thou shalt speak unto the sons of Israel*, signifies influx to receive truths in good. *And Moses came, and called the elders of the people*, signifies the choice of those who are primarily in the understanding of truth. *And set before them all those words*, signifies a proposition together with influx. *Which Jehovah commanded him*, signifies from

the Divine. *And all the people answered*, signifies reception. *And said, All that Jehovah hath spoken we will do*, signifies according to influx from the Divine. *And Moses conveyed the words of the people to Jehovah*, signifies correspondence and conjunction.

8760. Verse 3. *And Moses went up unto God*. That this signifies truth from the Divine which is beneath heaven conjoining itself with the Divine Truth which is in heaven, appears from the representation of *Moses*, as denoting truth from the Divine (see nos. 6771, 6827, 7014); in this case truth from the Divine which is beneath heaven, because he now represents the sons of Israel as their head, thus those who are of the spiritual Church, who as yet are not in heaven because not yet in good formed from truths (nos. 8753, 8754); and from the signification of *going up*, as denoting to conjoin himself, for whoever goes up to the Divine, conjoins himself to Him, as when mention is made of going up into heaven, it means being conjoined with the Lord, and conversely of going down from heaven. The Divine Truth in heaven, with which there was conjunction, is meant by *God*; for the Lord in the Word is called *God* from the Divine Truth, and *Jehovah* from the Divine Good (nos. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873, 8301); and as it here treats of the conjunction of the Divine Truth with the Divine Good, therefore in this verse mention is first made of *God*, and presently of *Jehovah*, in these words: *Moses went up unto God*; and [*Jehovah*] *called to him from the mountain*. It is said the Divine Truth *in heaven*, and afterwards the Divine Good *in heaven*, because the Divine itself is far above the heavens, not only the Divine Good itself, but also the Divine Truth itself which proceeds immediately from the Divine Good. They are far above heaven, because the Divine in itself is infinite, and the infinite cannot be conjoined with finites, thus not with the angels in the heavens, except by the putting on of some finite, and thus by accommodating it to reception. The Divine Good itself also is in itself a flame of infinite ardour, that is, of love; a flame which no angel in heaven could endure, for he would be consumed as a man in the flame of the sun if it were to glance upon him without the intermediate tempering; the light also from the flame of the Divine Love, which light is the Divine Truth, would blind all in heaven, if it flowed uninterruptedly from its own fiery splendour: from these considerations it may appear, what the difference is between the Divine Good and the Divine Truth above the heavens, and the Divine Good and the Divine Truth in the heavens, which are here treated of.

8761. *And Jehovah called unto him from the mountain*, signifies the union of the Divine Good in heaven with the Divine Truth there, as appears from the signification of *calling to him*

or calling any one to Himself, when it is said of the Divine, as denoting conjunction, in this case union, because it is said of the Divine Good with the Divine Truth, which become a one by conjunction: to call any one to Himself denotes conjunction, and also presence (see nos. 6047, 6177, 7390, 7451, 7721). It is the Divine Good with which there was conjunction, because it is said *Jehovah* (on which subject see just above, no. 8760); and from the signification of *a mountain*, as denoting the Divine Good in heaven (see just above, no. 8758); in the present instance it denotes heaven, for it is the same whether we speak of the Divine Good in heaven, or of heaven, because heaven exists from it. The case herein is like that of all things abstracted from their subjects, which, when spoken of, lead still to the perception of the subjects in which they are; as when the truth of faith or the good of charity is spoken of, the man of the Church is meant in whom it is: it is more so in heaven, for there the Divine Good, united with the Divine Truth, is all in all, thus the life or soul of heaven.

8762. *Thus shalt thou say to the house of Jacob, and tell the sons of Israel.* That this signifies the salvation of those who are of the external and internal spiritual Church, appears from the signification of *saying* and *telling*, as denoting salvation, for the things which are now said and told by Jehovah through Moses, involve salvation; and from the signification of *the house of Jacob* and *the sons of Israel*, as denoting the external and internal Church (see nos. 3305, 4286). The quality of the external and the internal Church has been told in several passages before, namely, that the external of the Ancient Church was all that which represented the internal, and its internal was that which was represented by externals; as for example, those who placed Divine worship in sacrifices, and in the rites and statutes which represented the spiritual and celestial things of the Lord's kingdom, were in externals; but those who placed Divine worship at the same time in the celestial and spiritual things which were represented, were in internals: the case is the same at this day; those who place Divine worship in resorting frequently to places of worship, hearing sermons, and partaking of the Holy Supper, and who do these things with devotion, without thinking any further concerning them than that they ought to be done because they are appointed and commanded,—such are of the external Church; but those who at the same time believe that such things must be done, yet that still the essential of worship is the life of faith, that is, charity towards the neighbour and love to the Lord,—such are of the internal Church: consequently also those are of the external Church who do good to their neighbour and worship the Lord merely from faithful obedience; but those are of the internal Church who do good to their neighbour

and worship the Lord from love ; and so in all other cases. Nevertheless with every one who is of the Church, there ought ² to be both an external and an internal, if there is not both he has no spiritual life ; for the internal is as the soul, and the external as a body to the soul. Those who are of the external Church are clearly in its externals, but obscurely in its internals ; whereas those who are of the internal Church are clearly in internals and obscurely in externals ; but those who are in externals and not at the same time in internals, are not of the Church : all those are in both who are in the good of life according to the doctrines of their Church ; but those are in externals without internals, who are in worship and not at the same time in the good of life according to the doctrines of the Church. There are few who know this. That there are few who know this, is because they place the whole of worship, and hence the whole of salvation, in faith, and nothing in charity ; hence all those who think about eternal salvation place it in a life of piety, and not at all in a life of charity (see nos. 8252–8257).

8763. Verse 4. *Ye have seen what I have done to the Egyptians*, signifies the remembrance of all that befell the wicked who infested them, as appears from the signification of *ye have seen*, as denoting remembrance ; and from the representation of the *Egyptians*, as denoting the wicked who infested (see nos. 7097, 7107, 7110, 7126, 7142, 7317) : hence it is evident, that *Ye have seen what I have done to the Egyptians*, signifies the remembrance of all that befell those who infested.

8764. *And I have borne you on the wings of eagles*. This signifies, and that thus they were raised by truths to heavenly light, as appears from the signification of *bearing any one on the wings of eagles*, as denoting to be raised on high even into heavenly light, for *bearing* signifies to be raised, *wings* spiritual truths, and an *eagle* the rational part as to truth ; an eagle denotes this (see no. 3901), because eagles fly on high : for the ancients by the visible heaven understood the angelic heaven ; the simple also believed that the angels dwelt there ; also that on high, as being nearer to the sun and stars, there was heavenly light itself ; hence, *to be borne on the wings of eagles* denotes [to be borne] on high into that light. Elevation thither is by means of the truths of faith, because it is the truth of faith that raises man even to heaven, where its good is. The rational as to truth is denoted by an eagle, because a man's rational part is his heaven, and the natural is respectively as his earth, the former constituting the internal, and the latter the external man. The reason why *wings* denote spiritual ² truths is, because birds in general signify intellectual things and thoughts (nos. 40, 745, 776, 3219, 5149, 7441) ; hence *wings* denote spiritual truths, because everything intellectual is from them ; what is intellectual from falsities, however discern-

ing and acute it may appear, is not intellectual, for the understanding sees from the light of heaven, which is spiritual truth, that is, the truth of faith; so that where there is no truth of faith, there is no light, but thick darkness, and the intellectual part in thick darkness is no intellectual part. *Wings* also denote the powers of spiritual truth from its good; for the wings of birds are like the hands and arms of men, and *arms* and *hands* signify powers (see nos. 878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7518, 7673, 8050, 8153, 8281, 8305); power is of spiritual truth from good (see nos. 3563, 4932, 3 5623, 6344, 6423). *Wings* denote spiritual truths or the truths of faith, which have power from good, as is evident from other passages in the Word; therefore when wings are attributed to the Divine, they signify the Divine Truth which is omnipotent, as where they are attributed to the cherubim, which signify the Lord's Providence; as in Ezekiel: "*Each cherub had four faces, and each had four wings: their wings were straight, the one towards the other: each had wings covering their bodies. I heard the sound of the wings as the sound of great waters, as the voice of Shaddai: when they went, [I heard] the noise of a tumult as the noise of a camp; when they stood they let down their wings. I heard the noise of their wings touching each other, and the noise of the wheels near them. The noise of the wheels of the cherubim was heard even to the outer court, as the voice of the God Shaddai. The likeness of a man's hand was under their wings*" 4 (i. 6, 23, 24; iii. 13; x. 5, 21). *Wings* here denote Truth Divine, as is manifest from all the particulars of the description, both from the wings being straight, the one towards the other, and also from their covering their bodies, likewise from their sound being heard as the sound of great waters, as the noise of wheels, and as the voice of Shaddai, and also from the likeness of a man's hands being under their wings. The wings being straight, the one towards the other, represented the consociation of all things in the Divine; their covering their bodies signified that the Divine Truth was a covering to the Divine Good from which it proceeds; for the Divine Good is a flame, and the Divine Truth is light from it, which encompasses and thereby covers it; the flame itself does not appear in heaven, but only the light in which it is, and which is thus perceived as heat, which is love: *the sound being heard as the sound of great waters*, signifies the quality of the Divine Truth in heaven; in like manner *its voice as the noise of wheels*, and as *the voice of Shaddai*, for sound and a voice are ascribed to Divine Truth; it is therefore said *the voice of great waters*, because waters denote truths (nos. 2702, 3058, 3424, 4976, 5668, 8137, 8138, 8568); also *the noise of wheels*, because wheels denote the truths of doctrinals by reason of chariots denoting the doctrines of truth (nos. 5321, 5945, 8146, 8148,

8215); also *the voice of the God Shaddai*, because the God Shaddai denotes truth chiding in temptations and afterwards comforting (nos. 1992, 4572, 5628); *the likeness of a man's hands under the wings*, signifies the omnipotence which Divine Truth possesses, because *hands* denote power, and in the highest sense omnipotence, when they are ascribed to the Lord. From these considerations there may appear what was repre- 5
sented by *the wings of the cherubim that were over the place of atonement, which was over the ark of the covenant*, and by *their being spread forth upwards, and covering the place of atonement* (Exod. xxv. 20); also what the *cherubim* represented on the curtains of the tabernacle, and on the vail; and also in the temple of Solomon: in like manner, what they represented around the new house spoken of in Ezekiel (xli. 18–20); also what is signified by the four animals about the throne, each of which *had for itself six wings round about* (Apoc. iv. 8); and what by the seraphim standing about the throne, *each of which had six wings* (Isa. vi. 1, 2). In the internal sense *wings* denote 6
spiritual truths or the truths of faith, as appears from Ezekiel: “*Thus said the Lord Jehovih, A great eagle, with great wings, and long pinions, full of feathers, which had needle-work, came upon Lebanon, and took a small branch of a cedar, and brought it into a land of trading: then he took of the seed of the land, and set it in the field of a sower; he took it to great waters, it grew and became a fruitful vine. And there was another eagle, with great wings and full of feathers, to which, behold! the vine inclined its roots, and sent out its shoots to it, in a good field, by many waters: it was planted to make a branch, and to bear fruit, that it might be a vine of eminence*” (xvii. 1–8); this is a prophetic description of the establishment of a spiritual Church by the Lord; the eagle there denotes faith; *its great wings and long pinions* denote the truths of faith; *needle-work* denotes the scientific; growth from it is described by *the small branch of a cedar from Lebanon, by a land of trading, the seed of the land in the field of a sower, and great waters*; the Church itself therefrom is the *vine*; a *vine* denoting the spiritual Church (see nos. 1069, 5113); it also denotes the external Church (see no. 6375); but the vine of eminence, which was connected with the other eagle, denotes the internal Church (see no. 6376), the external of the Church being described by the one eagle, and its internal by the other; afterwards the prophet describes in the same chapter how that Church established among the ancients was perverted among the Jews. *Wings* likewise signify the truth 7
of faith, in David: “*If ye shall lie among the orders, the wings of a dove covered with silver, and her pinions with yellow gold*” (Psalm lxxviii. 13); *the wings of a dove* denote the truths of faith, a *dove* denoting faith (see no. 870); they are said to be overlaid with silver, because *silver* denotes truth from good (nos.

8 1551, 2954, 5658, 6914, 6917, 7999). That wings denote Truth Divine also appears from the following passages ; in Isaiah : "*They that wait on Jehovah are renewed in strength ; they ascend on the wing as eagles*" (xl. 31). In David : "*God rode upon a cherub, and did fly : He was carried upon the wings of the wind*" (Psalm xviii. 11 ; civ. 3) ; treating here of the Divine Truth and its power. Again : "*Jehovah will cover thee under His wing, and under His wings thou shalt trust ; truth is a shield and buckler*" (Psalm xci. 4) : to be covered with the wing of Jehovah, and to trust under His wings, denotes the protection and confidence of faith ; in like manner, "*to be hidden under the shadow of God's wings*" (Psalm xvii. 8) ; "*to trust in the shadow of His wings*" (Psalm xxxvi. 7 ; lvii. 1 ; lxi. 4) ; "*to sing in the shadow of His wings*" (Psalm lxiii. 7). As most expressions have also an opposite sense, so likewise have *wings*, in which sense they signify falsities, as in John : "*Out of the smoke of the pit of the abyss went forth locusts : and the noise of their wings was like the noise of many horses running to war*" (Apoc. ix. 3, 9) ; here *wings* denote falsities combating against truth, for a *locust* denotes falsity in extremes (no. 7643).

8765. *And have brought you unto Myself*, signifies thus to the good of love which is in heaven. This appears from the consideration that Jehovah, who says that they were brought to Himself, is the Divine Good of the Divine Love (see nos. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873, 8301, 8760), in this case in heaven (see no. 8761). How these agree with what immediately precedes is evident, for in that, *I have borne you on the wings of eagles*, signifies that they were raised by truths to heavenly light, and these words, *I have brought you to Myself*, signifies to the Divine Good of love in heaven, since by the truths of faith a man is led to good, thus into heaven, and to the Lord there ; for a man is not in heaven, and with the Lord, until he is in good, that is, in the affection
2 of charity. Those who place salvation in faith alone, and not at the same time in the life of faith, that is, in the life of charity, believe that any one can come into heaven and to the Lord, however he may have lived ; for they do not know what the life of man is, and because they do not know this they suppose that life is nothing ; wherefore if they are asked whether a wicked person can be among the good, they say that he can, through God's mercy, because it is a work of omnipotence ; yea, if they are asked whether a devil can become an angel of heaven, they answer in the affirmative, if he be willing only to receive faith, and they have no doubt about his power to receive it. But if they are told that evil cannot be turned into good, thus that hell cannot be turned into heaven with a man ; and that it is impossible, because contrary to order, and therefore to Truth Divine, thus to God Himself, who

is order, to this they reply that such things are reasonings about salvation, for which they do not care; from these and very numberless other considerations it may appear what blindness concerning salvation and eternal life the doctrine of faith alone induces.

8766. Verse 5. *And now if hearing ye will hear My voice*, signifies the reception of truth, as appears from the signification of *hearing*, as denoting obedience (see nos. 2542, 3869, 4652-4660); and because it denotes obedience, it also denotes reception (see nos. 5471, 5475, 7216); and from the signification of *the voice of Jehovah*, as denoting the Word, thus Truth Divine (see nos. 219, 220, 6971, 7573).

8767. *And will keep My covenant*. This signifies a life in good, and conjunction therefrom, as appears from the signification of *keeping the covenant*, as denoting to live according to the Commandments, thus in good, and thereby to be conjoined to the Lord. *Keeping the covenant* denotes to live according to the Commandments, thus in good, and thereby to be conjoined to the Lord, because the articles of the covenant were all the things which were commanded, which were called testimonies, judgments, laws, and statutes, and specifically the Ten Commandments; the latter and the former were also called a *covenant*, because it was established thereby. To keep those things denotes to live according to them, as is evident from the signification of *keeping* in the Word, for frequent mention is there made of *hearing* the Commandments and *keeping* them, and *to hear* signifies to receive them by faith, and *to keep* to receive them by life, that is, to live according to them. *Keeping the covenant* denotes also to be conjoined, because a *covenant* in the universal sense signifies conjunction (see nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804); and this arises from the circumstance that whoever lives according to the Commandments is conjoined to the Lord; for they teach life and also give life, and thereby open the way to heaven, and the sight to the Lord.

8768. *Then ye shall be unto Me a peculiar treasure above all people*. That this signifies that in such case the Divine Truth will be with them more than others, appears from the signification of being a *peculiar treasure* of Jehovah or the Lord, as denoting to be the Lord's, for a *peculiar treasure* denotes property and thus possession; it denotes those with whom the Word is, because those who have the Word, that is, where the Church exists, are said to belong to the Lord more than others: they are called the Lord's, as appears from His words in John (i. 11; x. 2-4). It is those who are of the Church, thus who have the Word, who are called a *peculiar treasure*, as appears from David: "*Jah hath chosen Jacob for Himself, and Israel for His peculiar treasure*" (Psalm cxxxv. 4); Jacob and Israel evidently

denote those who belong to the Church, and who have the Word. In like manner in Moses: "*Thou art a holy people to Jehovah thy God; Jehovah thy God hath chosen thee to be a peculiar people unto Him out of all the peoples that are on the*"² *faces of the earth*" (Deut. vii. 6; xiv. 2). The reason why those who have the Word are a peculiar treasure and property above others is, because they know the truths and goods of faith, and consequently can live the life of heaven, and thereby be conjoined with the Lord, more than others: for the good which makes heaven with man, takes its quality from the truths of faith; thus good becomes more heavenly or more Divine with those who have genuine truths from the Word, supposing they are kept, that is, supposing the life is according to them: that it is so, appears from Moses: "*Thou hast testified to-day that Jehovah is thy God, in whose ways thou shalt go, and shalt keep His statutes, and His Commandments, and His judgments, and shalt obey His voice. And Jehovah testifieth to thee to-day, that thou art His peculiar people, as He spake to thee, and that thou keep all His Commandments*" (Deut. xxvi. 17, 18).

8769. *For all the earth is Mine*, signifies that the Lord has all power in heaven and on earth, as appears from the signification of *the earth*, as denoting in the internal sense the Lord's kingdom on earth and also in heaven (see nos. 1413, 1607, 4447). The Lord has that power, because He is meant by Jehovah in the Word (see nos. 1343, 1736, 2921, 3035, 5663, 6281, 6303); the Lord has all power in heaven and in earth, as He Himself teaches in Matthew (xxviii. 16, 18; see also no. 8331).

8770. Verse 6. *And ye shall be unto Me a kingdom of priests*. That this signifies that then the good of truth shall be with them, as appears from the signification of *a kingdom of priests*, as here denoting spiritual good, which is the good of truth, that is, the good into which the man of the spiritual Church is introduced by means of truth; *a kingdom of priests* signifies this good, because this is said to the house of Jacob and the sons of Israel, who represent the spiritual Church, external and internal; the house of Jacob the external Church, and the sons of Israel the internal (no. 8762); *a kingdom* also signifies truth (nos. 1672, 2547, 4691); and *priests* good; for the Lord's priestly office, which was represented by the priests, signifies Divine Good, and His kingly function, which was represented by kings, signifies Divine Truth (nos. 1728, 2015, 3670, 6148).

² In the representative Church among the posterity of Jacob, there was first a kingdom of judges, afterwards a kingdom of priests, and lastly a kingdom of kings: and the kingdom of judges represented the Divine Truth from the Divine Good; the kingdom of priests, however, who were also judges, represented the Divine Good from which Divine Truth comes; and the kingdom of kings represented the Divine Truth without

the Divine Good; but when something of the priesthood was added to the kingly office, then the kings also represented the Divine Truth, in which there was so much of good as there was of the priesthood added to the kingly office. All these 3 things were instituted in the Jewish Church, that they might represent the states of heaven; for in heaven there are two kingdoms, one of which is called the celestial, and the other the spiritual kingdom; the celestial kingdom is what is called the Lord's priestly office, and the spiritual is what is called His regal one; in the latter the Divine Truth reigns, in the former the Divine Good: and as the representative of the celestial kingdom began to perish when they desired a king, therefore, that a representative of the Lord's kingdom in the heavens might still be continued, the Jews were then separated from the Israelites, and the Jewish kingdom represented the Lord's celestial kingdom, and the Israelitish His spiritual kingdom. Those who are acquainted with these things may know why 4 the forms of government among the posterity of Jacob were successively changed; also why, when they asked a king, Samuel said to them from Jehovah, that by so doing they rejected Jehovah from reigning over them (1 Sam. viii. 7); and that he then declared to them the right of a king (ver. 11 *et seq.*), by which is described Divine Truth without Good; those who are acquainted with the things above mentioned, may know too why something of the priestly office was granted to David; and also why after the time of Solomon the kingdom was divided into two,—the Jewish kingdom and the Israelitish (concerning the two kingdoms in heaven, see nos. 3635, 3883–3896, 4112, 4137, 4138).

8771. *And a holy nation*, signifies thus a spiritual kingdom. This appears from the signification of *a nation*, as denoting those who are in good (see nos. 1259, 1260, 1416, 1849, 6005); and from the signification of *holy*, as being predicated of the truth which is of good (see nos. 6788, 7499, 8127, 8302, 8330); hence *a holy nation* denotes the good from which truth comes. *A kingdom of priests and a holy nation* are spoken of, and both signify the spiritual kingdom, but with a difference; *a kingdom of priests* signifies those who are in good from truth, but *a holy nation* signifies those who are in good and thence in truth: those who are in good from truth, look through truths upwards to the Lord; but those who are in good and thence in truth, are in the Lord, and from Him look at truths: [these two states] succeed each other also with those who are regenerating, and in whom the Lord is implanting the spiritual kingdom, that is, the life of heaven; for they are introduced by truth into good, thus into heaven, for heaven is good, and when they are in heaven, they there and thence look at truths.

8772. *These are the words which thou shalt speak to the sons of*

Israel. That this signifies influx to receive truths in good, as appears from the signification of *speaking*, when from the Divine, as denoting influx, see nos. 2951, 5481, 5743, 5797, 6152, 6291, 8128, 8660; it denotes to receive truths in good, because it is said of the sons of Israel, who signify the spiritual Church, which is with those who are in the good wherein are truths. We will briefly explain how the case is with the good which contains truths. Whoever knows how good is formed from truths, knows the veriest arcana of heaven, for he knows the arcana of the formation of a man anew, that is, how heaven or the Lord's kingdom is formed with him. All Christian or spiritual good contains the truths of faith, for the quality of that good is from them; the good which has not its quality from the truths of faith, is not Christian but natural good, which does not confer eternal life; the reason is, because natural good contains only natural life, which is not unlike that of the beasts, for they also are in good when they are tame; but beasts cannot receive spiritual life: it is evident, therefore, that spiritual life can only be acquired by means of
 2 the truths of faith. This spiritual life is first acquired by knowing the truths of faith, afterwards by acknowledging them, and at length by believing them; when they are only known, they are as it were in the door-way, when they are acknowledged they are in the outer court, but when they are believed they are in the bed-chamber, thus they successively pass from the exteriors towards the interiors. In the interior man is the good which continually flows in from the Lord, and there conjoins itself with truths, and causes them to become faith, and then charity; this good attracts truths to itself, for it desires them, that by their means it may acquire a quality, and
 3 thereby exist. When, therefore, those truths are conjoined to good, the man is regenerated; for then he no longer looks from truths at what is to be believed and done, but from good, because he is imbued with truths, and has them in himself, and does not care about truths from any other source but what he can see from his own good; and he sees continually more and more, for they are produced thence as offsprings from their parents; these offsprings are from that marriage of good and truth, which is called the heavenly marriage; the truths which are thence produced contain good, because they are born from it: these successively enter good, and enlarge and perfect it, and this to eternity. From these considerations it appears how the case is with the two states of the man who is regenerating (concerning which see above, nos. 7992, 8643, 8648, 8658, 8685, 8690, 8701; also nos. 8516, 8539, 8722).

8773. Verse 7. *And Moses came, and called the elders of the people.* This signifies the choice of those who are primarily in the understanding of truth, as appears from the signification

of *calling to himself*, as denoting choice; and from the signification of *the elders of the people*, as denoting those who are primarily in the understanding of truth, and, in the sense abstracted from person, primary truths (see nos. 6524, 6525, 6890, 8578, 8585). Those who are in the good not yet formed by truths (which is treated of in this chapter), are first formed of the Lord by means of primary, that is, general truths, in and from which are the rest. The primary truths are: There is one God; the Lord was born a man in order to save mankind; there is a heaven and there is a hell; those come into heaven who have lived well, and into hell who have lived wickedly; love to God and love towards the neighbour are the Commandments on which the rest hang, and that love can only be given by means of faith. These and the like are the primary truths which are first insinuated by the Lord into the good of the man who is regenerating; when these are insinuated, and have become truths of good, then the rest are insinuated, and, in those general or primary truths, and under them, are arranged in order according to a heavenly form, and thus by degrees cause the life of heaven to be in the man, and make him as it were a heaven in miniature; that is, they cause all things of his understanding and will to be in consociation with the goods and truths of the angels, and thus to be with them.

8774. *And set before them all those words*, signifies a proposition together with influx, as appears from the signification of *setting words before them*, as denoting a proposition; it denotes with influx, because *speaking*, when from the Divine, signifies influx (as above, no. 8772).

8775. *Which Jehovah commanded him*, signifies from the Divine, as appears without explanation.

8776. Verse 8. *And all the people answered*, signifies reception, as appears from the signification of *answering*, as denoting reception, when *speaking words* denotes influx (no. 8772); *to answer* also in other places denotes reception (see nos. 2941, 2957), for it is the reciprocal of influx (see nos. 2919, 4096, 8340).

8777. *And said, All that Jehovah hath spoken we will do*, signifies according to influx from the Divine, as appears from the signification of *doing as Jehovah hath spoken*, as denoting according to influx from the Divine, for *speaking* signifies influx (no. 8772), and *Jehovah* the Divine.

8778. *And Moses conveyed the words of the people to Jehovah*. This signifies correspondence and conjunction, as appears from the signification of *conveying words to Jehovah*, as denoting correspondence and conjunction from it; for it here treats of the covenant which was to be established with the people; and as covenants are established by consent on both sides, therefore accordingly in this case Jehovah proposes and the people answer

through Moses, who represents truth from the Divine conjoined with Truth Divine in heaven (no. 8760), which serves as a medium; but the covenant is established with a man only by his reception of the influx of truth from the Divine, and then by correspondence; for when higher things flow into
 2 lower they are so received. The nature of correspondence and reception thereby may appear from what has been shewn at the close of many chapters about the correspondence of all things in man, with those which are in heaven; and also that all conjunction of natural things with spiritual, and in general of lower with higher, is effected by it; for there is no correspondence unless the lower things by subordination are subject to the higher, and when they are subject, the higher act in the lower precisely as a cause in its effect. From these considerations it may appear how the case is with the reciprocal of man when the Divine flows in, and the conjunction, which is here described in the sense of the letter by the manner in which covenants are established,—that Jehovah speaks by a messenger to the people, and he bears back the answer to Jehovah; for thus a man may apprehend conjunction with the Divine.

8779. Verse 9. *And Jehovah said unto Moses, Behold I come unto thee in a thick cloud, to the intent that the people may hear when I speak with thee, and may also believe in thee for ever; and Moses told the words of the people unto Jehovah.*

And Jehovah said unto Moses, signifies the influx of the Divine by truth from the Divine concerning revelation. *Behold I come unto thee in a thick cloud*, signifies that it shall be done in a most natural form. *To the intent that the people may hear when I speak with thee*, signifies that those who are of the spiritual Church may apprehend Divine things. *And may also believe in thee for ever*, signifies that there may be a permanent faith of truth. *And Moses told the words of the people to Jehovah*, signifies correspondence and conjunction.

8780. *And Jehovah said unto Moses*. That this signifies the influx of the Divine by truth from the Divine concerning revelation, appears from the signification of *saying*, when it treats of revelation from the Divine, as denoting influx; *saying* in other passages also denotes influx (see nos. 5743, 7291, 7381, 8221, 8262, 8660); it is evident that *Jehovah* is the Divine from whom revelation comes; and that *Moses* denotes truth from the Divine, by which it is made (nos. 6771, 6827, 7014); it denotes influx concerning revelation, as appears from what follows, namely, *that Jehovah would come to them in a thick cloud, to the intent that the people may hear when I speak with thee, and also may believe in thee for ever*: these words signify
 2 revelation, and its quality. Revelation here, in the internal sense, does not mean such a revelation as was made to the Israelitish people from Mount Sinai, when the Lord spoke in

an audible voice, and the people around heard ; but it means a revelation which is not made audibly, but inwardly in man : this revelation is made by enlightenment of the internal sight, which is the understanding, when a man, who is in the affection of truth from good, reads the Word ; such enlightenment is then made by the light of heaven, which is from the Lord as the sun there ; that light enlightens the understanding just as the light from the sun of the world does the external sight of the eye ; when the understanding is enlightened by that Divine light, it then perceives what is true to be true, it inwardly acknowledges it, and as it were sees it ; such is the revelation of those who are in the affection of truth from good, when they read the Word : but those who are in the affection 3 of truth from evil, that is, who desire to know truths merely for the sake of honour, gain, reputation, and the like, do not see them, but see only such things as confirm the doctrinals of their Church, whether they be true or false ; the light which then enlightens them, is not the Divine light from heaven, but sensual light, like that of the infernals, which, at the presence of heavenly light, becomes mere gross darkness ; for when the latter read the Word, they are altogether blind to the truth which does not harmonize with their doctrinal. As for example, those who place salvation in faith alone, when they read the Word, do not at all attend to what is there said concerning love and charity, yea, they do not even see them, for they fall into the shade of the sight, as things which are quite on one side or at the back ; just as the Jewish nation, which prefers itself above all other nations in the world, does not see that it is the Lord who is meant in the prophets, however plainly this is said : the reason of this is, because they see only what is 4 confirmatory of their own doctrinal concerning the Messiah, that He should come as a great Hero, should do greater miracles than Moses, and should introduce them into the land of Canaan, when they were all to go with great pomp, hearing the supplications of the gentiles, who would lay hold of the skirts of their garments, to accompany them : as these things are part of their doctrinal, they do not see anything concerning the Lord, which is as thick darkness to them. It is thus with respect to all other errors. Hence it may appear how the case is with the revelation of truth from the Word.

8781. *Behold I come unto thee in a thick cloud.* This signifies that it shall be done in a most natural form, as appears from the signification of *coming unto thee*, when it is said by Jehovah to Moses, who represents truth from the Divine, which is of the spiritual Church (no. 8760), as denoting revelation ; and from the signification of *a thick cloud*, as denoting in a most natural form, like the Word of the Old Testament in the letter (see Preface to Genesis xviii., and nos. 4060, 4391, 5922,

6343 at the end, 6752, 8106, 8443); *thickness* denotes what is obscure, such as the thought of a man is from merely sensual light, that is, what is most natural; of this quality were the thoughts of the posterity of Jacob at that time, and also the Jews at the present day, concerning the Divine, which can only appear to any one according to the state of his life and the perception thence; thus heavenly light like the thickness of a cloud to those who are in the love of self and the world, which the Jewish nation was more than others. The Word in the letter, especially the prophetic part, is no other in respect to its internal sense; in its internal sense there is light, comparatively such as the light of the sun above the clouds, which in the Word is called glory; wherefore also it is said in the Word, that Jehovah is carried upon the clouds, rides upon them, flies upon them, has his guest-chamber upon them, that the Lord will come in the clouds of heaven, and many other similar expressions, which would never have been said of Jehovah, that is, of the Lord, unless they had signified the light of truth in which He is in heaven, and a cloud the shade of truth, in which those are who are beneath it.

8782. *To the intent that the people may hear when I speak with thee*, signifies that those who are of the spiritual Church may apprehend Divine things. This appears from the signification of *hearing*, as denoting to perceive (see no. 5017), thus to apprehend; from the representation of *the sons of Israel*, who are here *the people*, as denoting those who are of the spiritual Church (see frequently above); and from the signification of *when I speak*, as denoting Divine Truths, for the voice of Jehovah is Divine Truth (nos. 219, 220, 3563, 6971); so also the speech.

8783. *And may also believe in thee for ever*. That this signifies that there may be a permanent faith of truth, appears from the representation of *Moses*, as denoting truth from the Divine (see nos. 6771, 6827, 7014); from the signification of *believing*, as denoting faith: and from the signification of *for ever*, as denoting what shall be permanent. With this the case is thus: Divine Truth is not received by any one, unless it be accommodated to his apprehension, consequently unless it appear in a natural form and kind; for human minds at first apprehend none but earthly and worldly things, and not at all spiritual and celestial things; wherefore if spiritual and celestial things were openly exhibited, they would be rejected as of no value, according to the Lord's words in John: "*If I have told you earthly things and ye believe not, how if I should tell you super-celestial things?*" (iii. 12). This was particularly the case with those who lived before the Lord's Coming, who were at length in such blindness, that they knew nothing, because they were unwilling to know anything, about the life after

death, the internal man, charity and faith, and anything heavenly, which they rejected, because they held them in aversion; for those who have for their end and aim earthly and worldly things, that is, who love them above all things, hold spiritual things in aversion, and almost abhor their very name. The case is nearly the same at this day; the learned of the world indeed believe that they would receive the Word more favourably, if heavenly things were openly exhibited, and if it were not written in such a simple style; but they are very much deceived; they would then have rejected it more than the simple, and would have seen no light therein, but utter darkness; for human learning induces this darkness with those who trust to their own intelligence, and on that account extol themselves above others. Such things are hidden from the wise, and revealed to children, that is, to the simple, as the Lord teaches in Matthew (xi. 25, 26; and Luke x. 21): it also appears clearly from the consideration, that atheists and believers in nature, as they are called, are such as are learned; this the world knows, and they themselves know it.

8784. *And Moses told the words of the people to Jehovah,* signifies correspondence and conjunction, as appears from what was explained above (no. 8778), where similar words occur.

8785. Verses 10-13. *And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments. And they shall be prepared for the third day; for on the third day Jehovah will come down in the sight of all the people upon Mount Sinai. And thou shalt set boundaries to the people round about, saying, Take heed to yourselves lest ye come up into the mountain, and touch the border thereof; every one that toucheth the mountain dying he shall die. A hand shall not touch it; for he shall surely be stoned, or shall be slain with darts; whether beast or man, he shall not live: when they hear the trumpet they shall go up into the mountain.*

And Jehovah said unto Moses, signifies revelation concerning preparation. *Go unto the people,* signifies conjunction. *Sanctify them to-day and to-morrow,* signifies a veiling of the interiors, so that they may appear in the holiness of faith now and afterwards. *And let them wash their garments,* signifies the purification of truths. *And they shall be prepared for the third day,* signifies thus a full preparation. *For on the third day,* signifies since in the end when they are prepared to receive. *Jehovah will come down in the sight of all the people,* signifies the Lord's Coming, and enlightenment then. *Upon Mount Sinai,* signifies into the good in which truth is to be implanted. *And thou shalt set boundaries to the people round about,* signifies extension into heaven no further than to the spiritual spheres of good. *Saying, Take heed to yourselves lest ye come up into the mountain,* signifies no extension at all to the celestial societies which are in

the love of good. *And touch the border thereof*, signifies not even to intermediates. *Every one that toucheth the mountain dying he shall die*, signifies that whoever of the spiritual Church intrudes himself into the celestial societies, shall perish. *A hand shall not touch it*, signifies that those who by any self-confidence intrude themselves. *For he shall surely be stoned*, signifies that thus the truths of faith which they have would perish. *Or shall be slain with darts*, signifies that spiritual good too would perish. *Whether beast or man, he shall not live*, signifies that good and truth shall lose their spiritual life. *When they hear the trumpet*, signifies those who have a general perception of celestial [good]. *They shall go up into the mountain*, signifies extension even to the celestial societies.

8786. Verse 10. *And Jehovah said unto Moses*, signifies revelation concerning preparation, as appears from the signification of *saying*, when it is said by Jehovah, as denoting revelation from the Divine. That it denotes revelation concerning preparation, is plain from what follows, where it treats of the manner in which they were to be prepared to receive truth from the Divine.

8787. *Go unto the people*, signifies conjunction, as appears from the representation of *Moses* on this occasion, as denoting truth from the Divine, which is beneath heaven (see above, no. 8760); and from the representation of *the sons of Israel*, who are here the people to whom he was to go, as denoting those who are of the spiritual Church (see frequently above): *going to the people*, when it is said by Jehovah, denotes conjunction, because truth from the Divine, which Moses represents, is a medium of the Divine with those who are of the Church; for in order that conjunction may be effected, which is here represented by the covenant between Jehovah and the people, there must be mediation; therefore also Moses represents truth from the Divine beneath heaven conjoined with Truth Divine in heaven (no. 8760), and this for the sake of mediation.

8788. *And sanctify them to-day and to-morrow*. This signifies a veiling of the interiors so that they may appear in the holiness of faith now and afterwards, as appears from the signification of *sanctifying*, as denoting to arrange so that they may appear in holiness as to the external; and as this is effected by a veiling of the interiors, therefore this is also meant by sanctifying; *to-day* and *to-morrow* evidently denote now and afterwards. How this is shall be briefly told. The Church instituted among the Jews was, as to them, not a Church, but only the representative of a Church; for to constitute a Church, the man of the Church must have faith in the Lord, and also love to Him, and love towards the neighbour; these constitute the Church; but they were not possessed by the people who were called Jacob, who did not acknowledge the

Lord, and were unwilling to hear of faith in Him, still less of love towards Him, or even towards the neighbour; for they were in self-love and the love of the world, which loves are altogether opposite to love to the Lord and love towards the neighbour; such was the love inrooted in that people from their first parents; consequently with that people no Church could be established, but only the things of the Church represented. The Church is represented, when man places worship² in externals, but such as correspond to heavenly things; in this case internals are represented by means of externals, and the internals are seen in heaven, with which conjunction is thereby effected: in order, therefore, that the Israelitish people might be representative, when their interiors were without the faith and love of heaven, and were even full of self-love and the love of the world, their interiors were veiled, so that the externals might communicate with spirits, and by them with angels, apart from the internals; wherefore unless the internals had been veiled, they would also have been seen, and the representative would have perished, because abominations would have burst forth and defiled them. The Israelitish people, more than others, were capable of being thus veiled, because they, more than others, adored externals, and placed holiness, yea, what is Divine, in them. From these considerations it may appear what sanctifying means, namely, that it denotes a veiling of the interiors, that they may appear in the holiness of faith, yet not to themselves, but to the angels with them; see what has been shewn above about this people, and the establishment of a Church among them (nos. 4208, 4281, 4288, 4289, 4293, 4311, 4314, 4316, 4317, 4429, 4433, 4444, 4459, 4500, 4844, 4847, 4865, 4899, 4911, 4912, 7048, 7051, 8588). Among them sanctifications were nothing but appearances of what is holy in externals, without anything holy in them, as may appear from the rites by which they were sanctified,—by sacrifices, washings, sprinklings of blood, and anointings, which do not at all affect the internals.

8789. *And let them wash their garments*, signifies the purification of truths, as appears from the signification of *washing*, as being representative of purification from spiritual defilements (see nos. 3147, 5954); and from the signification of *garments*, as denoting truths (see nos. 4545, 4763, 5248, 5319, 5954, 6914, 6918).

8790. Verse 11. *And they shall be prepared for the third day*, signifies a full preparation, as appears from the signification of *being prepared*, as denoting preparation by sanctification (see just above); and from the signification of *the third day*, as denoting a full state (see no. 7715), thus a full preparation.

8791. *For on the third day*, signifies since in the end when

they are prepared to receive, as appears from what has now been said above.

8792. *Jehovah will come down in the sight of all the people.* This signifies the Lord's Coming, and enlightenment then, as appears from the signification of *coming down*, when it is said of Jehovah, that is, the Lord, as denoting His presence by influx, thus His coming: the Lord's Coming is here meant by Jehovah's coming down in the sight of all the people; the appearing of Jehovah was in an external form before that people, who could not otherwise perceive His presence, for their internal was without good and truth, in which the Lord is present with others (see no. 8787): the enlightenment which took place on the occasion is signified by *in the sight of all the people*; for *the eye* in the internal sense denotes the understanding, and hence *the sight of the eye* denotes the perception of faith, which is from the light of heaven; hence *in the sight* denotes enlightenment: *the eye* denotes the understanding, and its *sight* the perception of faith (see nos. 4403-4421, 4523-4534).

8793. *On Mount Sinai*, signifies into the good in which truth is to be implanted, as appears from the signification of *Mount Sinai*, as denoting the good in which the truths of faith are to be implanted (see above, no. 8753): the truth which is to be implanted in good is treated of in the following chapter. The Ten Commandments at that time promulgated from Mount Sinai are internal truths; and the laws and statutes, which are commanded in the following chapters, are external truths; both the latter and the former signify the truths which are to be implanted in good.

8794. Verse 12. *And thou shalt set boundaries to the people round about.* That this signifies extension into heaven no further than to the spiritual spheres of good, appears from the signification of *setting boundaries round about*, as denoting an extension of sphere into heaven to certain limits, which are determined by the good of every one; and from the representation of *the sons of Israel*, who are here *the people*, as denoting those who are in spiritual good, in which truth is to be implanted; for this state of the good of those who are of the spiritual Church is described in this and the following chapters (no. 8753); hence, *thou shalt set boundaries to the people round about*, signifies extension into heaven no further than to the
2 spiritual spheres of good. What is meant by the *extension into heaven to the spiritual spheres of good*, no one can know except by revelation. The case is this; every good which is given to man by regeneration from the Lord, extends to the societies in heaven; this extension differs with every one as to extent and nature; as to extent when to more remote boundaries, as to nature when more to the interiors or the exteriors of heaven; the good itself with a man flows in from the Lord through the

societies of heaven which are round about; good cannot be granted apart from influx through societies; the societies of heaven are in close connection round about, and are nowhere disconnected. The case is similar with each and all the things of good, and which constitute its quality; wherefore during a man's regeneration, the rich storing of good consists in introduction into angelic societies, and thereby conjunction with them (see also nos. 4067, 4073, 4077, 6598-6612). This also ³ has been frequently shewn me by living experience; for whenever communication with certain societies was taken away, then also so much and such a quality of life remained, as was the quantity and quality of the extension into the remaining societies; and when many societies were taken away, then the life was oppressed, and began as it were to be extinguished. Every angel, spirit, and man, has a spiritual sphere, and this according to his extension into societies; such extension is not into the societies themselves, but into the spheres of their good; these arcana are unknown to man, but in the other life they are very well known. The reason why they are unknown to man is, because at this day he believes that he has life in himself, and hence that he lives without consociation with spirits and angels, thus without conjunction with heaven: but in this he is wholly mistaken, for all his life is from the Lord through societies. It is further to be known, ⁴ that the extension of the life of those who are of the spiritual Church is to angelic spheres in the second heaven, which is called the spiritual heaven, but not to the third heaven where the celestial angels are; the reason of this is, because the man of the spiritual Church cannot receive the Divine such as it is in the inmost or third heaven where the celestial angels are, only so generally that they do not at all perceive it; for those who are spiritual cannot come even to the threshold of the good in which the celestial are (see nos. 2718, 3833, 6500, 8521); from these considerations it is evident what is meant by the extension into heaven no further than to the spiritual spheres of good, which are signified by, *thou shalt set boundaries to the people round about*; also what is meant by what follows. It should also be known, that as those who are in good have ⁵ an extension into angelic societies according to the nature and extent of their good, so those who are in evil have an extension into infernal societies according to the nature and extent of their evil; and further, that every one in the other life comes among those with whom he had communicated in the life of the body; his ruling love determines it, for it is that which constitutes the sphere of every one's life, and extends according to its nature and extent.

8795. *Saying, Take heed to yourselves lest ye come up into the mountain*, signifies no extension at all to the celestial societies

which are in the love of good. This appears from the signification of *coming up*, as denoting to the Divine which is in a higher heaven; and from the signification of *a mountain*, as denoting the good of love there (see nos. 4210, 6435, 8327, 8758). How this is, appears from what was explained just above (no. 8794).

8796. *And touch the border thereof.* This signifies not even to intermediates, as appears from the signification of *the border*, as denoting intermediates; for the Lord's celestial kingdom, which is the inmost or third heaven, is distinguished from the spiritual kingdom, which is the second or middle heaven, by intermediates, whereby the celestial kingdom flows into the spiritual, but not *vice versa*; for all influx is effected through intermediates from interiors to exteriors, but not from exteriors to interiors (nos. 5259, 5779); from which considerations it is evident that intermediates are borders; and that those of the spiritual kingdom cannot reach even to the first boundaries of the good of the celestial kingdom (nos. 2718, 3833, 6500, 8521); hence it is that by *taking heed not to touch the border of the mountain*, is signified that there will be no extension to the celestial societies which are in the love of good, and not even to intermediates.

8797. *Every one that toucheth the mountain dying he shall die.* That this signifies that whoever of the spiritual Church intrudes himself into the celestial societies, shall perish, appears from the signification of *a mountain*, as denoting the good of love (see just above, no. 8795), here the Divine Good of the Divine Love in the inmost heaven, because the people who are beneath represent the Lord's spiritual kingdom, which is the middle heaven; from the signification of *touching*, as denoting to penetrate so far, in this case to intrude themselves (of which presently); and from the signification of *dying*, as denoting to perish. The case herein is this: those who are of the Lord's spiritual kingdom, cannot flow into the celestial kingdom, because the latter is higher or more interior, and the former lower or more exterior; for what is more exterior or lower cannot flow into what is higher or more interior (nos. 5259, 5779). Nevertheless it sometimes happens that those who are in a lower heaven are eager to ascend into a higher, and this from an inordinate desire, originating either in haughtiness, the love of dominion, or envy: those who consequently make the attempt, are thereupon admitted, but in such case they undergo severe sufferings, being seized with anxiety, and at length with grief, and also with blindness, so that they lose both their intelligence and their happiness; wherefore they cast themselves down thence, like persons at the point of death, and they only recover their animation after they are cast down from heaven. Such is the lot of those who, from the lust of arrogance, of dominion, or envy, intrude them-

selves from a lower heaven into a higher one; the reason of this is, because the love of good in the latter heaven is respectively like a consuming fire, and the truth of faith like a fiery light blinding the sight of those who emerge there. These are the things which, in the internal sense, are meant by the Israelitish people being forbidden to touch Mount Sinai, where Jehovah was. The case would be the same with those who are in the celestial kingdom, if perchance they should attempt to ascend upwards to the Divine; and likewise with those who are beneath heaven, if they desire to ascend into heaven; the latter in such case suffer severely (see nos. 4225, 4226, 4299 5057, 5058).

8798. Verse 13. *A hand shall not touch it*, signifies that those who by any self-confidence intrude themselves. This appears from the signification of *touching the mountain*, as denoting to intrude themselves into Divine-celestial good (see just above, no. 8797); and from the signification of *a hand*, as denoting power (see nos. 4931-4937, 5327, 5328, 6292, 6947, 7188, 7189, 7518, 7673, 8050, 8153, 8281); hence also self-confidence (nos. 878, 5544).

8799. *For he shall surely be stoned*, signifies that the truths of faith which he has would perish, as appears from the signification of *being stoned*, as denoting the punishment of falsity and of violated truth (see nos. 5156, 7456, 8575); this is the punishment of those who from self-confidence ascend to the Divine in the heaven which is above, because in such a case all their previous intelligence perishes; and they are then seized with blindness (as may be seen just above, no. 8797).

8800. *Or shall be slain with darts*, signifies that spiritual good too would perish, as appears from the signification of *being slain with darts*, as denoting to perish as to spiritual good, for *a thrower of darts* signifies the spiritual man (see nos. 2686, 2709, 6422).

8801. *Whether beast or man, he shall not live*, signifies that good and truth lose their spiritual life, as appears from the signification of *a beast*, as denoting the affection of good (see nos. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 3218, 3519, 5198, 7523); from the signification of *a man (vir)*, as denoting truth (see nos. 3134, 3459, 7716); and from the signification of *living*, as denoting spiritual life (see no. 5890), hence *not to live* denotes to lose it. Good and truth lose their life, when the influx from the Lord is no longer perceived, for they have their life therefrom; in such case they indeed appear, as to external form, like good and truth, but only as a painting, which in itself is not alive.

8802. *When they hear the trumpet*. This signifies those who have a general perception of celestial good, as appears from the signification of *hearing a trumpet (Jobel)*, or what is the same,

in hearing the sounds of a trumpet (*buccina*), as denoting a general perception of celestial good, for *hearing* signifies perception (nos. 5017, 8361), and *the trumpet (Jobel) or the sound of the trumpet (buccina)* signifies celestial good: the reason why celestial good is signified by *the sound of a trumpet* or *Jobel* is, because musical instruments from their sounds correspond to the affections of truth and good, stringed instruments to the affections of truth, and wind instruments to the affections of good (nos. 418-420, 4138, 8337). The *trumpet*, as a high-sounding wind instrument, corresponded to the affection of celestial good, wherefore also from it (the *Jobel*) the jubilee derived its name, which represented the marriage of good and truth in the inmost heaven; hence, then, it is that *when they hear the trumpet* signifies those who have a general perception² of celestial good; by whom are meant those who are intermediates between the Lord's celestial and spiritual kingdoms, through whom therefore influx, communication, and conjunction are effected (see just above, nos. 8787, 8796). These have that extension even into the celestial societies, which is signified by *they shall go up into the mountain*; these intermediates are represented by Moses (no. 8787), and also by Aaron, who were permitted to go up into the mountain (ver. 24 *et seq.*). What is meant by extension into the spheres of angelic societies, and that every one has it according to his good, may be seen above (no. 8794). General perception appertains to those who are in spiritual good, and are able to receive the general influx of the good of a higher heaven, in this case of the inmost heaven. Such are meant by those who shall go up into the mountain when they hear the trumpet.

8803. *They shall go up into the mountain*, signifies extension even to the celestial societies, as appears from what was said and shewn (nos. 8794, 8795), and also just above (no. 8802).

8804. Verses 14, 15. *And Moses went down from the mountain to the people, and sanctified the people; and they washed their garments. And he said unto the people, Be ye prepared for three days; come not near to a woman.*

And Moses went down from the mountain to the people, signifies application and preparation by truth from the Divine for receiving truths in good. *And sanctified the people*, signifies a veiling of the interiors that they may appear in the holiness of faith. *And they washed their garments*, signifies the purification of the truths of faith. *And he said to the people, Be ye prepared for three days*, signifies a full preparation. *Come not near to a woman*, signifies the purification of the good of faith.

8805. Verse 14. *And Moses went down from the mountain to the people.* This signifies application and preparation by truth from the Divine for receiving truths in good, as appears from the signification of *going down*, when it is said of Moses, who

represents truth from the Divine, as denoting application, and also preparation by truth; from the representation of *Moses*, as denoting truth from the Divine (see nos. 8760, 8787), and also as denoting a medium (no. 8787), thus likewise what prepares and applies; from the signification of *a mountain*, as denoting the Divine in heaven, thus heaven; and from the representation of *the sons of Israel*, as denoting those who are of the spiritual Church, thus those who are in truth by which good is produced, and in good from which truth is derived, here in the good in which truths are to be received. It is important to know what is specifically signified by *Mount Sinai*, also by *the people of Israel*, and likewise by *Moses*, in this chapter of the Book of Exodus, and those which follow. MOUNT SINAI specifically signifies heaven, out of which truths flow from the Lord; hence *Jehovah's coming down upon that mountain*, signifies His presence in heaven; and as *Mount Sinai* signifies heaven, in which Jehovah, that is, the Lord is, it also signifies the Divine Good united to the Divine Truth there, for therefrom heaven is heaven. But the PEOPLE OF ISRAEL near this mountain represent the spiritual Church as to good, in which the truths of faith are to be implanted; for it has been before shewn, that those who are of the spiritual Church pass through two states, the former when they are led by truths to good, the latter when they are in good and from it in truths; in the present case, when they are in good in which truths are to be implanted, which is a middle state between the former and the latter. The truths which are implanted in good, are contained in those things which were proclaimed from Mount Sinai by the Lord, and were communicated by Moses to the people. MOSES, in this chapter and in those which follow, represents truth from the Divine beneath heaven conjoined to Truth Divine in heaven, and hence mediating between the Divine in heaven and the good in which truths are to be implanted, which is that of the spiritual Church, thus mediating between the Lord and the people. It is important to know these things for the sake of understanding what follows in the Book of Exodus. From these considerations it may also appear, that *Moses' going down from the mountain to the people* signifies application and preparation by truth from the Divine for receiving truths in good.

8806. *And sanctified the people.* That this signifies a veiling of the interiors that they may appear in the holiness of faith, appears from what was explained above (no. 8788): it was there shewn that sanctification, with the Israelitish people, was a veiling of the interiors, so that as to externals they might appear in holiness, when they were in representative worship; and that unless their interiors had then been veiled, they would not only have defiled the holiness of worship by filthy thoughts and evil affections, but would also have totally destroyed it,

insomuch that nothing celestial and spiritual, which was represented in the externals, would have been thence perceived in ² heaven. But as *the sons of Israel* here mean those who are of the spiritual Church, we will briefly shew what is meant by sanctification among them: those who are of the spiritual Church, who live the life of truth and thence of good, are withheld from evils, and kept in good by the Lord; the good which is from the Lord is what is holy with them, hence in proportion as they receive good from the Lord, in the same proportion they are holy; and they receive good from the Lord, that is, they are holy, so far as they live the life of good according to the genuine truths of faith, and so far as they believe that all the good which they then think and do is from the Lord. In this case also their evils are separated, so as not to appear at all, especially those which they have derived hereditarily from their parents, which are filthy, because they have been successively accumulated with the parents for many ages backwards, and thereby amassed in the offspring; these are the interiors which, with those who are of the spiritual Church, are stored up and as it were veiled (nos. 966, 1667, 2307, 2308, 3701, 4317, 8550); hence all the voluntary part which they possess hereditarily, is destroyed; on this account a new voluntary is formed with them in the intellectual part by the truths of faith from the Lord. This is the reason why during the process of regeneration they are led by truths to good, and afterwards, when they are regenerated, from good into the truths of good; hence it is evident in what manner the Lord creates in them a new voluntary part. This is formed in the intellectual part with those who are of the spiritual Church (see nos. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6125).

8807. *And they washed their garments*, signifies the purification of the truths of faith, as appears from what was said above (no. 8789), where similar words occur.

8808. Verse 15. *And he said unto the people, Be ye prepared for three days*, signifies a full preparation, as appears from what was said above (no. 8790), where similar words occur.

8809. *Come not near to a woman*. This signifies the purification of the good of faith, as appears from this consideration, that marriages with the Israelitish nation were impure, because their interiors were defiled. Conjugal love descends from the marriage of good and truth; those therefore who as to their interiors are not in good and truth, cannot be in a pure marriage; and those who, like that nation, are, as to the interiors, in evil and falsity, are in an impure marriage; hence, *not to come near to a woman* denotes to refrain from what is impure. Conjugal love descends from the heavenly marriage which is that of good and truth (see nos. 2727-2759, 2803, 3132, 4434, 4835); but the people descended from Jacob had not anything

conjugal, and therefore they were permitted to have a plurality of wives (no. 3246). Those also of the spiritual Church, who are here represented by the sons of Israel, have not anything conjugal, until they have truth implanted in good; before this is the case, there is indeed a marriage, but it is not pure, for in their interiors there has not previously been the marriage of good and truth. Hence, in the internal sense, *not to come near to a woman* signifies to be purified as to the good of faith; for this chapter treats of the good in which truth has not yet been implanted, and the following chapters treat of its implantation.

8810. Verses 16–19. *And it came to pass on the third day when it was morning, there were voices and lightnings, and a heavy cloud was upon the mountain; and the voice of a trumpet exceeding loud; and all the people who were in the camp trembled. And Moses caused the people to go forth to meet God out of the camp; and they stood in the lower parts of the mountain. And the whole of Mount Sinai smoked, because Jehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace; and the whole mountain trembled greatly. And when the voice of the trumpet sounded long, and grew louder and louder, Moses spake, and God answered him in a voice.*

And it came to pass on the third day, signifies in the end of the purification. *When it was morning*, signifies a state when in good. *There were voices and lightnings*, signifies a Divine state in which there was revelation. *And a heavy cloud was upon the mountain*, signifies the Divine state in respect to those who were about to receive. *And the deep voice of a trumpet*, signifies the celestial state which was around. *And all the people who were in the camp trembled*, signifies a holy tremor with those who were about to receive. *And Moses caused the people to go forth to meet God out of the camp*, signifies the power of truth from the Divine to prepare them that they might receive the Divine in the good which belongs to them. *And they stood in the lower parts of the mountain*, signifies far from the good of heavenly love. *And the whole of Mount Sinai smoked*, signifies the appearance of heavenly good in the greatest obscurity. *Because Jehovah descended upon it in fire*, signifies because the Divine was there in celestial love. *And the smoke thereof ascended as the smoke of a furnace*, signifies obscurity like that arising from lusts. *And the whole mountain trembled greatly*, signifies the agitation of heaven. *And when the voice of the trumpet sounded long, and grew louder and louder*, signifies the general [diffusion] of the revelation through the angelic heaven. *Moses spake, and God answered him in a voice*, signifies by the influx of truth from the Divine, in which the Divine itself was present.

8811. Verse 16. *And it came to pass on the third day*, signifies in the end of the purification, as appears from the signification

of *the third day*, as denoting the end of a state of preparation for receiving (as above, no. 8791), thus the end of the purification.

8812. *When it was morning.* This signifies a state when in good, as appears from the signification of *the morning*, as denoting a state of the good of love (see no. 8426). From what is here said, that Jehovah, that is, the Lord, descended upon Mount Sinai on the third day, and also in the morning of that day, it is clearly evident that this was representative of something Divine in heaven, which cannot be known to any one, except from the correspondence of such things as exist in the natural world with those which are in the spiritual, and the signification therefrom; as in the present case the signification of *the morning* and of *the third day*. *The third day* denotes the end of a former state, because *three* signifies what is full from beginning to end (no. 8790); and *the morning* denotes a state of the good of love, because the sun which, in the other life, gives light to the angels and to the whole heaven, is the Lord, and the fire there is His Divine Love, which gives vital heat to every living thing, and the light there is the Divine Truth which enlightens all who receive it. The case is quite different with the sun of the world, whose fire is fire and not love, and the light from it is light and not truth. From these considerations it may appear what are the effects of the fire and light from the sun of this world, and of the fire and light from the sun of heaven,—that the heat and light from the former are without life, whereas from the latter they are attended with life: those which proceed from the sun of heaven because they have life in them, are therefore called spiritual; and those which are from the sun of this world are called natural, and have no life in them: the life, which is perceived in living things in and from heat, is not from the heat of the sun of this world, but from that of the sun of heaven: when this heat flows into the heat of the world, it produces that effect, and is felt in the body as elementary heat, but within it there is vital heat derived from the love, which is the heat from the sun of heaven. That the origin of the heat of life is from another source, and that it is in love, and according to its nature and extent, every one may know who will reflect aright, except those who do not acknowledge anything internal in man, and who ascribe everything to nature.

3 Since, therefore, heat from the sun of heaven, which is the Lord, is the good of love, and light thence is the truth of faith, it may appear what is signified by *morning*, *noon*, *evening*, and *night*, in the other life, namely, that they denote states of good and truth, or of love and faith,—*morning* a state of the good of love, *noon* a state of the truth of faith, and *evening* and *night* their privation, which is ignorance and blindness as to the things of faith, also torpor and cold as to the things of heavenly

love. Moreover, the sun of heaven, like the sun of this world, 4
 is immovable, and does not cause those states by any revolution; they are caused by the surrounding objects, as by the earth's revolving around the sun, and at the same time around its own axis; hence come the appearances as if those changes existed from the sun, whereas they are not from the sun but from the earth which moves round it; so also the changes of state in heaven, to which morning, noon, evening, and night correspond, do not arise from the sun there, for the sun is always sending forth heat and light, that is, the good of love and the truth of faith, but those changes exist with the angels and spirits who receive them, and who by stated turns according to their life are now in morning, that is, in the good of love, now at noon, that is, in the truth of faith, now in a state of evening and night, that is, in shade and torpor as to these. The case is 5
 alike in the world as in heaven, with the difference that in the world they are states of times which so succeed each other, and in heaven states of life, because all things in the world were created to be an image of those which are in heaven, natural things existing from spiritual as effects from their causes; hence there is a correspondence of all things in the world with those in heaven, and hence the whole of nature is a theatre representative of the Lord's kingdom (nos. 3483, 4939, 8211).

8813. *There were voices and lightnings.* That this signifies a Divine state in which there was revelation, appears from the signification of *voices*, which are the sounds of thunders, as denoting Divine Truths; and from the signification of *lightnings*, as denoting the flashing and shining of those truths, for Divine Truths shine and flash from the flaming of the light which is from the sun of heaven; hence *voices and lightnings* signify a Divine state in which there is revelation,—a Divine state because such things descend from heaven, and revelation because the voices and lightnings denote Divine Truths; *voices* which are thunders from heaven signify Divine Truths (see no. 7573), and *lightnings* denote the brightness from them which glances upon man's internal sight, and enlightens those who are in truth from good, and confound those who are in falsity from evil, as appears from the passages in the Word where lightnings are mentioned, as in David: "*The clouds dropped waters; the skies uttered a voice; Thy shafts went forth; the voice of Thy thunder went into the world; the lightnings enlightened the world; the earth was moved and trembled*" (Psalm lxxvii. 17, 18); here *the voice of thunder* denotes Truth Divine (no. 7573), *lightnings* denote the brightness thereof, and *the world* denotes the Church; hence *the lightnings enlightened the world* denotes the enlightening of the Church by Truth Divine. Likewise in the same: 2
"His lightnings enlightened the world; the earth shall see and be afraid; the mountains shall melt like wax before Jehovah" (Psalm

xvii. 4, 5). Again: "*What Jehovah willeth, He doeth in the heavens and on the earth, on the mountains and in all the deeps. He causeth the vapours to ascend from the end of the earth; He maketh lightnings for the rain*" (Psalm cxxxv. 6, 7; Jer. x. 13; li. 16); where *lightning for the rain* denotes the brightness of truth coming down from heaven. In John: "*There were made lightnings, voices, and thunders*" (Apoc. xi. 29; xvi. 18); where *voices, lightnings, and thunders* denote Truths Divine, which
 3 enlighten the good, and frighten the wicked. In Ezekiel: "*The likeness of the animals (which were cherubim) was like coals of fire burning, like the appearance of lamps; and going between the animals, so that the fire had brightness; and lightning went forth from the fire; and the animals ran forth and returned in accordance with the appearance of the lightning*" (i. 13, 14); here *fire* denotes the good of love, and *lightning going forth from the fire* denotes Truth Divine from it: the Lord's Divine Providence, which is Truth Divine proceeding from His Divine Good, is
 4 there described by the cherubim. In Daniel: "*Behold one clothed in linen, whose loins were girded with gold of Uphaz, and his body like Tarshish, his face like the appearance of lightning, and his eyes like firebrands*" (x. 5, 6); *his face like the appearance of lightning* denotes the love of truth, for the truth which is
 5 from love brings with it a fiery flame, which is lightning. In Zechariah: "*Jehovah shall appear above them, and His shaft shall go forth as the lightning, and the Lord Jehovah shall sound the trumpet, and shall come forth in the storms of the south*" (ix. 14); *the shaft which shall go forth as the lightning* denotes Truth Divine which reproves and penetrates; *a shaft* denotes the truth of doctrine (see nos. 2686, 2709); thus *a shaft from*
 6 *Jehovah* denotes Truth Divine. In Nahum: "*The brightness of a sword, the lightning of a spear, and the multitude of those that are thrust through*" (iii. 3). In Moses: "*I will sharpen the lightning of My sword*" (Deut. xxxii. 41), denoting the penetrating of Truth Divine with the wicked; *a sword* denotes truth combating (nos. 2799, 8294), and *lightning* denotes its brightness which strikes through the intellectual part, and deprives it of the faculty of seeing truth (so also in Ezekiel xxi. 20–32). From these passages it is also evident that *lightning* means Truth Divine (Matt. xxviii. 3; and Luke xvii. 24).

8814. *A heavy cloud was on the mountain*, signifies the Divine state in respect to those who were about to receive. This appears from the signification of *a cloud*, as denoting truth accommodated to those who are about to receive it, thus the Word in the letter (see nos. 8443, 8781), in this case Truth Divine accommodated to the people descended from Jacob, and as they were in great darkness as to Divine Truths, therefore it is called *a heavy cloud*, and above *a thick cloud* (ver. 9), and below, *the smoke of fire as the fire of a furnace* (ver. 18); how

great that darkness was, may appear from what has been related above concerning that nation (no. 8788); and also from the circumstance, that the things of the internal man were not revealed to them, but only those of the external man, for they neither apprehended, nor wished to apprehend, internal things, because they were contrary to their loves, which were that they might be the most exalted and also the richest of all peoples in the world, and that all other nations might be of no account in comparison with them; where these loves reign, heavenly loves cannot be received, but are extinguished and suffocated by them; this is the reason why Jehovah, that is, the Lord, appeared to them in a thick and heavy cloud; the case is so likewise in the other life, those who are in falsities from evil are encompassed with a thick and black cloud according to the nature and extent of their falsities: this appears to the sight of every one there, and nevertheless the sun there is continually shining (on this subject, see what was said before, nos. 6832, 8137, 8138); generally the Divine in the other life appears to every one according to the quality of his faith and love.

8815. *And the deep voice of a trumpet.* That this signifies the celestial state which was around, appears from the signification of *the voice or sound of a trumpet*, as denoting the truth of celestial good, *a voice* denoting truth, and *a trumpet* celestial good (as above, no. 8802). It denotes the celestial state which was around, because the Divine in heaven is in the midst or inmost, that is, in the highest there: but heaven in respect to the angels is around or without, that is, beneath; for what is around is also without, and what is without is also beneath. Truth Divine itself in heaven is signified by *voices* and *lightnings*, but celestial or angelic truth adjoined to Divine, which is beneath or around, is signified by *the voice of a trumpet*. So also in Zechariah: "*Jehovah shall appear above them, and His shaft shall go forth as the lightning: and the Lord Jehovah shall sound the trumpet, and shall come forth in the storms of the south*" (ix. 14). And in David: "*God is gone up with a noise, Jehovah with the voice of a trumpet*" (Psalm xlvii. 5); where *a noise* denotes the truth of spiritual good, and *the voice of a trumpet* the truth of celestial good. The Divine² Truth which passes through heaven, is also meant by *the trumpets with which the angels sounded* (Apoc. viii. 2, 6-8, 12, 13; ix. 14). Truth Divine from heaven was also represented by *the seven trumpets* with which the seven priests sounded before the ark, or before Jehovah, when the walls of the city of Jericho fell (Josh. vi.); also by *the trumpets* with which the three hundred men sounded, who were with Gideon, around the camp of Midian, Amalek, and the sons of the east (Judges vii.). The reason why the trumpets produced that effect was,

because they represented Truth Divine through the heavens, which is of such a nature that it perfects the good, but destroys the wicked: it perfects the good, because they receive the Divine Good which is in the truth; but it destroys the evil, because they do not receive it. *The walls of Jericho* signified the falsities which defended evils; and *Midian, Amalek, and the sons of the east*, around whose camp the three hundred men of Gideon sounded the trumpets, signified those who were in evils and in the falsities therefrom.

8816. *And all the people who were in the camp trembled*, signifies a holy tremor with those who were about to receive, as appears from the signification of *trembling*, as denoting a holy tremor; and from the signification of *the people who were in the camp*, as denoting those who were about to receive the Divine Truth. In the Word throughout, it is said that when Jehovah descends, the earth trembles, and the mountains flow down (as Psalm lxxvii. 17, 18; xevii. 4, 5; civ. 32; and elsewhere), which signify the agitation of all at the presence of the Divine; for the Divine is of such a nature, that no one can endure it except in a sort of cloud, and thus accommodated to reception, it being like the fire in the sun, which, if it were to fall bare upon any one, would instantly consume him: reception, however, is according to the good with every one; those who are in good tremble indeed at the Divine presence, but it is a holy tremor which precedes reception; whereas those who are in evil are terrified at it, and therefore flee away, and are then enveloped in their own falsities, as in a dusky cloud, and so are hidden: these things are signified by the caverns of the rocks, into which on such occasions they betake themselves: from these considerations the signification of, *all the people who were in the camp trembled*, may appear.

8817. Verse 17. *And Moses caused the people to go forth to meet God out of the camp*, signifies the power of truth from the Divine to prepare them that they may receive the Divine. This appears from the signification of *causing the people to go forth to meet God*, as denoting the power to prepare them that they may receive the Divine; for the subject treated of in what follows is the law proclaimed on Mount Sinai, which is the Divine that they were to receive, for the law is the Divine Truth from the Divine Good; hence *causing to go forth to meet* denotes the power of preparing for reception, by truth from the Divine, which Moses represents (nos. 8760, 8787, 8805).

8818. *And they stood in the lower parts of the mountain*, signifies far from the good of heavenly love, as appears from the signification of *Mount Sinai*, as denoting heaven, and thereby the Divine Good united to the Divine Truth there (see no. 8805); and from the signification of *standing in the lower parts of it*, as denoting far or at a distance from it: in the internal-

historical sense the Israelitish nation, which was without the good of heavenly love, is here meant (see above, nos. 8788, 8806), and hence was far from it, wherefore it is also said below, that Moses earnestly intreated the people and also the priests, not to break through the boundaries, and touch the mountain, and thereby die (vers. 21, 22, 24, 25). But in the internal sense, which treats of those who are of the spiritual Church, *they stood in the lower parts of the mountain*, signifies that they were not allowed to go up from confidence to a higher heaven, and that if they went up they would die (on which subject see nos. 8794, 8797).

8819. Verse 18. *And the whole of Mount Sinai smoked.* This signifies the appearance of heavenly good in the greatest obscurity, as appears from the signification of *Mount Sinai*, as denoting heavenly good (as just above, no. 8818): and from the signification of *smoking*, as denoting an appearance in obscurity; obscurity here means an obscure faith, like that of those who are of the spiritual Church, in respect to those who are of the celestial Church (see nos. 2708, 2715, 2718, 2831, 2935, 2937, 3241, 3833, 6289). By the greatest obscurity, which is signified by *the whole of Mount Sinai smoked*, and by what is presently said below, that *its smoke went up as the smoke of a furnace*, is meant that obscurity in which the Israelitish nation was, before whom the appearance was made; for Jehovah, or the Lord, appears to every one according to his quality (nos. 8788, 8814), thus as love and the light of truth to those who are in good, but as an enemy and avenger to those who are in evil: that He so appeared to the Israelitish people, appears also from other passages in Moses: "*The appearance of Jehovah's glory was a consuming fire on the top of the mountain, before the eyes of the sons of Israel*" (Exod. xxiv. 16, 17). Again: "*Ye came near and stood beneath the mountain, when the mountain burned with fire even to the midst of heaven, darkness, and clouds, and thick darkness, and Jehovah spake to you out of the midst of the fire*" (Deut. iv. 11, 12; v. 22). Again: "*It came to pass when ye heard the voice out of the midst of the darkness, and the mountain burned with fire, ye came to me and said, Wherefore shall we die? for this great fire will consume us; if we hear the voice of Jehovah our God any longer, we shall die*" (Deut. v. 23-25). This takes place, because no one ² can see God otherwise than from what is in himself: thus he that is in hatred sees Him from hatred, he that is unmerciful sees Him from unmercifulness; and, on the other hand, those who are in charity and mercy see Him from these, and thus in these. The case herein is like that of the rays of light, which, when they fall upon ugly forms, are turned into ugly colours, but when they fall upon beautiful forms, are then turned into beautiful colours. *Smoke* denotes truth in obscurity, and also

the thick darkness which is of falsity (as appears from Isaiah ix. 17, 18; xxxiv. 9, 10; Joel ii. 30; Hosea xiii. 3; and the Apocalypse ix. 17, 18; xviii. 18; xix. 3).

8820. *Because Jehovah descended upon it in fire*, signifies because the Divine was there in celestial love, as appears from the signification of the *fire*, in which Jehovah is, as denoting Divine-celestial love: *fire* denotes love (see nos. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849), here Divine-celestial love, that is, Divine love such as it is in the heaven where the celestial angels are.

8821. *And the smoke thereof went up as the smoke of a furnace*, signifies obscurity like that arising from lusts, as appears from the signification of *smoke*, as denoting obscurity (see above, no. 8819); and from the signification of a *furnace*, as denoting lust (see no. 7519); why the Lord, when in celestial love, thus appeared to the sons of Israel, may be seen, no. 8819, also nos. 1861 at the end, 6832.

8822. *And the whole mountain trembled greatly*, signifies the agitation of heaven, as appears from the signification of *trembling*, as denoting agitation; and from the signification of *Mount Sinai*, as denoting heaven (see no. 8805); at the Divine presence there is agitation (see above, no. 8816).

8823. Verse 19. *And when the voice of the trumpet sounded long, and grew louder and louder*, signifies the general [diffusion] of the revelation through the angelic heaven, as appears from the signification of *the voice of a trumpet*, as denoting celestial or angelic truth conjoined to the Divine (see no. 8815), thus the general [diffusion] of the revelation; for Divine Truth is revelation, and that which is manifested by the medium of heaven is general in respect to the very Truth Divine in heaven, being without or around (see no. 8815); and what is around and without, is general in respect to that which is in the midst or within; and from the signification of *sounding long and growing louder*, as denoting its increase; for the case herein is like that of a soft sound on high, where the atmosphere is purer, which, when it descends to the lower regions of the atmosphere, where it is denser, becomes louder and more sonorous; so it is with the Divine Truth and the Divine Good, which in the highest regions are peaceful, and produce no disturbance, but when conveyed down towards the lower regions, they gradually become unquiet, and at length tumultuous. These things the Lord thus describes to Elijah, when he was in Horeb, in the first Book of Kings: "*Go forth, and stand upon the mountain before Jehovah. Behold, Jehovah passed by; so that a great and strong wind rent asunder the mountains, and brake in pieces the rocks before Jehovah; Jehovah was not in the wind: then after the wind an earthquake; yet Jehovah was not in the earthquake: after the earth-*

quake, a fire; Jehovah was not in the fire: lastly, after the fire a still small voice" (xix. 11, 12).

8824. *Moses spake, and God answered him in a voice*, signifies by the influx of truth from the Divine, in which was the Divine itself, as appears from the representation of *Moses*, as denoting truth from the Divine (see nos. 8760, 8787, 8805); from the signification of *speaking*, as denoting influx (see nos. 5797, 7270, 8128); and from the signification of *answering in a voice*, as denoting the Divine Truth from which [the influx comes]: these things are signified, because Divine answers are truths which contain the Divine.

8825. Verses 20-25. *And Jehovah descended upon Mount Sinai to the top of the mountain; and Jehovah called Moses to the top of the mountain; and Moses went up. And Jehovah said unto Moses, Go down, earnestly intreat the people, lest peradventure they break through to Jehovah to see, and many of them perish. And the priests also that come near to Jehovah, shall sanctify themselves, lest peradventure Jehovah make a breach upon them. And Moses said unto Jehovah, The people cannot come up to Mount Sinai; for Thou hast witnessed to us, saying, Set boundaries to the mountain, and sanctify them. And Jehovah said unto him, Away, get thee down; and come up, thou and Aaron with thee; and let not the priests and the people break through to come up to Jehovah, lest peradventure He make a breach upon them. And Moses went down to the people, and spake unto them.*

And Jehovah descended upon Mount Sinai, signifies the presence of the Lord in heaven. *To the top of the mountain*, signifies in the inmost. *And Jehovah called Moses to the top of the mountain; and Moses went up*, signifies the conjunction of truth from the Divine there. *And Jehovah said unto Moses*, signifies an exhortation from the Divine. *Go down, earnestly intreat the people, lest peradventure they break through to Jehovah to see*, signifies lest those of the spiritual Church desire [to ascend] into the heaven where the Divine celestial is present. *And many of them fall*, signifies that thus they would perish. *And the priests also that come near to Jehovah, shall sanctify themselves*, signifies that those who are in spiritual good, in which the Divine is, should be protected. *Lest peradventure Jehovah make a breach upon them*, signifies a separation thence from good. *And Moses said unto Jehovah*, signifies the thought of truth from the Divine. *The people cannot come up to Mount Sinai*, signifies that they cannot raise themselves to the celestial kingdom. *For Thou hast witnessed to us*, signifies because cautioned from the Divine. *Saying, Set boundaries to the mountain*, signifies by the sphere of spiritual good beneath ceasing. *And sanctify them*, signifies that thus they may be kept at a distance from the Divine. *And Jehovah said unto him*, signifies admoni-

tion still. *Away, get thee down*, signifies influx. *And come up, thou and Aaron*, signifies conjunction with truth from the Divine, internal and external. *And let not the priests and the people break through to come up to Jehovah*, signifies lest those who are in spiritual good and truth desire [to ascend] into the celestial heaven. *Lest peradventure He make a breach upon them*, signifies a separation from truth and good. *And Moses went down to the people*, signifies the influx of the Divine through truth from it. *And spake unto them*, signifies admonition in this manner.

8826. Verse 20. *And Jehovah descended upon Mount Sinai*, signifies the Lord's presence in heaven, as appears from the signification of *Mount Sinai*, as denoting heaven (see no. 8805), consequently to descend upon that mountain denotes His presence there, because Jehovah in the Word is the Lord.

8827. *To the top of the mountain*, signifies in the inmost heaven, as appears from the signification of a *mountain*, as denoting heaven (as just above, no. 8826): *the top of the mountain* denotes the inmost heaven, because the top of a mountain is its highest part, and the highest signifies the inmost (nos. 1735, 2148, 4210, 4599, 8153). There are three heavens,—the lowest, which is called the first, the middle, called the second, and the inmost, called the third; in this last the Divine has more influence than in the two lower, for the inhabitants there are under the Lord's immediate regard, since they are in love to Him, and thence in greater peace and innocence than the other angels: those who dwell there are called celestial angels, and those in the second heaven are called spiritual angels; hence the Divine in the former heaven is called the Divine celestial, and in the latter the Divine spiritual: from these considerations it may appear what is signified by *Jehovah's descending upon the top of the mountain*.

8828. *And Jehovah called Moses to the top of the mountain; and Moses went up*, signifies the conjunction of truth from the Divine there, as appears from what was explained above (nos. 8760, 8761), where similar words occur; in this case it signifies conjunction with the Divine celestial, that is, with the Divine of the inmost heaven.

8829. Verse 21. *And Jehovah said unto Moses*, signifies an exhortation from the Divine, as appears from the signification of *saying*, as involving the things which follow, which are an exhortation lest they should break through the boundaries which inclosed the mountain.

8830. *Go down, earnestly intreat the people, lest peradventure they break through to Jehovah to see*, signifies lest those of the spiritual Church should desire [to ascend] into the celestial heaven, as appears from the signification of *earnestly intreating*, as denoting exhortation; from the representation of *the sons of*

Israel, who are here *the people*, as denoting those of the spiritual Church (as has been shewn frequently); from the signification of *breaking through* the boundaries, as denoting to desire [to ascend] into a higher heaven; and from the signification of *seeing Jehovah*, as denoting to perceive the Divine; for *Jehovah on the top of the mountain* means the Divine in the inmost or celestial heaven (no. 8827); and *to see* means perception (nos. 2150, 3764, 4567, 4723, 5400).

8831. *And many of them perish*, signifies that thus they would perish, as appears without explanation.

8832. Verse 22. *And the priests also that come near to Jehovah, shall sanctify themselves*, signifies that those who are in spiritual good, in which the Divine is, should be protected, as appears from the signification of *priests*, as denoting good (see nos. 1728, 2015, 6148), here spiritual good, because *the sons of Israel*, whose priests they were, represented those who are of the spiritual Church, thus those who are in good through truth, and in truth from good (nos. 7957, 8234); from the signification of *coming near to Jehovah*, when it is said of the priests, who signify good, as denoting in which the Divine is; and from the signification of *being sanctified*, as denoting to be protected as to the interiors (see nos. 8788, 8806).

8833. *Lest Jehovah make a breach upon them*, signifies a separation from good, as appears from the signification of *making a breach*, as denoting the separation of truth from good (see no. 4926), here a separation from good, because it is said of the priests, who signify good (no. 8832).

8834. Verse 23. *And Moses said unto Jehovah*, signifies the thought of truth from the Divine, as appears from the signification of *saying*, when it is by the truth from the Divine, which Moses represents, as denoting thought (see also nos. 3395, 7107, 7244, 7937). It is said *the thought of truth from the Divine*, and means the thought of him who represents truth from the Divine; the reason why it is so said is also, because it is the truth with a man which thinks, and the man to whom thought appertains thinks by truth; for the Lord flows in by good into truth, and thereby gives life to man; this life appears in the man as his own, but it is the Lord's in the truth from good with the man: this being the case, the angels so speak, for they attribute thought to truth from good abstracted from person, and thus at the same time perceive whence the thought of truth comes: from these considerations it is evident what the quality of angelic speech is, and that it is the speech of wisdom.

8835. *The people cannot come up to Mount Sinai*. This signifies that they cannot raise themselves to the celestial kingdom, as appears from the signification of *the people*, or *the sons of Israel*, as denoting those who are of the spiritual kingdom; from the signification of *coming up*, as denoting to raise; and from

the signification of *Mount Sinai*, as denoting the celestial kingdom (see above, nos. 8727). How the case herein is, see above, nos. 8794-8797.

8836. *For Thou hast witnessed to us*, signifies because cautioned from the Divine, as appears without explanation.

8837. *Saying, Set boundaries to the mountain*, signifies by the spiritual sphere of good beneath ceasing, as appears from the signification of *setting boundaries to the mountain*, as denoting extension into heaven no further than to the spiritual spheres of good (see above, nos. 8794-8797).

8838. *And sanctify them*, signifies that thus they may be kept at a distance from the Divine, as appears from the signification of *sanctifying*, as denoting to veil the interiors so that the externals may appear as holy (see nos. 8788, 8806), thus also to be kept away from the Divine lest they should be hurt ; for unless they were veiled, the Divine would penetrate and destroy them, for the Divine presence is like a consuming fire to those who are not veiled ; hence even the angels are veiled with a cloud (no. 6849) ; from these considerations may appear what is meant by being veiled. This is signified by *being sanctified*, because when they are veiled they appear as holy ; for then the Divine can flow in, and present there a state of good and a form of truth, which without such a veiling cannot be done.

8839. Verse 24. *And Jehovah said unto him*, signifies admonition still, as appears from the signification of *saying*, when from Jehovah to Moses, that he earnestly intreat the people lest they break through to see, as denoting admonition ; it denotes admonition *still*, because Moses had said that they were exhorted thereon, and a caution had been given lest they should do it.

8840. *Away, get thee down*, signifies influx, as appears from the signification of *going* and *getting down to the people*, and admonishing, when from the Divine by means of the truth from it, which Moses represents, as denoting the influx of the Divine through truth from it.

8841. *And come up, thou and Aaron*, signifies conjunction with truth from the Divine, internal and external, as appears from the signification of *coming up* to Jehovah, as denoting conjunction (see no. 8760) ; and from the representation of *Moses* and *Aaron*, as denoting truth from the Divine, internal and external, *Moses* representing the internal, and *Aaron* the external (see nos. 7089, 7382).

8842. *And let not the priests and the people break through to come up to Jehovah*, signifies lest those who are in spiritual good and truth desire [to ascend] into the celestial heaven, as appears from what was said above (nos. 8830, 8832), where like words occur.

8843. *Lest peradventure He make a breach upon them*, signifies a separation from truth and good (as above, no. 8833), here also from truth, because it is said also of *the people*.

8844. Verse 25. *And Moses went down to the people*, signifies the influx of the Divine through truth from it (as above, no. 8840).

8845. *And spake unto them*. This signifies admonition in this manner (as above, no. 8839.)

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER.

8846. *Among the spirits from the planet Jupiter, there are some whom they call chimney-sweepers, as they appear in dress and face like such ; they are those who rebuke the men of their own earth, and afterwards instruct them (see nos. 7801 to 7812) ; what they have relation to in the Grand Man, and their quality, may be seen from the description of them given above (no. 5056), which I am allowed here to transcribe.*

8847. *A certain spirit from another earth was present with me (he was from the planet Jupiter), who anxiously requested that I should intercede for him that he might be admitted into heaven. He said that he was not conscious of having done any evil, only that he had rebuked the inhabitants of that earth ; he added, that after he had rebuked them, he instructed them. He applied himself to my left side under the elbow, and spoke as it were from a divided faith ; he had also the power of exciting pity : but all I could say in reply was, that it was not in my power to help him, for that all help was from the Lord alone ; and that I could not intercede for him because I did not know whether it was useful or not ; but that if he were deserving, he might have hope. He was then sent among the well-disposed spirits from his own earth ; but they said he could not be in their company, because he was not like them ; nevertheless, since he had still an intense desire to be introduced into heaven, he was sent into a society of well-disposed spirits of this earth : but these too said that he could not remain with them. He was likewise of a black colour in the light of heaven ; but he himself said that he was not of a black, but of a yellowish colour. I was told, that at first those are of this quality who are afterwards received among those who constitute the province of the seminal vessels ; for the semen is collected in those vessels, and there receives a suitable covering to preserve it from being dissipated, which can be put off in the neck of the womb, so that what is reserved within may serve for conception, that is for the impregnation of the ovulum ; hence also that seminal covering has a tendency, and as it were a burning desire,*

to put itself off, and leave the semen to perform its use. Somewhat similar to this appeared in the case of this spirit: he came again to me, but this time shabbily dressed, and again said that he had a burning desire to be admitted into heaven, and that he now perceived himself to be qualified. I was permitted to tell him that possibly this was a sign that he would shortly be admitted: the angels then told him to put off his clothes, which he did so quickly from the vehemence of his desire, that it could scarcely have been done more quickly: thus was represented the quality of the desires of those who are in the province to which the seminal vessels correspond.

8848. I was informed that when such spirits are prepared for heaven, they are stripped of their own garments and are clothed with shining new raiment, and become angels. They may be likened to caterpillars, which, having passed through the humble state of their existence, are changed into nymphs, and then into butterflies, in which last state they receive other clothing, and also wings of various colours, blue, yellow, silver, or golden; and then they have liberty to fly in the air as in their heaven, and to celebrate their marriages, and lay their eggs, and thus provide for the propagation of their kind; and then also sweet and pleasant food is provided for them from the juices and odours of various flowers.

8849. Another of the spirits from that planet came to me, saying that he was seeking the only Lord, and was desirous to come into heaven, but that he was not able, because in the life of the body he had done evil. I asked him, What evil? He replied that he had taken from a companion something of little value, which he supposed his companion would have given him, and that this weighed upon his conscience. Hence it was evident what sort of life they lead in that planet, and that it torments them if they do evil to any one, however slight; for he had brought that thought along with him from earth.

8850. I was shewn the upper part of a bald head, which was bony; and I was told that such an appearance is seen by those who are to die within a year, and that they then prepare themselves. They do not fear death there, except on account of leaving a married partner, children, or parents: for they know that they shall live after death, and that they do not pass away out of life, because they come into heaven; wherefore also dying they do not call dying, but being heaven-made. Those who have lived in that earth, happy in conjugal love, and have taken such care of their children as becomes parents, do not die by diseases, but as in a peaceful sleep, and thus pass from the world into heaven.

8851. The age of the men there is for the most part thirty years, according to the years on our earth; those who live above that period are said to be unteachable, and therefore the chastising and instructing spirits do not come to them. The reason why they

die without so brief a space of time, is of the Divine Providence, lest their numbers should increase beyond what that earth is capable of supporting. They come to maturity also sooner than on our earth; even in the prime of their youth they connect themselves in marriage, and then their delights consist in loving their partner, and taking care of their children; other delights they indeed call delights, but respectively external.

8852. *At the close of the following chapter an account will be given of the spirits and inhabitants of the planet Saturn.*

EXODUS.

CHAPTER TWENTIETH.

THE DOCTRINE OF CHARITY.

8853. EVERY man has a proprium, which he loves above all things; this is called the ruling part, or, if you prefer the expression, the universally ruling part in him: it is continually present in his thought, and also in his will; and it constitutes his veriest life.

8854. As for example, he that loves wealth above all things, whether it be money or other property, is continually turning over in his mind how he may procure it: the acquisition of it causes him inmost joy, and the loss of it inmost grief, for his heart is in it. He that loves himself above all things, is mindful of himself in everything; he thinks of himself, speaks of himself, and acts for the sake of himself; for his life is a life of self.

8855. Every man has for an end that which he loves above all things; he regards it in each and all things; it is in his will like the hidden channel of a river, which draws and carries away, even when he is acting in another affair, for it is that which animates him. This is what a man seeks for in another, and having found it, he accordingly either leads him, or acts with him.

8856. During a man's regeneration, charity is implanted by means of faith, until it obtains the dominion; and when that is the case, he has a new life; for then it is continually present in his thought and in his will, yea in their minutest things, even when he is thinking about other things, and when he is engaged in business.

8857. The case is the same with love to the Lord; when this becomes the ruling love, it is present in the minutest things of the man's life; as in the case of one who loves his king or his parent, love towards these in their presence shines forth from every feature of his face; it is heard in every expression of his speech, and appears in every gesture. This is

meant by having God continually before the eyes, and loving Him above all things, with the whole soul and the whole heart.

8858. A man's quality entirely depends on that of the ruling principle of his life ; by this he is distinguished from others ; according to this, his heaven is constituted if he is good, and his hell if he is evil ; for it is his veriest will, and thereby the very being (*esse*) of his life, which cannot be changed after death. From these considerations it is evident what is the quality of the life of the regenerate man, and the quality of the life of one who is unregenerate.

CHAPTER XX.

1. AND GOD spake all these words, saying,
2. I am JEHOVAH thy GOD, who brought thee forth out of the land of Egypt, out of the house of servants.
3. Thou shalt not have other gods before My faces.
4. Thou shalt not make to thyself a graven image, or any likeness, which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth.
5. Thou shalt not bow thyself to them, and shalt not serve them ; for I am JEHOVAH thy GOD, a zealous GOD, visiting the iniquity of the fathers upon the sons, upon the thirds and upon the fourths, to them that hate Me.
6. And doing mercy to thousands that love Me, and keep My Commandments.
7. Thou shalt not take the name of JEHOVAH thy GOD in vain ; for JEHOVAH will not hold him guiltless that taketh His name in vain.
8. Remember the Sabbath day, to hallow it.
9. Six days shalt thou labour, and do all thy work.
10. And the seventh day is the Sabbath to JEHOVAH thy GOD ; thou shalt not do any work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and thy beast, and thy stranger who is in thy gates.
11. For in six days JEHOVAH made the heaven and the earth, the sea, and all that is in them, and rested on the seventh day ; therefore JEHOVAH blessed the Sabbath day, and hallowed it.
12. Honour thy father and thy mother, that thy days may be prolonged upon the land, which JEHOVAH thy GOD giveth thee.
13. Thou shalt not kill ; thou shalt not commit adultery ; thou shalt not steal ; thou shalt not answer against thy neighbour the witness of a lie.
14. Thou shalt not covet thy neighbour's house ; thou shalt not covet thy neighbour's wife, and his man-servant, and his

maid-servant, and his ox, and his ass, and everything that is thy neighbour's.

15. And all the people saw the thunderings and the lightnings, and the voice of the trumpet, and the mountain smoking; and the people saw, and they were moved, and stood afar off.

16. And they said unto Moses, Speak thou with us, and we will hear; and let not GOD speak with us, lest peradventure we die.

17. And Moses said unto the people, Fear not: GOD has come that He may tempt you, and that His fear may be before your faces, that ye sin not.

18. And the people stood afar off; and Moses came near unto the thick darkness, where GOD was.

19. And JEHOVAH said unto Moses, Thus shalt thou say unto the sons of Israel, Ye have seen that I have spoken with you from heaven.

20. Ye shall not make with Me gods of silver, and gods of gold; ye shall not make them to yourselves.

21. An altar of earth thou shalt make unto Me, and shalt sacrifice upon it thy burnt-offerings and thy thanksgiving-offerings, thy flocks and thy herds, in every place in which I shall put the memory of My name. I will come unto thee, and I will bless thee.

22. And if thou make Me an altar of stones, thou shalt not build them hewn; for if thou move thy chisel upon it, thou wilt also profane it.

23. And thou shalt not go up by steps unto Mine altar, that thy nakedness be not laid bare upon it.

THE CONTENTS.

8859. THIS chapter treats in the internal sense of the Truths Divine which are to be implanted in the good of those who are of the Lord's spiritual Church. The Ten Commandments of the Decalogue are those truths: the Commandments about sacrifices and the altar, which follow in this chapter, are the external truths relating to worship.

THE INTERNAL SENSE.

8860. Verse 1. *AND God spake all these words, saying*, signifies Truths Divine for those in the heavens and on the earth.

8861. *And God spake all these words, saying*, signifies Truths Divine for those in the heavens and on the earth, as appears

from the signification of *the words which God spake*, as denoting Truths Divine; for God speaks nothing but truths: hence also Truth Divine is called the Word, and the Word is the Lord in John (i. 1), because the Lord was the Divine Truth itself when He was in the world, and afterwards when He was glorified He became the Divine Good, and then all Divine Truth proceeded from Him. This Divine Truth is light to the angels; it is this also which enlightens our internal sight, which is that of the understanding: this sight which perceives spiritual and ² not natural things, has truths which are called the truths of faith for its objects in the spiritual understanding, but in the natural understanding it has for its objects the truths of civil life which relate to what is just, and also those of moral life which relate to what is honest, and lastly natural truths which are conclusions from the objects of the external senses, especially of the sight. From these considerations it may be seen, that truths follow in order, and that each and all derive their origin from Truths Divine, which are the internal principles of all things; the forms, also, in which they are, originate from the same source, for they were created to receive and contain them: hence it may appear what is meant in John by, *All things were created by means of the Word* (i. 1-3); for Truth Divine is the veriest essence, and the only substance, by means of which all things exist.

8862. *The words which God spake* mean Truths Divine for those in the heavens and on the earth, because the Ten Commandments which are called the Decalogue, and the subsequent statutes promulgated and commanded from Mount Sinai, are such truths as are not only for those who are on the earth, but also for those who are in the heavens; for all the words, that is, all the truths which are from the Lord, are not only for men, but also at the same time for angels, since they pass through heaven, and thus pass to the earth: but in the heavens they do not sound as on the earth, for they are there in a spiritual form, but on the earth in a natural form. The quality of those things which are in a spiritual form in respect to those which are in a natural form appears from the particulars of the Word in the internal and the external sense; the things in the internal sense are spiritual, but those in the external sense, which is the sense of the letter, are natural; the latter are adapted to those on the earth, and the former to those in the heavens. That this is the case may be seen from ² the consideration, that the Word has been sent, and thus has passed from the Divine Himself, through heaven to the earth; and that when it came to the earth, it is truth accommodated to mankind, who are engaged in earthly and corporeal matters; but that in the heavens it is accommodated to the angels, who are engaged in spiritual and celestial affairs; as the Word is

of such a nature, it is in itself holy, for it contains in it what is celestial and Divine. This may plainly appear from the Ten Commandments of the Decalogue; for every one may know that those Commandments are such as were acknowledged everywhere on earth, as that parents ought to be honoured, that murder, adultery, and theft ought not to be committed, and that no one should bear false witness; consequently that the Israelitish nation might have known those things from natural light only; for what nation is there which does not know them? and yet in order to promulgate those laws Jehovah Himself descended, and proclaimed them out of the fire which burned even to the centre of heaven; hence it may appear that those Commandments contain within them more than what appears in the letter, namely, such things as are at the same time for the heavens, and fill them: such are all things of the Word, because they are from the Divine: hence it is evident from what ground the Word is holy, and what is meant by its being inspired as to every jot and tittle, and as to every little twirl (Matt. v. 18; Luke xvi. 17). The quality of the Commandments of the Decalogue in the spiritual sense, that is, their quality in the heavens, will be seen in what follows.

8863. Verses 2-7. *I am Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt not have other gods before My faces. Thou shalt not make to thyself a graven image, or any likeness, which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth. Thou shalt not bow thyself to them, and shalt not serve them; for I am Jehovah thy God, a zealous God, visiting the iniquity of the fathers upon the sons, upon the thirds and upon the fourths, to them that hate Me. And doing mercy to thousands that love Me, and keep My Commandments. Thou shalt not take the name of thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain.*

I am Jehovah thy God, signifies the Lord as to the Divine Human universally reigning in each and all things of good and truth. *Who brought thee forth out of the land of Egypt, out of the house of servants*, signifies deliverance from hell by Him. *Thou shalt not have other gods before My faces*, signifies that truths ought not to be thought of from any other source but the Lord. *Thou shalt not make to thyself a graven image*, signifies not from self-intelligence. *Or any likeness*, signifies a resemblance of those things which are from the Divine. *Which are in the heavens above, or which are in the earth beneath*, signifies which are in spiritual light, or which are in natural light. *Or which are in the waters under the earth*, signifies which are in the sensual corporeal. *Thou shalt not bow thyself to them, and shalt not serve them*, signifies that no Divine worship is to be paid

them. *For I am Jehovah thy God*, signifies that the Divine from the Lord is in each and all things. *A zealous God*, signifies that falsity and evil are therefrom. *Visiting the iniquity of the fathers upon the sons*, signifies the consequent proliferation of falsity from evil. *Upon the thirds and upon the fourths*, signifies in a long series, and conjunction. *To them that hate Me*, signifies those who entirely reject the Lord's Divine. *And doing mercy to thousands*, signifies good and truth to them for ever. *That love Me*, signifies those who receive the good of love. *And keep My Commandments*, signifies those who receive the truths of faith. *Thou shalt not take the name of thy God in vain*, signifies the profanations and blasphemies of the truth and good of faith. *For Jehovah will not hold him guiltless that taketh His name in vain*, signifies that those things cannot be forgiven.

8864. Verse 2. *I am Jehovah thy God*. That this signifies the Lord as to the Divine Human universally reigning in each and all things of good and truth, appears from the consideration, that in the Word no other but the Lord is meant by Jehovah (nos. 1343, 1736, 2921, 3023, 3035, 5663, 6280, 6281, 6303, 8274): so also by Jehovah Zebaoth, the Lord Jehovah, and Jehovah God (nos. 2921, 3023, 3448); and that the Lord is called Jehovah from the Divine Good, which is the Divine *esse*, and God from the Divine Truth, which is the Divine *existere* (no. 6905, also nos. 709, 732, 1096, 2586, 2769, 2807, 2822, 3921 at the end, 4402). It is the Lord's Divine Human which is here meant by Jehovah God, because the Lord as to that is meant in the Word both by Jehovah and by God;—the Divine Good, which He is even as to the Human, by Jehovah; and the Divine Truth, which is Himself, because it proceeds from Him, by God. The Lord's Divine Human is meant by Jehovah God,² because the Divine itself which is in the Lord, cannot be seen or even perceived in heaven, thus neither can it be received by faith and love, but only the Divine Human. That the Divine itself cannot be communicated to angels in heaven, and still less to men on earth, except through the Divine Human, is well known in the Churches from the Lord's words in the Evangelists, where He says that He is the Door, that He is the Mediator, that no one can come to the Father but through Him, that no one but He knoweth the Father, and that no one hath seen the Father, or even any appearance of Him: hence it is evident that it is the Lord who is here meant by Jehovah God: that it is He also who redeemed mankind and delivered them from hell, is also well known. These particulars are signified by the words which follow, *Who brought thee forth out of the land of Egypt, out of the house of servants*. From these considerations it is now evident that Jehovah God, who spake from Mount Sinai, is the Lord as to the Divine

3 Human. This is the first thing which the Lord spoke from Mount Sinai, because this ought to reign universally in each and all things which follow; for that which is said first must be kept in the memory in what follows, and be regarded as what is universal therein: the meaning of reigning universally will be seen in what follows. All the things said by the Lord are of this description, namely, that the things first said are to govern in those which follow, and enfold them, and so successively the things in the series. The things which follow in this chapter are the Commandments of the Decalogue, which are internal truths, and afterwards statutes, which are external truths: in both these the Lord must reign as to the Divine Human, for they are from Him, and are Himself, since all the truths which are truths proceed from Him, and what proceeds from Him is Himself. That it is the Lord as to the Divine Human which ought to reign in each and all things of faith, is also well known in the Churches; for it is there taught that without the Lord there is no salvation, and that every truth and good of faith is from Him; thus since He is the source of faith, He Himself is the faith of man, and if He is the faith, He is also every truth which the doctrine of faith from the Word contains; hence also the Lord
4 is called the Word. That the things which go before must reign in those which follow, and thereby in the series, as was said above, appears from all the things which the Lord spoke, especially from that which is called the Lord's Prayer. In that prayer all things follow in such a series, that they constitute as it were a column increasing from the highest to the lowest, in the interiors of which are the things which go before in the series; that which is first therein is inmost, and that which follows in order adds itself to the inmost successively, and thereby increases. That which is inmost reigns universally in the things which are round about, that is, in each and all things; for thence comes the essential of the existence of all.

8865. What is meant by reigning universally may appear from what was said and shewn above (nos. 8853-8858), that that universally reigns with a man, which is in each and all things of his thought and of his will, consequently which constitutes his very mind or life. The Lord ought to reign in such a manner in man, for in such a manner He reigns in the angels in heaven, of whom therefore it is said that they are in the Lord. The Lord reigns when it is not only believed that all good and all truth come from Him, but it is also loved that such is the case: the angels are not only in the belief, but also in the perception, that it is so, hence their life is the Lord's life in them; the life of their will is the life of love from the Lord, and the life of their understanding is

the life of faith from Him: from these considerations it is evident what is meant by the Lord's being the all in all of heaven, and by His being heaven. When the Lord universally reigns with the man of the Church, as with the angels of heaven, then the Lord is in all his truths and goods of faith, as the heart is in all the blood-vessels, since these derive their origin, and the blood which is their life, from it. It ² should further be known, that such spirits and angels are attendant upon man as agree with the quality of that which universally reigns with him; for that which reigns universally constitutes the *esse* of the life of every one (nos. 8853–8858); all a man's cheerfulness and contentment is from that source, even when he is thinking about other things; for therein the angels and spirits attendant upon him dwell, and as it were have their abode, flowing in with their gladness, and making him cheerful and contented: the man does not perceive that his cheerfulness and contentment are from this source, because he does not know that his life flows in, or that what universally reigns constitutes his life, or when that principle of life is touched, that it is as if the pupil of the eye is touched, with delight by beautiful objects, and with pain by ugly ones. It is called universal from its being every particular in the complex, and thus that what universally reigns is in each and all things (see nos. 1919, 5949, 6159, 6338, 6482, 6483, 6571, 7648, 8067).

8866. *Who brought thee forth out of the land of Egypt, out of the house of servants*, signifies deliverance from hell by Him, as appears from the signification of *bringing forth*, as denoting deliverance; from the signification of *the land of Egypt*, as denoting infestations by the infernals (see nos. 7240, 7278); and from the signification of *the house of servants*, as denoting spiritual captivity (see no. 8049). *The house of servants* denotes spiritual captivity and also hell, because it is servitude to be held captive and to be led by those who are in hell, and it is freedom to be led by the Lord (nos. 892, 905, 2870–2875, 2882, 2884, 2892, 2893, 6205, 8209). Those who are of the spiritual Church, and are represented by *the sons of Israel*, were delivered by the Lord from hell, by His coming into the world, and making the Human in Himself Divine (see nos. 6854, 6914, 7035, 7828, 7932, 8018, 8321).

8867. Verse 3. *Thou shalt not have other gods before My faces*, signifies that truths ought not to be thought of as from any other source but the Lord, as appears from the signification of *gods*, as denoting truths, and in the opposite sense falsities (see nos. 4402, 4544, 7268, 7873, 8301); and from the signification of *faces*, when they are predicated of God, as denoting love, mercy, peace, and good (see nos. 222, 223, 2434, 5585), thus the Lord Himself; for it is the Lord from whom those

things are. That they were not to have other gods before My faces, signifies that truths ought not to be thought of as from any other source but the Lord, is also because the Lord's Divine Human, which is signified by *I am Jehovah thy God*, is first mentioned, and hence stands first in order, and must universally reign in the particular truths which follow (nos. 8864, 8865); wherefore there are now perceived what things ought to be avoided as destructive, and as preventing the Lord from reigning universally in each and all the truths which are contained in the Commandments and statutes dictated and commanded from Mount Sinai. The first thing which would be destructive, is to think of truths being from any other source but the Lord, which is signified by *not having other gods before the Lord's faces*; the rest of the things which would destroy that universally reigning principle, are contained in what follow in order, namely, *that they shall not make to themselves a graven image, or any likeness of those things which are in the heavens, on the earth, or in the waters, and that they should not bow themselves to them, and should not serve them*; after this therefore it again follows, *for I am Jehovah thy God*, which signifies that the Lord must be in each and all things.

8868. We will here briefly explain what is meant by truths as being from another source but the Lord. They are in general those truths in which the Lord is not: He is not in the truths of the man who denies Him and His Divine, or who, while acknowledging Him, still believes that good and truth are not from Him, but from himself, and who consequently claims righteousness for himself. The truths also in which the Lord is not, are those which are taken from the Word, especially from the sense of the letter, and are explained in favour of a man's own dominion and profit; these in themselves are truths, because they are from the Word, but they are not truths when they are misinterpreted and thereby perverted: such are those which the Lord means by these words in Matthew: *If any one shall say, Lo, here is Christ, or there, believe it not; for false Christs and false prophets shall arise, and shall shew great signs and wonders, so as to mislead, if it were possible, even the elect* (xxiv. 23-26; see no. 3900); and in Luke: *See that ye be not deceived; for many shall come in My name, saying, I am, and the time is near; go ye not therefore after them* (xxi. 8). The truths which are from the Lord, in their internal form are still truths from the Lord; and those which are not from the Lord only appear as truths in their external form, but are not truths in their internal; for within they are either vain, or false, or evil. In order to constitute a truth, there must be life in it; for a truth without life, is not the truth of faith with a man, and life is from no other source but good, that is, by means of good from the Lord: if therefore the Lord is not in a truth, it is lifeless, thus not true; but if

falsity or evil is in it, the truth itself with the man is falsity or evil; for that which is within constitutes the essence, and also in the other life shines through what is external. From these considerations it may now appear how it is to be understood, that truths ought not to be thought of as from any other source but the Lord. As few persons know how the case is with 3 truths which in their internal form are such, thus which live from the Lord, something shall be said about them from experience. In the other life it is clearly perceived by every one who speaks there, what is inwardly stored up in the words of his speech, as whether it be closed within, or open, also what kind of affection there is in it; if the affection of good is in it, it is inwardly soft; if the affection of evil, it is inwardly hard; and so forth. With the angels of heaven, their whole conversation is open even to the Lord, as is both clearly perceived, and also heard from its softness and quality; hence also it is known what lies stored up in truths, whether the Lord or not: the truths in which the Lord is, are living truths; but those in which the Lord is not, are dead; those which are living are the truths of faith from love to the Lord, and from charity towards the neighbour; those which are dead are not truths, because inwardly they contain self-love and the love of the world. Spirits and angels in the other life may thereby be discerned; for every one's truths are according to his life, that is, according to what universally reigns with him.

8869. Verse 4. *Thou shalt not make to thyself a graven image.* That this signifies not from self-intelligence, appears from the signification of a *graven image*, as denoting that which is not from the Lord, but from a man's *proprium*; that which is from the intellectual *proprium* is signified by a *graven image*, and that which is from the voluntary *proprium* is signified by a *molten image*; to account either the latter or the former as a god, or to worship it, is to love supremely all that which proceeds from self. Those who do this, wholly disbelieve that any intelligence and wisdom flow in from the Divine, for they attribute all things to themselves, whatever otherwise befalls them they refer either to fortune or to chance, plainly denying the Divine Providence in such things. They suppose that if there be anything of deity present, it is in the order of nature, to which they ascribe all things; they profess indeed with their lips, that some Creator God has impressed such things on nature, but still in heart they deny any God above nature: such are those who from the heart attribute all things to their own prudence and intelligence, and nothing to the Divine; and such of them as love themselves, worship what belongs to themselves, and are also desirous to be worshipped by others, even as gods, and that openly, if the Church did not forbid it. These are the formers of graven images, and the graven images

themselves are what they produce from the *proprium*, and
 2 desire to have worshipped as things Divine. These things are
 signified in the Word by graven images, as appears from the
 passages where they are mentioned; as in Jeremiah: *Every*
man is become a fool from knowledge; every smelter is ashamed
by the graven image; for his molten image is a lie, and there is
no breath in them (x. 14; li. 17); as a graven image signifies
 that which does not proceed from the Lord, but from self-
 intelligence, therefore it is said, *Every man is become a fool*
from knowledge, and every smelter is made ashamed by the
graven image; and as in those things which are produced from
 self-intelligence, there is no spiritual life, which comes only
 from the Lord, therefore it is also said, *and there is no breath in*
 3 *them*. In Habakkuk: *What doth a graven image profit, because*
the maker thereof hath graven it; a molten image, and the
teacher of a lie, that the maker of his device trusteth therein, when
he maketh dumb gods? there is no breath in the midst thereof
 (ii. 18–20); in this passage a graven image denotes those things
 which are produced from self-intelligence, in which there is
 4 no life from the Lord. In Jeremiah: *A drought is upon her*
waters; and they shall be dried up; for it is a land of graven
images, and they glory in dreadful things; therefore Zim dwell
with Iim, and the daughters of the owl dwell therein (l. 38, 39);
 speaking of Chaldaea and Babylon. *A drought upon the waters,*
and they shall be dried up, denotes truths in which there is no
 life; *Zim and Iim dwell therein, and the daughters of the owl*,
 denote evils and falsities, thus those things which are inwardly
 5 dead; hence, they are called a land of graven images. In
 Isaiah: *The formers of a graven image are all vanity, and their*
most desirable things do not profit; and they are witnesses to
themselves; they see not, neither do they know (xliv. 9); the
 formers of a graven image denote those who produce doctrines
 which are not of truths from the Word, but from self-intelli-
 gence, and of which it is said, *their most desirable things do not*
profit, and they neither see nor know. The subject treated of in
 what follows, from verses 12–16 of that chapter, is the art of
 devising and producing by reasonings from self-intelligence
 things which they wish should be acknowledged as Divine; about
 which it is thus finally said: *The residue thereof he maketh into*
a god, into his graven image; he worshippeth it, he boweth him-
self; and yet they neither know nor understand; and their eyes
do not see, so that their hearts do not understand (vers. 17, 18):
their not knowing, understanding, and seeing, denotes that there
 are no truths and goods therein; for all things which go forth
 from self-intelligence are inwardly not truths and goods but
 falsities and evils, for they proceed from the *proprium*, which
 at its root is evil (see nos. 210, 215, 694, 874–876, 987, 1023,
 1044, 1047, 1581, 3812 at the end, 4328, 5660, 5786, 8480).

In the same prophet: *To whom will ye liken God? and what 6 image will ye compare with Him? The workmen melteth a graven image, and the smelter covereth it over with gold, and casteth silver chains; being in want of an offering he chooseth wood that will not rot; he seeketh for himself a clever workman to prepare a graven image that may not be moved (xl. 18-20); the graven image which the workman melteth, denotes the false doctrine which is from the proprium; the smelter covering it with gold, and casting silver chains, denotes the production of reasonings so that the falsities of doctrines may appear to be truths. Again: I Jehovah have called thee in justice, to open 7 the blind eyes, to bring forth from the prison him that is bound, from the house of the dungeon them that sit in darkness. I am Jehovah; this is My name; and My glory will I not give to another, nor My praise to graven images (xlii. 6-8); speaking of the Lord, that He is Jehovah, and that all wisdom is from Him, and none from man: that the Lord is there treated of, is evident; that He is Jehovah there, is also evident, for it is said Jehovah called him in justice; and afterwards, I am Jehovah; this is My name; and My glory will I not give to another; that all wisdom which is of life is from Him, is signified by His opening the blind eyes, and bringing forth out of prison him that is bound, and out of the house of the dungeon them that sit in darkness; that no wisdom is from man is signified by My praise I will not give to graven images. Graven images also 8 signify the things of self-intelligence in the following passages; in Isaiah: And there came the chariot of a man, a couple of horsemen: and he answered and said, Babylon is fallen; and he hath broken to the earth all the graven images (xxi. 9). Again: Then shall ye judge unclean the covering of his graven images of silver, and the clothing of his molten image of gold; thou shalt cast them away as an unclean cloth; it shall be called a dunghill (xxx. 22). In Jeremiah: Wherefore have they provoked Me to anger by their graven images, by strange vanities? (viii. 19). In Hosea: They have called themselves; thus they went for the sake of themselves: they sacrifice to Baalim, and burn incense to graven images (xi. 2). In Moses: Cursed is the man that hath made a graven or a molten image, an abomination to Jehovah, the work of the hands of the craftsman (Deut. xxvii. 15).*

8870. *Or any likeness.* This signifies a resemblance of those things which are from the Divine, as appears from the signification of *a likeness*, as denoting a resemblance: it denotes a resemblance of those things which are from the Divine, as is evident from what precedes and follows; from what precedes, in that *there shall not be other gods before the faces of Jehovah God, and they shall not make to themselves a graven image*, by which are signified truths from another source but the Divine, and yet which appear like them; and from what

follows, as *the things which are in the heavens, and on the earth, and in the waters*, meaning such things as are from the Divine everywhere. It shall here be explained what is meant by a resemblance of those things which are from the Divine, because they are treated of in this verse and in the next. Resemblances of the things which are from the Divine are made by men, when they speak Divine things with the mouth, and also actually do such things as are commanded by the Divine, and thereby induce a belief that they are in good and truth, whereas in their heart they think quite differently, and intend only what is evil; such are dissemblers, hypocrites, and the deceitful: it is these who make resemblances of the things which are from the Divine. In the other life evil spirits make such resemblances by presenting an external likeness and appearance, in which inwardly there is nothing Divine: dissemblers, hypocrites, and the deceitful learn this in the other life, and in general all who from frequent use have contracted a habit of speaking otherwise than they think, and of doing otherwise than they will: some by such practices desire to acquire the reputation of being good, and thereby of deceiving; others,
 3 of acquiring authority. Such things in that life are also abuses of correspondences; but they are successively deprived of the external things, by which they put on the appearance of such things as relate to charity and faith, for thus they act from the nature which they acquired in the world, and no longer from any pretence or hypocrisy: those who are of this character, and who perceive that external things are about to be taken away from them, say, that if they retained them, they should be able to converse with their associates in the other life, and apparently to do good, as formerly in the world: this, however, cannot be allowed, because by their externals, which are apparently good, they would in some manner communicate with the simple who are in the circumference of heaven, and who correspond to the skins in the Grand Man; but by their internals they would communicate with the hells; and as their interior evils have the dominion, since they are of the will, and the goods pretended in externals serve for the evil to acquire dominion, therefore it is contrary to Divine order itself to allow them to act with pretence and hypocrisy as in the world; such things, therefore, are taken away from them, and they are remitted into the very evil of their own will.

8871. *Which are in the heavens above, or which are on the earth beneath.* That this signifies the things which are in spiritual light and those which are in natural light, appears from the signification of *a likeness of those things which are in the heavens above*, as denoting the things which appear and are seen in spiritual light, all which objects have reference to the good and truth which are of faith, of charity towards the

neighbour, and of love to the Lord. To feign and pretend those things is to make a likeness of the things which are in the heavens above; and from the signification of *a likeness of those things which are on the earth beneath*, as denoting the things which appear and are seen in natural light, which are such as have reference to civil and moral good and truth; to feign and pretend these things is to make a likeness of those which are on the earth beneath. In the sense of the letter there are meant such things as appear in the sky, as the sun, moon, and stars; and such as appear on the earth, as animals of various kinds, that either fly, walk, or creep; but in the internal sense are meant such things as these signify, all of which, as was said above, have reference to good and truth. These things ² are further described in Moses by these words: *Lest ye make to yourselves a graven image, the appearance of any likeness, the figure of a male or a female, the figure of any beast which is on the earth, the figure of any winged bird, which flieth under the sky, the figure of anything that creepeth on the earth, of the fish which is in the waters under the earth; and lest peradventure thou lift up thine eyes to heaven, and look at the sun, the moon, and the stars, all the host of the heavens, and thou be urged, and bow thyself to them, and serve them. Ye shall take heed to yourselves, lest ye forget the covenant of Jehovah your God, which He made with you, and make to yourselves a graven image of any figure; for Jehovah thy God is a consuming fire, a zealous God. When ye shall beget sons and sons' sons, and shall grow old in the land, and shall corrupt yourselves, and shall make a graven image of any figure, I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the earth. Jehovah will scatter you among the peoples, where ye shall serve gods, the work of a man's hands, wood and stone* (Deut. iv. 16-28). The principal reason why they were so strictly forbidden ³ to make a likeness of anything in the heavens and on the earth was, because, being descended from Jacob, they were very prone to worship external things, as they were unwilling to know anything about the internal things of the Church, which relate to faith, to love to the Lord, and to charity towards the neighbour; therefore, if they had been allowed to make likenesses of things, they would in such case have bowed down themselves to them, and worshipped them as gods. This is plainly evident from the golden calf, which they made for themselves in the midst of so many miracles, and also from their frequent apostasy from Divine to idolatrous worship. Nevertheless in the internal sense such things are not meant, but those which have been set forth above.

8872. *Or which are in the waters under the earth*, signifies such things as are in the sensual corporeal, as appears from the signification of *a likeness of those things which are in the*

waters under the earth, as denoting the things which are below those visible in natural light; and that these things are such as are in the sensual corporeal, is evident from the successive degrees of light of a man's intellectual part. In his first degree are the things which are in spiritual light, signified by those which are in the heavens above; in the second degree are those which are in natural light, signified by those which are on the earth beneath; and in the third degree are those which are in the sensual corporeal, signified by the things in the waters under the earth: the nature and quality of the sensual corporeal may be seen, nos. 5084, 5089, 5094, 5125, 5128, 5580, 5767, 6183, 6201, 6310-6316, 6318, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693. To the sensual corporeal are related the scientifics, which are immediately from the experience of the external senses, and also their delights: with the good these are both good, because they are applied to goods; but with the wicked they are evil, because they are applied to evils; to deceive by their means, as dissemblers, hypocrites, and the deceitful are wont to do, is to make *a likeness of such things as are in the waters under the earth*.

8873. Verse 5. *Thou shalt not bow thyself to them, and shalt not serve them*, signifies that no Divine worship is to be paid them, as appears from the signification of *bowing down one's self*, as denoting humiliation (see nos. 2153, 5682, 6266, 7068); and from the signification of *serving*, as denoting submission (see no. 5164). It denotes Divine worship, because humiliation and submission are the essentials of worship, for worship apart from them is not worship, but mere gestures in imitation of those who are in true worship, in which gestures there is no life; for life from the Lord flows in only into a humble and submissive heart, for it is adapted to receive it; the reason of this is, that when the heart is truly humble there is no opposition from self-love and the love of the world. Both are expressed, because *bowing down one's self* signifies worship from the good of love, and *serving*, worship from the truth of faith.

8874. *For I am Jehovah thy God*, signifies that the Divine from the Lord is in each and all things, as appears from what was explained above (nos. 8864, 8865).

8875. *A zealous God*. That this signifies that falsity and evil are therefrom, appears from the circumstance, that *a zealous God* in the genuine sense denotes the Divine Truth of the Divine Good, for *God* is predicated of truth (nos. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 7268, 8301); and *zealous* is predicated of good, as will be seen below; but *a zealous God* in respect to those who do not receive the Divine Truth of the Lord's Divine Good, denotes falsity and evil; for

those who are in the opposite perceive the Divine Truth as falsity, and the Divine Good as evil; for every one sees them from his own quality: hence it is that the Lord's zeal, which in itself is love and pity, appears to them as anger; for when the Lord out of love and mercy protects His own in heaven, the wicked are indignant and angry against the good, and rush into the sphere where the Divine Truth and the Divine Good are, and attempt to destroy those who are there, and in this case the Divine Truth of the Divine Good operates upon them, and makes them feel such torments as exist in hell; hence they attribute to the Divine, wrath and anger, and also all evil, whereas in the Divine there is absolutely nothing of anger or evil, but pure clemency and mercy; from which it is evident, why *zealous* signifies what is false and evil, and *zeal* signifies anger: wrath and anger are attributed to the Lord, whereas they belong to those who are in evil, or who bear anger against the Divine (see nos. 5798, 6997, 8284, 8483); *evils, punishments, and vastations* in like manner are attributed to the Lord, when yet there is nothing in Him but love and mercy (nos. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8214, 8223, 8226-8228, 8282, 8632); the wicked devastate themselves, and cast themselves into damnation and hell, by attempting to destroy what is good and true (nos. 7643, 7679, 7710, 7926, 7989). The Lord appears to every one according to his quality (nos. 1861 at the end, 6832, 8197). The Lord's zeal is love and mercy; and when He protects the good against the evil, it appears like hostility and anger, as is shewn from the following passages in the Word. That *the Lord's zeal is love and mercy*, appears from Isaiah: *Look forth from the heavens, and see from the habitation of Thy holiness and of Thy dignity; and where are Thy zeal and Thy strength? The moving of Thy bowels, and Thy compassions towards me are continual* (lxiii. 15); here *zeal* denotes mercy, which is the moving of the bowels, and is predicated of good, for it is said *Thy zeal and Thy strength*, where *zeal* is said of good, and *strength* of truth; so also *the moving of the bowels* is said of good, and *compassions* of truth: in like manner *the habitation of holiness* denotes the heaven of those of the celestial kingdom, and *the habitation of dignity* the heaven of those of the spiritual kingdom; hence also it is evident that in the Word, where good is mentioned, so also is truth, on account of the heavenly marriage of good and truth in everything of the Word, as in the case of the Lord's two names, *Jesus* and *Christ*, which signify the Divine marriage in the Lord, (concerning which see nos. 683, 793, 801, 2516, 4138 at the end, 5138, 5502, 6343, 7945, 8339 at the end). In the same prophet: *Unto us a boy is born, unto us a son is given, upon whose shoulder is the government; he called His name*

Wonderful, Counsellor, God, Hero, the Father of Eternity, the Prince of Peace. Of the increase of His government and peace there shall be no end: the zeal of Jehovah shall do this (ix. 5, 6); speaking of the Lord and His Coming: *the zeal of Jehovah shall do this*, denotes that He will do it from an ardent love of saving mankind. Again: *Out of Jerusalem shall go forth a remnant, and a going out from Mount Zion: the zeal of Jehovah shall do this* (xxxvii. 32); *the zeal of Jehovah shall do this*, denotes that it is from love and mercy. In Ezekiel: *Thus said the Lord Jehovih, Now will I bring back the captivity of Jacob, and will have compassion on the whole house of Israel, and will be zealous for the name of My holiness* (xxxix. 25); *to be zealous*, denotes to have compassion. In David: *The zeal of Thy house hath eaten Me up* (Psalm lxix. 9); speaking of the Lord: *the zeal of the house of Jehovah*, denotes love towards those who receive good and truth; for they are the house of Jehovah. That the Lord's zeal or mercy, when it protects the good, appears like hostility, is manifest from Isaiah: *Jehovah shall go forth as a Hero; as a Man of War He shall stir up zeal; He shall cry and shout; He shall prevail over His enemies* (xlii. 13). And in Joel: *Jehovah shall be zealous for His land, and shall spare His people* (ii. 18). That the Lord's zeal is called anger and wrath, because mercy so appears to the wicked, is manifest from Moses: *Ye shall not go after other gods, of the gods of the peoples who are round about you; for Jehovah thy God is a jealous God in the midst of thee; lest peradventure the anger of Jehovah thy God burn against thee, and destroy thee from off the faces of the earth* (Deut. vi. 14, 15). Again: *They provoked Him to zeal by strange [gods]; they rendered Him angry by abominations; they sacrificed to demons; they moved My jealousy by what was not god; they provoked Me to anger by their vanities* (Deut. xxxii. 16, 17, 21). In Ezekiel: *When My anger shall be accomplished, and I shall cause My wrath to rest upon them, I will repent, that they may know that I Jehovah have spoken in My zeal, when I shall have accomplished My wrath upon them* (v. 13). In Zechariah: *The angel of Jehovah that was with me said unto me, Cry, saying, Thus said Jehovah Zebaoth, I was zealous for Jerusalem, and for Zion with great zeal; for with great indignation I was indignant against the nations that were secure* (i. 14, 15; viii. 2). In Zephaniah: *I will pour out upon them Mine indignation, all the wrath of Mine anger; for in the fire of My zeal the whole earth shall be devoured* (iii. 8). In Moses: *It will not please Jehovah to pardon him; but then the anger of Jehovah and His zeal will smoke against that man, and every curse shall rest upon him* ([Deut.] xxix. 20). In David: *How long, O Jehovah? wilt Thou be wroth for ever? will Thy zeal burn like a fire? Pour out Thine anger upon the nations that have not known Thee*

(Psalm lxxix. 5, 6). In like manner *the zeal of Jehovah* is described as anger (Ezek. xvi. 42; xxiii. 25; xxxviii. 19). From these passages it may appear that *the zeal of Jehovah*, or *a jealous God*, in the genuine sense, denotes love and mercy, but in a spurious sense, such as appears to those who are in evils and falsities, it denotes anger and vastation. It should be known that Jehovah, that is, the Lord, is especially called *Jealous* or *the Avenger*, when the man of the Church has corrupted the Divine, which ought universally to reign with him, and which he ought above all things to love, to reflect on, and to fear; when that is corrupted or destroyed, then instead of heavenly light mere thick darkness usurps its place, for there is no longer any influx thereof from the Divine, because there is no reception: hence it is said: *I am Jehovah thy God, a jealous God, visiting the iniquity of the fathers upon the sons, upon the thirds and the fourths of them that hate Me*; and this in case they worshipped other gods, or made to themselves a graven image or any likenesses; for these things corrupt the Divine which ought universally to reign. On this account it is declared in like manner in other passages in Moses: *Ye shall take heed lest ye make to yourselves a graven image of any figure; for Jehovah God is a consuming fire, a jealous God* (Deut. iv. 23, 24); and again: *Thou shalt not worship another God; for the name of Jehovah is the Jealous; He is the jealous* (Exod. xxxiv. 14). This was so strictly forbidden with the Israelitish nation, because the worship of other gods, and of graven images and likenesses, destroyed every representative of the Church among them; for in heaven Jehovah, that is, the Lord, universally reigns; His Divine fills all things therein, and constitutes the life of all; if any other had been worshipped instead of the Divine, every representative, and thereby all communication with heaven, would have perished.

8876. *Visiting the iniquity of the fathers upon the sons*, signifies the consequent proliferation of falsity from evil, as appears from the signification of *visiting the iniquity of the fathers*, as denoting the proliferation of evils. *Visiting* denotes proliferation, because the subject treated of is the state of those who wholly reject from themselves the Divine, and who therefore are no longer receptive of good but of evil, and this continually; for with such evil continually increases, which is proliferation; *a father* denotes good, and in the opposite sense evil (see nos. 3703, 5902, 6050, 7833); and from the signification of *sons*, as denoting truths (see nos. 1147, 2623, 3373), consequently in the opposite sense falsities. In the proximate sense, *visiting the iniquity of the fathers upon the sons*, does not mean that the sons suffer the punishment of the iniquity of their fathers, for this is contrary to what is Divine (Deut. xxiv. 16); but that the evil of the fathers increases, and thus

is inherited by the children, and that hence there is a successive accumulation of evil (nos. 2910, 3701, 4317, 8550, 8551); but in the spiritual sense *fathers* do not mean fathers, but evils, and *sons* do not mean sons, but falsities; hence the above words signify the continual proliferation of falsity from evil.

8877. *Upon the thirds and upon the fourths*, signifies in a long series, and conjunction, as appears from the signification of *three*, as denoting what is full from beginning to end (see nos. 2788, 4495, 7715), thus what is in a long series, hence *sons the thirds*, denote falsities in a long series; *sons* denoting falsities (see just above, no. 8876); and from the signification of *four*, as denoting conjunction, in like manner as *two* (see nos. 1686, 5194, 8423), hence *sons the fourths*, denote falsities conjoined in a long series. This signification of *sons the thirds and the fourths*, will doubtless appear strange or foreign to the sense of the Word; but it should be known, that, in the internal sense, numbers do not signify numbers, but things (see nos. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175).

8878. *To them that hate Me*, signifies those who entirely reject the Lord's Divine. This appears from the signification of *them that hate God*, as denoting those who are in evil and consequently in falsity; for these reject the Lord's Divine, and so far as they are in evil and the falsity therefrom, so far they not only reject it, but also hate it. They reject the Lord's Divine, because those who are in evil are not in heavenly but in natural light, and at length in sensual light which is from the corporeal part: from that light they cannot at all see the Lord's Human otherwise than as human; for they cannot perceive what the Divine Human is, because their ideas concerning the Divine are altogether vain and empty. If they are told that the Divine itself is Divine Love, and that that is the *esse* of all life, and that the Lord from conception was that love, which thereby was the inmost *esse* of His life, thus Jehovah, and that He glorified His Human to the likeness thereof, that is, made it Divine;—these things may indeed in some measure be apprehended by those who are distinguished by any intellectual acumen, but still they do not believe them; for when they fall from the intellectual light, in which they are at the time, into their own natural and sensual light, they come into mere thick darkness concerning this truth, and thence into a denial of it.

8879. Verse 6. *And doing mercy to thousands*, signifies good and truth to them for ever, as appears from the signification of *mercy*, as denoting the influx of good and truth from the Lord, and spiritual life therefrom, which is given by regeneration (see nos. 6161, 6307); for the Lord from mercy gives such things as relate to eternal life and happiness; and from the

signification of *thousands*, as denoting very much, and when it is said of the Divine Mercy, as denoting for ever (see nos. 2575, 8715).

8880. *That love Me*, signifies those who receive the good of love, as appears from the signification of *those who love Jehovah*, that is, the Lord, as denoting to receive the good of love; for those who love the Lord, do so not of themselves, but from the Lord, for all good flows in from Him; and those love Him who refrain from evil, for evil opposes and rejects the influx of good from the Lord; wherefore when evil is removed the good is received, which is continually present from the Lord and striving to enter.

8881. *And keep My Commandments*, signifies those who receive the truths of faith, as appears from the signification of *Commandments*, as denoting the truths of faith (see nos. 3382, 8362). *To keep them* denotes to receive them, because the truths which are called truths of faith, in order that they may be of faith and may live with a man, also flow in from the Lord; the man indeed learns them, and stores them up in his memory, but so long as he does not will them, and consequently does not do them, they do not become living; but when they are brought forth from the memory, and by means of the intellectual part are insinuated into the will, that is, by the thought into the affection, and thence into act, then they become living, and are truths of faith: this is effected by the Lord, when the man refrains from evils (as was said just above, no. 8880).

8882. Verse 7. *Thou shalt not take the name of thy God into what is vain*. That this signifies the profanations and blasphemies of the truth and good of faith, appears from the signification of *the name of God*, as denoting all in the complex by which the Lord is worshipped, thus all the truth and good of faith (see nos. 2724, 3006, 6674); and from the signification of *taking into what is vain*, as denoting to profane and blaspheme. *To take the name of God into what is vain* properly signifies to turn truth into evil, that is, to believe that it is truth, and still to live in evil; it is also to turn good into falsity, that is, to live holily and yet not to believe; both are profanation (no. 4601); for to believe is of the understanding, and to live is of the will, wherefore in those who believe otherwise than they live, the thought and the will are divided; but as the will continually flows into the understanding, for the understanding is the form of the will, that is, the will shews itself in the light there, consequently when a man believes in one way and lives in another, truth and evil, or good and falsity, are conjoined, thus the things which he derives from heaven are together with those which he derives from hell: this conjunction cannot be loosened, and thus the man be healed, except by a violent

separation, which carries away with it all spiritual life ; wherefore such persons are let into the most grievous of all the hells, where they are direfully tormented. This is what is meant by the Lord's words in Matthew : *All sin and blasphemy shall be forgiven unto men ; but the blasphemy of the Spirit shall not be forgiven unto men : if any one shall say a word against the Son of man, it shall be forgiven him ; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in that which is to come* (xii. 31, 32). As also by these words in Luke : *When the unclean spirit is gone out of a man, he wanders through dry places, seeking rest : which if he find not, he saith, I will return into my house whence I came forth ; and when he cometh he findeth it swept and furnished : then he goeth away and taketh seven other spirits worse than himself ; and they enter in, and dwell there ; and the last states of the man become worse than the first* (xi. 24-26). These words describe the profanation of truth from the Lord ; *the unclean spirit when he goeth forth* means the acknowledgment and faith of truth ; *the house swept* means a life contrary to truths ; *his return with seven other spirits* means a state of profanation. These are the things signified by *taking the name of God into what is vain*. That such a state with man cannot be healed, thus cannot be forgiven, is also signified by the words which immediately follow, *Jehovah will not hold him guiltless that taketh His name into what is vain* ; which means that it cannot be forgiven. More about the nature of profanation, and those in whom it is, may be seen at nos. 593, 1003, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 6348, 6595, 6959, 6963, 6971, 8394. *To take the name of God into what is vain* also signifies blaspheming, which is done when those things which belong to the Word or the doctrine of faith, thus which are holy, are exposed to ridicule, and are applied to unclean earthly purposes, and thereby defiled (see nos. 4050, 5390). But *taking the name of God into what is vain*, in respect to the Israelitish nation, who did not acknowledge any good and truth of faith, which are signified by *the name of God*, means the application of the name of Jehovah, and also of the precepts and statutes which were commanded them, to the worship of idols ; as they did in the wilderness at the worship of the golden calf, to which they not only offered burnt-offerings and sacrifices, and ate of the things sanctified thereby, but also called the day of its celebration *the feast of Jehovah* ; of which it is thus written in Moses : *Aaron made a molten calf of gold : and they said, These are thy gods, O Israel, that brought thee up from the land of Egypt. And when Aaron saw it, he built an altar before it, and proclaimed and said, To-morrow is a feast of Jehovah : wherefore they arose in the morning of the following day, and offered burnt-offerings*

and brought thanksgiving offerings (Exod. xxxii. 4-6). Those who thus took the name of Jehovah God into what is vain could not be forgiven, which is signified by their not being held guiltless, as appears from the words of Jehovah to Moses concerning them on the occasion: *Whosoever hath sinned against Me, I will blot out from My book: nevertheless go; bring this people into the land of which I spake unto thee: but in the day of My visitation I will visit their sin upon them* (vers. 33, 34 of the same chapter).

8883. *For Jehovah will not hold him guiltless that taketh His name into what is vain*, signifies that those things cannot be forgiven, as appears from what has been explained just above (no. 8882).

8884. Verses 8-11. *Remember the Sabbath day, to hallow it. Six days shalt thou labour, and do all thy work. And the seventh day is the Sabbath to Jehovah thy God; thou shalt not do any work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and thy beast, and thy stranger who is in thy gates. For in six days Jehovah made the heaven and the earth, the sea, and all that is in them, and rested on the seventh day; therefore Jehovah blessed the Sabbath day, and hallowed it.*

Remember, signifies to have perpetually in the thought. *The Sabbath day*, signifies, in the highest sense, the union of the Divine itself and the Lord's Divine Human; in the internal sense, the conjunction of the Divine Human with the heavens, thus heaven, and thereby the marriage of good and truth there. *To hallow it*, signifies that it is not to be violated in any way. *Six days shalt thou labour, and do all thy work*, signifies the combat which precedes and prepares for that marriage. *And the seventh day is the Sabbath to Jehovah thy God*, signifies good implanted, and thereby a marriage. *Thou shalt not do any work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and thy beast, and thy stranger who is in thy gates*, signifies that in such case heaven and blessedness appertain to each and all things in man's internal and external. *For in six days Jehovah made the heaven, and the earth, and the sea*, signifies the regeneration and vivification of those things which are in the internal and external man. *And all that is in them*, signifies of all things therein. *And rested on the seventh day*, signifies that then there is peace and the good of love. *Therefore Jehovah blessed the seventh day*, signifies that in this case there is the heavenly marriage from the Lord. *And hallowed it*, signifies that it cannot in anywise be violated.

8885. Verse 8. *Remember*. That this signifies to have perpetually in the thought, appears from the signification of *remembering*, when it is said of such a thing as ought not in anywise to be forgotten, as denoting to have perpetually

in the thought. That is perpetually in the thought which universally reigns there; and that universally reigns with a man, which is perpetually in his thought, even when he is meditating on other things, or is engaged in business matters. A man's thought involves many things together, for it is the form of many things which have successively entered: those things which are plainly perceived are at the time in the midst, and thereby in the light of the internal sight, while all others are then at the sides round about; those which are round about are in obscurity, and are manifested only when such objects occur as they are connected with; but the things which are still further removed, and are not in the same plane, but tend downwards, are such as the man has rejected and holds in aversion; such are evils and falsities with the good,² and goods and truths with the evil. In a man's real thought are those things which are perpetually there, that is, which universally reign there, and which are his inmost things; from these he regards those things which are not perpetually there, that is, which do not yet universally reign, as outside of, and also as beneath himself, and as not yet in connection, from which he can then choose and adjoin to himself those which agree with the inmost things, from which adjunction and finally connection the inmost things, that is, those which universally reign, are strengthened: this is effected by new truths with the good, and by new falsities, or the wrong applica-³tions of truths, with the wicked. It should further be known, that that which universally reigns is what is insinuated into the will itself, which is the inmost of the man, being formed from his love; for whatever a man loves, this he wills, and what he loves above all things, this he most interiorly wills; but the understanding serves to manifest before others those things which the man wills, that is, which he loves, and also to bend the wills of others by ideas variously formed to descend together: when this is the case, the love or affection flows from the will into the intellectual ideas also, and by a certain kind of inspiration vivifies and moves them. Those intellectual ideas with the good make a one with the affections which are of the will; but it is otherwise with the wicked, with whom the thought and the will indeed inwardly agree together, for the evil which the will desires, the understanding regards as the falsity agreeing with evil; but this agreement does not appear before men in the world, for from infancy the wicked learn to speak otherwise than they think, and to do one thing while they will another; in a word, they learn to separate their interior man from the exterior, and in the latter to form another will and also another thought differing from those which are in the interior, and thus by the exterior man to feign a good entirely contrary to the

interior, which at the same instant wills what is evil, and also in a manner unperceived thinks it; but the quality of the interior will and thought is evident in the other life as in clear light, for there externals are removed, and internals are laid bare.

8886. *The Sabbath day*, signifies, in the highest sense, the union of the Divine and the Lord's Divine Human; in the internal sense, the conjunction of the Divine Human in the heavens, thus heaven, and thereby the marriage of good and truth there, as appears from what was shewn before (no. 8495); as such things are signified by *the Sabbath*, therefore in the representative Church it was most holy, and was to be perpetually thought of, that is, was to reign universally; this constitutes the life of man (see nos. 8853-8858, 8885). The Israelitish nation, indeed, did not think of the union of the Divine and the Lord's Divine Human, or of His union with heaven, or of the conjunction of good and truth in heaven, which were signified by *the Sabbath*, because they were altogether in externals without an internal; but they were enjoined to account the Sabbath most holy, in order that those Divine and celestial things might be represented in heaven: how this was, is evident from what was shewn above concerning that nation, and the representative of a Church among them (nos. 3147, 3479, 3480, 3881 at the end, 4208, 4281, 4288, 4289, 4293, 4311, 4444, 4580, 4680, 4825, 4844, 4847, 4891, 4912, 6304, 6306, 7048, 7051, 8301 at the end).

8887. *To hallow it*. This signifies that it is not to be violated in any way, as appears from the things which were commanded concerning the Sabbath (see no. 8495), and from those which here follow concerning the hallowing of the Sabbath,—*Six days shalt thou labour, and do all thy work. And the seventh day is the Sabbath to Jehovah thy God; thou shalt not do any work, thou, and thy son, and thy daughter, and thy stranger who is in thy gates; for in six days Jehovah made the heaven and the earth, the sea, and all that is in them, and rested on the seventh day; therefore Jehovah blessed the Sabbath day, and hallowed it*; from which it appears, that *to hallow the Sabbath* signifies not to violate it in any way; but in the internal sense, that those things are not to be at all violated which are signified by *the Sabbath*, which are the union of the Lord's Divine essence with His Human essence, also of the latter with the heavens, and the conjunction thence of good and truth in the heavens (no. 8886); for if these things are violated, the man's spiritual life perishes, and becomes merely natural, and afterwards sensual; and in this case falsity is seized upon in place of truth, and evil in place of good; for these then universally reign with him.

8888. Verse 9. *Six days shalt thou labour, and do all thy*

work. That this signifies the combat which precedes and prepares for that marriage, appears from the signification of *six days*, as denoting states of combat; *six* denotes combat (see nos. 720, 737, 900); and *days* denote states (nos. 23, 487, 488, 493, 2788, 4850, 5672, 5962, 6110, 8426); and from the signification of *labouring and doing his work*, as denoting to do those things which are necessary for life, here those which relate to the spiritual life, that is, to life in heaven. Moreover, the combat which precedes and prepares for the heavenly marriage means spiritual combat or temptation; for a man, before he enters into the heavenly marriage, that is, before he is regenerated, is engaged in combat against his evils and falsities; for these must be removed before truth and good from the Lord can be received: those evils and falsities are removed by the truths of faith, for by these a man not only learns what good is, but also is led to it. This is the first state of the man who is regenerating, and is called that which precedes and prepares for the heavenly marriage; but when the man is in good, and is thereby led of the Lord, he is in the heavenly marriage, thus in heaven, for the heavenly marriage is heaven. The former state is signified by the six days which precede the seventh, and the latter by the seventh day; concerning those two states with man, see nos. 7923, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 3 8722. As *the Sabbath* signifies the heavenly marriage, which is heaven, therefore the Lord's kingdom in the heavens is called a perpetual Sabbath, thus perpetual rest and peace, neither are there in that kingdom any longer six days of labour.

8889. Verse 10. *And the seventh day is the Sabbath to Jehovah thy God*, signifies good implanted, and thereby a marriage, as appears from the signification of *the Sabbath*, as denoting the heavenly marriage (see above, no. 8886), thus good implanted by means of truths, and afterwards formed by them, for good with a man is not spiritual good until it is formed by truths; and when it is so formed, then it is the heavenly marriage, which is the conjunction of good and truth, and is heaven itself with a man; hence also it is that *the seventh day* signifies a holy state; *a day* denoting a state (see no. 8888), and *seven* what is holy (nos. 395, 433, 716, 881, 5265).

8890. *Thou shalt not do any work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and thy beast, and thy stranger who is in thy gates*. This signifies that in such case heaven and blessedness appertain to each and all things in man's internal and external, as appears from the signification of *not doing any work*, as denoting rest and peace, thus heaven; for when a man is in heaven, he is free from all solicitude,

restlessness, and anxiety, and when he is free from these, he enjoys blessedness; and from the signification of *thou, thy son, thy daughter, thy man-servant, thy maid-servant, thy beast, and the stranger in thy gates*, as denoting each and all things in man's internal and external; for *thou* signifies the man himself, *a son* signifies his intellectual part, *a daughter* his voluntary part, both in the internal man; *a man-servant* signifies the natural part as to truth, and *a maid-servant* the natural part as to good, thus both in the external man; but *a beast* signifies affection in general, and *a stranger in the gates* the part scientific in general, thus each and all things. *A son* denotes the intellectual part, because he denotes truth, for truths constitute the intellectual part; and *a daughter* denotes the voluntary part, because she denotes good, for goods constitute the voluntary part; *a son* denotes truth, thus the intellect (see nos. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257); *a daughter* denotes good, thus the voluntary part (nos. 489-491, 2362, 3024); *a man-servant* denotes the natural part as to truth (see nos. 3019, 3020, 3209, 5305, 7998); *a maid-servant* denotes the natural part as to good (nos. 2567, 3835, 3849); *a beast* denotes affection in general (nos. 45, 46, 142, 143, 246, 714, 715, 2179, 2180, 3218, 5198, 7523, 7872); and *a stranger* denotes one who is instructed in the truths of the Church (nos. 1463, 4444, 8007, 8013), hence *a stranger in the gates* denotes the scientific part in general, for the scientific in general is in the gates, that is, in the entrance to the truths of the Church.

8891. Verse 11. *For in six days Jehovah made the heaven, and the earth, and the sea.* This signifies the regeneration and vivification of those things which are in the internal and external man, as appears from the signification of *six days*, as denoting states of combat (see just above, no. 8888); and when it is predicated of Jehovah, that is, the Lord, as denoting labour with a man, before he is regenerated (no. 8510); from the signification of *heaven and earth*, as denoting the Church or the Lord's kingdom in man, *heaven* in the internal, and *the earth* in the external (see nos. 82, 1411, 1733, 1850, 2117, 2118 at the end, 3355 at the end, 4535), thus denoting the regenerate man, that is, the man who having obtained new life is thereby vivified; and from the signification of *the sea*, as denoting the sensual part of man adhering to the corporeal (see no. 8872). The subject treated of in this verse is the hallowing of the ² seventh day, or the institution of the Sabbath, and is described by, *Jehovah in six days made the heaven and the earth, the sea, and all that is in them, and rested on the seventh day; therefore Jehovah blessed the seventh day, and hallowed it.* Those who do not think beyond the sense of the letter, cannot help believing that the creation, which is described in the first and second

chapters of Genesis, denotes the creation of the universe, and that there were six days within which were created the heaven, the earth, the sea, and all the things which are in them, and at length man in the likeness of God: but who cannot see, if he mentally weighs the particulars, that it is not the creation of the universe that is there meant? for some things are there described as common sense teaches not to have been so; as that before the sun and the moon, there were days, and light and darkness, and herbs and trees budded forth; and yet that light was given by those luminaries, and a distinction was made into light and darkness, and thus days were made. In what follows there, there are also similar things, which are scarcely acknowledged to be possible by any one that thinks interiorly, as that the woman was built from a rib of the man; also that two trees were set in paradise, the fruit of one of which it was forbidden to eat; and that a serpent from one of them conversed with the wife of the man, who was the wisest of mortals, and by his conversation, which was from the mouth of the serpent, deceived them both; and that the whole human race, even to so many thousands of thousands, was on that account condemned to hell. These and similar things there, must at first thought appear very strange to those who entertain any doubt of the holiness of the Word, and must afterwards lead them to deny that there is anything Divine therein: nevertheless it should be known, that each and all things in that history, even to the smallest jot, are Divine, and contain arcana, which before the angels in the heavens are evident as in clear day; this is so, because the angels do not see the sense of the Word according to the letter, but according to the things which are therein, which are spiritual and celestial, and within these Divine things. Such persons, when they read the first chapter of Genesis, perceive no other creation, than the new creation of man, which is called regeneration; there this is described; and by *paradise* they understand the wisdom of the man created anew; by *the two trees* in the midst thereof, the two faculties of that man,—the will of good by the tree of life, and the understanding of truth by the tree of knowledge; and he was forbidden to eat of the latter tree, because the man who is regenerate, or created anew, ought no longer to be led by the understanding of truth, but by the will of good, and if otherwise that his new life perishes (on which subject see nos. 202, 337, 2454, 2715, 3246, 3652, 4448, 5895, 5897, 7877, 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8690, 8701, 8722); consequently that Adam or the man, and Eve his wife, there mean a new Church, and eating of the tree of knowledge the fall of that Church from good to truth, consequently from love to the Lord and towards the neighbour to faith apart from those loves, and this by

reasoning from the intellectual *proprium*, which is the reasoning that the serpent denotes (see nos. 195-197, 6398, 6399, 6949, 7293). From these considerations it is evident, that the 4 historical accounts about the creation, the first man, and paradise, are constructed historicals, which contain in them celestial and Divine things, according to the manner adopted in the Ancient Churches; which manner also extended from them to many who were out of the Church, who in like manner devised historicals, and involved arcana in them, as is evident from the writers of the most ancient times: for in the Ancient Churches it was known what the things which are in the world signified in heaven; nor were the things transacted of so much consequence to them to describe, as the things which were of heaven: the latter chiefly occupied their minds, because they thought more interiorly than the men at this day, and thereby communicated with the angels, on which account it was delightful to them to connect such things; but to those things which should be accounted holy in the Churches, they were led by the Lord; hence they aptly contrived such things as fully corresponded. Hence it may appear that in the first 5 verse of the first chapter of Genesis, *heaven* and *earth* mean the Church internal and external; that heaven and earth signify those things, appears also from passages in the prophets, where mention is made of *a new heaven and a new earth*, thereby meaning a new Church (see nos. 82, 1411, 1733, 1850, 2117, 2118, 3355, 4535). Hence, then, it is evident that *in six days Jehovah made the heaven and the earth, and the sea*, signifies the regeneration and vivification of those things which are in the internal and external man.

8892. *And all that is in them*, signifies the vivification of all things therein, as appears without explanation.

8893. *And rested on the seventh day*, signifies that then there is peace and the good of love, as appears from the signification of *resting*, as denoting peace; and from the signification of *the seventh day*, as denoting a state of heavenly love (see nos. 84-87); and hence what is holy (nos. 395, 433, 716, 5265, 5268). *Rest on the seventh day*, signifies peace and the good of love, because a man, before he is regenerated or created anew, is in a state of intranquillity and restlessness, for his natural life is then in combat with the spiritual life, and desirous of having dominion over it; hence at that time the Lord has labour, for He fights for man against the hells which assault him; but as soon as the good of love is implanted in him, combat ceases and rest ensues, for he is then introduced into heaven, and is led of the Lord according to the laws of order there, thus in peace: these things are signified by *the rest of Jehovah on the seventh day*.

8894. *Therefore Jehovah blessed the seventh day*, signifies that

in this case there is the heavenly marriage from the Lord, as appears from the signification of *blessing*, as denoting to be arranged into heavenly order, and to be gifted with the good of love (see nos. 3017, 3406, 4981, 8674); and from the signification of *the seventh day*, as denoting a state of heavenly love (see nos. 84-87), thus the heavenly marriage, which is the conjunction of good and truth, which is heaven in man; the *Sabbath* denotes that marriage (see nos. 8495, 8510).

8895. *And hallowed it*, signifies that it cannot in anywise be violated, as appears from the signification of *hallowing*, when the subject treated of is the heavenly marriage in the regenerate man, as denoting what is not violable (see above, no. 8887); for the Lord's holiness in man cannot be violated, thus neither can the man who receives the Lord's holiness, that is, who is in the good of love, and therefore in heaven.

8896. Verse 12. *Honour thy father and thy mother, that thy days may be prolonged upon the land, which Jehovah thy God giveth thee.*

Honour thy father and thy mother, signifies love for good and truth; in the highest sense, for the Lord and His kingdom. *That thy days may be prolonged upon the land*, signifies a state of life therefrom in heaven. *Which Jehovah thy God giveth thee*, signifies where the Divine is, and influx from it.

8897. *Honour thy father and thy mother*, signifies love for good and truth; in the highest sense, for the Lord and His kingdom, as appears from the signification of *honouring*, as denoting to love, for honour, in the spiritual sense, is love, because in heaven one loves another, and whom he loves he also honours, for honour includes love within it; in heaven honour without love is refused, yea it is rejected, because it is without life from good; from the signification of *a father*, as denoting good (see nos. 3703, 5581, 5902, 6050, 7833); and in the highest sense the Lord as to Divine Good (nos. 15, 1729, 2005, 2803, 3704, 7499, 8328); the Lord in the highest sense is denoted by *a father*, because it is He that gives new life to a man, and thereby makes him a son and heir of His kingdom; and from the signification of *a mother*, as denoting truth (see nos. 3703, 5581); and in the highest sense the Lord as to Divine Truth, thus His kingdom; for the Divine Truth which proceeds from the Lord makes heaven: the reason why the Lord's Divine Truth makes heaven is, because in the other life the Lord as to Divine Good is a sun, and as to Divine Truth is light; it is this Divine light from the Lord as a sun which enlightens angelic minds, and fills them with intelligence and wisdom, and makes them angels of light. Divine Good is in Divine Truth, as heat from the sun is in the light in spring-time and summer in the world.

8898. *That thy days may be prolonged on the land*, signifies

hence a state of life in heaven, as appears from the signification of *being prolonged*, as being predicated of good and its increase (of which we shall speak presently); from the signification of *thy days*, as denoting states of life (see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426): and from the signification of *the earth*, in this case the land of Canaan, because it is said to the sons of Israel, *which Jehovah thy God giveth thee*, as denoting the Lord's kingdom (see nos. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447). *Being prolonged* is predicated of good and its increase, because the prolongation of days denotes the duration of life, and in heaven there is neither time nor space, but instead thereof state; therefore, as *being prolonged* is predicated of state as to good, it denotes its increase: *length* is said of good, and *breadth* of truth (see nos. 1613, 4482); in heaven there are neither spaces nor times, but instead thereof states (nos. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404, 3938, 4321, 4814, 4882, 4901, 4916, 5605, 6110, 7218, 7381).

8899. *Which Jehovah thy God giveth thee.* That this signifies where the Divine is, and influx from it, appears from the consideration, that these words are said of heaven, which is here signified by *the land* (no. 8898); hence *Jehovah God* denotes the Divine there, and *giving* denotes influx, for heaven, in general with all, and in particular with each individual, is the reception of influx from the Divine. That such is the signification of the command to honour parents, may seem strange because it is remote from the sense of the letter; but it should be known, that the Commandments of the Decalogue are intended for rules both for those who are in the world, and those who are in heaven; the sense of the letter or the external sense for those who are in the world, and the spiritual or internal sense for those who are in heaven, and hence both senses, as well the external as the internal, for those who, while they are in the world, are also in heaven, that is, for those who are in the good of life according to the truths of doctrine. The Commandments of the Decalogue are also for those who are in heaven, as is evident from the internal sense of all things in the Word, and plainly from the consideration, that the things which Jehovah God Himself, that is, the Lord, speaks, are not only for men or the world, but also for angels, yea, for the whole heaven, for the Divine Truth which proceeds from the Lord flows through heaven, and reaches even to man; this is the case with these Ten Commandments, which the Lord Himself spake from Mount Sinai. As these Commandments² were spoken not only for those who are in the world, but also for those who are in heaven, therefore they could not be understood in the same manner by both parties; as this command, *that they should honour their father and mother, that their days*

might be prolonged upon the land, which Jehovah God would give them; for in heaven parents and children have not the same relation to each other as on earth; wherefore the Lord there is the father, and His kingdom the mother; neither can it be said of those in heaven that *their days shall be prolonged*, because they live there to eternity; nor can *the earth* be understood there, as in this Commandment, to mean the land of Canaan, but instead of it the heavenly Canaan or heaven. As *father and mother* here mean the Lord and His kingdom, therefore this Commandment is the fourth in order, and is more holy than those which follow. The Commandment concerning the worship of Jehovah, that is, of the Lord, is the first and second, because it is the most holy; next comes the Commandment concerning the Sabbath, because this in the highest sense signifies the union of the Divine itself and the Divine Human in the Lord; after this follows that concerning the honouring of parents, because it signifies the love of the Lord, and hence the love of the good and truth which are from Him. As this is the signification of this Commandment, therefore contempt of parents is mentioned among the crimes which are signified by the shedding of blood (Ezek. xxii. 6, 7); and for the same reason disobedient and refractory sons were stoned (Deut. xxi. 18-22).

8900. *A father* means the Lord, and *a mother* His kingdom, as was shewn just above (no. 8897); but lest the mind should doubt whether *a mother* in the internal sense means the Lord's kingdom or heaven, I am allowed to add the following observations to what was said above: in the Word *a mother* means the Church (nos. 289, 4257, 5581), which also on that account is called sometimes *the bride*, sometimes *the wife* of the Lord; and as the Lord's kingdom is the same as the Church, only with this difference, that on earth it is called the Church, therefore it also is signified by *a mother*; hence *the sons* born from that mother are truths, and are called *the sons of the kingdom* (Matt. xiii. 38; no. 3373). The Lord's kingdom also is the native country of all those who are in it, and one's country is a mother in a natural, as the Church is in a spiritual sense.

8901. Verse 13. *Thou shalt not kill*, signifies not to take away spiritual life from any one, also not to extinguish faith and charity; likewise not to hate the neighbour.

8902. *Thou shalt not kill*. That this signifies not to take away spiritual life from any one, also not to extinguish faith and charity, likewise not to hate the neighbour, appears from the signification of *killing*, as denoting to deprive of spiritual life. *Killing* in the internal sense denotes this, because in that sense the subject treated of is the spiritual life or the life of heaven in man; and as this is the life of faith and charity, therefore *not to kill* also signifies not to extinguish faith and

charity in any one. *Not to kill* denotes also in the internal sense not to hate the neighbour, because whoever hates, continually desires to kill, and also actually would kill, unless prevented by the fear of punishment, the loss of life, reputation, and other like things; for hatred originates from evil, being contrary to charity, and breathes nothing but the murder of him whom it hates, in the world murder of his body, in the other life murder of his soul. This is meant by the Lord's words in Matthew: *Ye have heard that it was said to the ancients, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire* (v. 21, 22, and following verses); hatred against the neighbour is meant by being angry with his brother without cause, and the degrees of its increase are described by *saying to him Raca*, and *calling him fool*: anger denotes an aversion from charity, and is grounded in evil, thus it is hatred (see nos. 357, 4164, 5034, 5798, 5887, 5888). *Killing* in the internal sense denotes to take away spiritual life from any one, consequently to extinguish faith and charity, as appears from almost all the passages in the Word where *killing* is spoken of; as in Isaiah: *Behold the day of Jehovah cometh, cruel, and full of indignation, of wrath, and of anger, to set the earth for a waste; and he shall destroy the sinners thereof from off it: then the stars of the heavens and the constellations thereof shall not shine with their light; the sun shall be darkened in his rising, and the moon shall not make her light to shine. I will visit its wickedness upon the world, and upon the wicked their iniquity: I will make a man more rare than pure gold, and the son of a man than the gold of Ophir. Every one that is found shall be thrust through, and every one that is assembled shall fall by the sword: their children shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished: the bows shall dash the young men to pieces; the eye shall not spare the sons* (xiii. 9, and following verses). Here the subject treated of is the last time of the Church, when there are no longer any faith and charity, which time is *the day of Jehovah, cruel, full of indignation, of wrath, and of anger*. Every one may see that something else is here meant than what the mere words express; but their meaning can only be known from the significatives of the expressions in the spiritual sense, in which *the earth* denotes the Church (see nos. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732), hence *to set the earth for a waste, and to destroy the sinners from off it*, signifies that the man of the Church is then without faith and charity; *stars* and *constella-* 3.

tions denote the knowledges of truth and good (see nos. 2120, 2495, 2849, 4697), which are said *not to shine with their light*, when they are no longer enlightened by the light of heaven which flows in through the faith of charity; *the sun* denotes love to the Lord, and *the moon* faith in Him (see nos. 2120, 2441, 2495, 3636, 3643, 4060, 4321 at the end, 4696, 5097, 5377, 7078, 7083, 7173, 8644, 8812); hence *the sun's being darkened in his rising* signifies that love to the Lord cannot exist with man, and *the moon's not causing her light to shine* signifies that neither can charity and faith exist with him, thus that he can
 4 no longer be regenerated: *to make a man more rare than pure gold, and the son of a man than the gold of Ophir*, signifies that neither good nor truth is any longer seen, for *a man* signifies the good of the Church (nos. 4287, 8547), and *the son of a man* truth from good, in the highest sense the Divine Truth proceeding from the Lord (nos. 1729, 1733, 2813, 3704): *every one that is found shall be thrust through*, signifies that all would perish from the evil of falsity; and *every one that is assembled shall fall by the sword*, signifies that they should perish from falsity: *to be thrust through* denotes to perish from the evil of falsity (see no. 4503), and *to fall by the sword* to perish from
 5 falsity (see nos. 2799, 4499, 7102, 8294): *children being dashed to pieces* signifies that they were about to extinguish innocence altogether, for *children* denote innocence (nos. 430, 2126, 3183, 3494, 5608): *wives being ravished*, signifies that the goods of truth were perverted by evils of falsity, for *wives* denote the goods of truth (nos. 2517, 4510, 4823, 7022), and *to be ravished* denotes to be perverted (nos. 2466, 4865): *bows dashing the young men to pieces*, signifies that the truths of good were about to perish by doctrines of falsity from evil; for a *bow* denotes the doctrine of truth, and in the opposite sense the doctrine of falsity (nos. 2686, 6422, 8800); *young men* denote truths confirmed (no. 7668): *and their eye will not spare the sons*, signifies that he who understands truths still extinguishes them, for *sons* denote truths (nos. 489, 491, 533, 1147, 2803, 2813, 3373, 4257, 5542), and *the eye* denotes the understanding of truth (nos. 2701, 4403-4421, 4523-4533). From these considerations it is now clear, that the above prophetic words mean that when the Church comes to its end, all truth and good are about to perish; it is evident also from what has been said, that *to be thrust through*, *to be dashed in pieces*, and *to be slain*,
 6 in the Word, denote the extinction of faith and charity. In Jeremiah: *Snatch them away as cattle for the slaughter, and mark them for the day of killing; how long shall the earth mourn, and every herb of the field wither? for the wickedness of them that dwell therein, the beasts and the bird shall be consumed* (xii. 3, 4); where *the day of killing* denotes the time of the vastated Church, which is its last time, when there is no

longer any faith because there is no charity: *the earth mourning* denotes the Church; *every herb of the field withering* denotes every truth of the Church; *the beasts and the bird being consumed* denotes goods and truths; *the earth* denotes the Church (see just above); *the herb of the field* denotes the truth of the Church (see no. 7571); *a field* denotes the Church (see nos. 2971, 3310, 3766); *beasts* denote goods and the affections of good (nos. 45, 46, 142, 143, 246, 714, 715, 1719, 1823, 2179, 2180, 3218, 3519, 5198); *birds* denote truths and the affections of truth (nos. 5149, 7441). From these considerations it may appear what the internal sense of those words is, and also that there is something spiritual and holy of the Church and of heaven in each particular; and that without the internal sense it would not at all be understood what is meant by *the day of killing, the earth mourning, every herb of the field withering, and the beasts and bird being then consumed*. In Zechariah: 7 *Thus saith Jehovah thy God, Feed the sheep of the killing, which the possessors thereof kill, and do not acknowledge themselves guilty* (xi. 4); *the sheep of the killing* denote those who are in simple good, with whom the truths of faith are extinguished, not by their own fault, but by that of those who teach them. In Isaiah: *Those that are about to come shall Jacob cause to take* 8 *root; Israel shall flower and flourish, so that the faces of the globe shall be filled with provender. Hath he smitten him according to the stroke of the smiter? was he slain according to the slaughter of his slain? Behold Jehovah cometh forth from His place to visit the iniquity of the earth; then shall the earth reveal her bloods, and shall not conceal her slain* (xxvii. 6, 7; xxvi. 21); this passage also in the internal sense treats of the last time of the Church, when a new Church shall be raised up, the old one perishing; *Jacob* denotes those who are in the external of the Church, *Israel* those who are in the internal; *the faces of the globe* denote the Church in general; *the earth* denotes the old Church; *the slain* denote those with whom there is no faith because there is no charity. In the same prophet: *Thou art* 9 *cast forth from thy grave like an abominable twig, the garment of them that are slain, of him that is thrust through with the sword: thou shalt not be joined with them in the grave, for thou hast destroyed thy land, thou hast slain thy people* (xiv. 19, 20); *the slain* denote those who are deprived of spiritual life; *thou hast slain thy people* denotes the destruction of the truths and goods of faith; Babel is here treated of, which signifies the profanation of good (nos. 1182, 1283, 1295, 1306–1308, 1321, 1322, 1326), also its vastation (no. 1327 at the end). In 10 Jeremiah: *I have heard the voice of the daughter of Zion; she sigheth, she spreadeth forth her hands, [saying], Woe now to me! for my soul is wearied with murderers. Run ye to and fro through the streets of Jerusalem, and see, I pray, and know, and*

- seek ye in the streets thereof, if ye can find a man, if there be any that doeth judgment, that seeketh the truth (iv. 31; v. 1); the daughter of Zion denotes the celestial Church; murderers denote those who destroy goods and truths; a man doing
- ¹¹ judgment denotes those who are in truths from good. In Ezekiel: *Ye have profaned Me with My people for handfuls of barley and pieces of bread, to slay the souls that should not die, and to save alive the souls that should not live* (xiii. 19); in this passage *slaying souls* manifestly denotes to take away spiritual life. As *slaying* had also this signification, therefore it was among the curses upon Mount Ebal: *To slay a companion in secret; and to take a reward to slay the soul of innocent blood*
- ¹² (Deut. xxvii. 24, 25). In Matthew: *In the consummation of the age they shall deliver you into tribulation, and shall slay you; and ye shall be hated of all nations for My name's sake* (xxiv. 9); and in John: *Jesus said to the disciples, The hour will come, that every one that killeth you will think that he offers holy worship to God: and this they will do, because they do not know the Father or Me* (xvi. 2, 3): in these passages also *killing* signifies to deprive of spiritual life, that is, of faith and charity, for the disciples signify all things of the truth and good of faith and charity (nos. 3488, 3858 at the end, 6397). The disciples to whom the Lord was speaking, are not here meant, as is evident from the subject here treated of being the consummation of the age when the Lord was to come in the clouds of heaven, concerning which the disciples were inquiring, and which means the last time of the Church, when they
- ¹³ would not be alive (see no. 3488). In like manner in Mark: *The brother shall deliver the brother to death, and the father the children; the children shall rise up against the parents and shall kill them* (xiii. 12); this passage also treats of the last times, and *killing* there also signifies to deprive of the truths and
- ¹⁴ goods of faith and charity, thus of spiritual life. In Luke: *I will send to them prophets and apostles, and some of them they shall kill and persecute: from the blood of Abel to the blood of Zechariah the prophet it shall be required of this generation* (xi. 49, 51). *Prophets and apostles* in the spiritual sense denote the truths and goods of the Church; *killing* denotes to extinguish them; *the blood of Abel* denotes the extinction of charity: *prophets* denote the truths of doctrine from the Word (see nos. 2534, 7269); *the blood of Abel* denotes the extinction
- ¹⁵ of charity (see no. 374). In like manner in John: *The blood of the saints and of the prophets, and of the slain, was found in Babylon* (Apoc. xviii. 24); here also *the blood of the saints and of the prophets* denotes the extinction of the good and truth of faith and charity; *the slain* denotes those who have perished as to spiritual life; *blood* denotes violence offered to charity, and also all evil in general (nos. 374, 1005), and specifically

the profanation of truth (nos. 4735, 6978, 7317, 7326). As ¹⁶ one who is *slain* or *thrust through* signifies the extinction of good and truth, and as all things which were instituted in the Jewish Church were representative of spiritual and celestial things in the Lord's kingdom, and in the highest sense of Divine things in the Lord, therefore, when *one thrust through* was found lying in a field, the following process of expiating the people was commanded: *They were to measure towards the cities from him that was thrust through lying in the field: and the elders of the nearest city were to take a heifer by which no labour had been done, and upon which there had not yet been a yoke, and were to bring her to a rapid river; and the priests, the sons of Levi, were there to cut off her head; and then the elders of the city were to wash their hands over the heifer, and say, that their hands had not shed that blood, neither had their eyes seen it; and thus the blood was to be appeased* (Deut. xxi. 1-8). Who would ever know why such a process was instituted on account of *one thrust through lying in a field*, unless it was known from the internal sense what is signified by *one thrust through in a field*, by *the nearest city*, by *a heifer*, by *a rapid river*, by *the washing of hands*, and by the rest of the circumstances there mentioned? *One thrust through in a field*, signifies truth and good extinguished (no. 4503); *a field*, the Church (nos. 2971, 3310, 3766); *a city*, the doctrine of truth (nos. 402, 2449, 2943, 3216, 4492, 4493); *the elders of the city*, truths agreeing with good (nos. 6524, 6525, 8578, 8585); *a heifer on which there had not yet been a yoke*, truth not as yet confirmed; what is signified by *a heifer*, see nos. 1824, 1825; *washing the hands over the heifer at the rapid river*, signifies purification from that evil because it was done from the immoderate zeal of one ignorant of what the truth is. From these as from the ¹⁷ rest of the passages it may appear, what and how great are the arcana contained in each particular of the Word; which will not even appear as arcana, if it be believed that the sense of the letter is the all of the Word, and that nothing more holy and heavenly lies inwardly concealed in it; whereas the sense of the letter is for men in the world, that is, for natural men, but the internal sense for men in heaven, that is, for spiritual men; hence it is evident that the Commandment not to kill involves not only that a man is not to be killed as to the body, but also that he is not to be killed as to the soul, thus not only that he is not to be deprived of life in the world, but especially that he is not to be deprived of life in heaven. If that Commandment had not involved in it at the same time the latter meaning, it would not have been dictated by Jehovah Himself, that is, the Lord, by the living voice on Mount Sinai with so great a miracle; for all peoples and nations without any immediate revelation know, and also their laws ordain, that a

man ought not to be killed, also that adultery and theft ought not to be committed, and false witness ought not to be borne; and it cannot be supposed that the Israelitish nation was so stupid, as that they alone should be ignorant of what all other nations on the globe were acquainted with: but the revealed Word, as it was from the Divine Himself, contains within its bosom deeper and more universal things, such as relate to heaven, thus which concern not only the life of the body, but also that of the soul, or eternal life; herein the Word differs from, and surpasses, all other writing.

8903. *Thou shalt not commit adultery*, signifies that the things which relate to the doctrine of faith and charity ought not to be perverted; thus that the Word ought not to be applied to confirm evils and falsities; also that the laws of order ought not to be inverted.

8904. *Thou shalt not commit adultery*. That this signifies that those things which are of the doctrine of faith and charity ought not to be perverted; thus that the Word ought not to be applied to confirm falsities and evils; also that the laws of order ought not to be inverted, appears from the signification of *committing adultery*, *whoredom*, and *scortation*, as denoting in the spiritual or internal sense to pervert the goods and falsify the truths of the doctrine of faith and charity; and as *committing adultery* has this signification, it also signifies to apply the Word to confirm evils and falsities, for the Word is the very essential doctrine of faith and charity, and the perversion of the truth and good there is its application to falsities and evils. That these things are signified by committing adultery and whoredom in the spiritual sense, is scarcely known to any one at this day, because few within the Church know what is spiritual, and in what respect it differs from what is natural, and scarcely any one knows that there is a correspondence between them, and of such a nature, that the image of the one is presented in the other, that is, the spiritual is represented in the natural; consequently that the spiritual is as the soul, and the natural as its body, and thus by influx and conjunction therefrom they constitute a one, as in the regenerate man, his internal man which is also called spiritual,
 2 and his external which is also called natural. As such things are at this day unknown, it cannot therefore be known what *committing adultery* signifies any further than to be unlawfully conjoined as to the body. Since those things, as was said, are at this day unknown, I am permitted to state the reason why *to commit adultery* in the spiritual sense signifies to pervert the things relating to the doctrine of faith and charity, thus to adulterate goods and falsify truths; the reason of this, which is at this day an arcanum, is that conjugal love descends from the marriage of good and truth, which is called the

heavenly marriage. The love which flows in from the Lord, which is between good and truth in heaven, is, and this by correspondence, turned into conjugal love on earth; hence it is that, in the internal sense, the falsification of truth is scortation, and the perversion of good is adultery; hence also it is that those who are not in the good and truth of faith, cannot be in genuine conjugal love; likewise, that those who place the delight of their life in adulteries, are no longer able to receive anything of faith. I have heard the angels say, that as soon as any one commits adultery on earth, and takes delight in it, heaven is shut against him, that is, he refuses any longer to receive thence anything of faith and charity. At this day, in those kingdoms where the Church exists, adulteries are made light of by the generality of persons, because the Church is at its end, and thus there is no longer any faith, because there is no charity, for the one corresponds to the other; where there is no faith, falsity holds the place of faith, and evil the place of good, and hence it follows, that adulteries are no more regarded as crimes; for when heaven is closed with a man, such things flow in to him from hell. For what has been said and shewn before on this subject, see nos. 2727-2759, 4434, 4835, 4837. *To commit whoredom and adultery* in the internal or spiritual sense, denotes to falsify and pervert the truths and goods of faith and charity, consequently also to confirm falsity and evil by perverse applications from the Word, as may appear from the particular passages in the Word, where mention is made of committing adultery, whoredom, and scortation, as will be manifestly evident from the following. As in Ezekiel: *Son of man, make known to Jerusalem her abominations. Thou hast played the harlot, because of thy renown, and hast poured forth thy fornications upon every one that passed by. Thou hast taken of thy garments, and hast made to thyself variegated high places, and hast played the harlot upon them. Thou hast taken vessels of thy ornament from my gold and my silver which I had given thee, and hast made to thyself images of a male. Thou hast played the harlot with them. Thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and hast sacrificed: is it a small thing concerning thy fornications? Thou hast played the harlot with the sons of Egypt, thy neighbours, great in flesh, and hast multiplied thy fornication, to provoke Me. And thou hast played the harlot with the sons of Assyria when thou wast insatiate, with whom also thou didst play the harlot, and yet thou wast not filled. And thou hast multiplied thy fornication even to Chaldea, the land of trading, and yet in this thou wast not satisfied. An adulterous woman receives strangers before her own husband. They give a reward to all harlots; but thou hast given thy rewards to all thy lovers, and hast recompensed them, that they might come to thee from every*

side for thy fornications. Therefore, O harlot, hear the Word of Jehovah: I will judge thee with the judgments of adulterous women, and of them that shed blood (xvi. 2, 15-17, 20, 26, 28, 4 29, 32, 33, 35, 37). Who cannot see that *fornications* here signify the falsifications of truth and the adulterations of good? and who can understand the least word in the passage, unless he knows that such is the signification of *fornication*, also unless he knows the meaning of *the sons of Egypt*, *the sons of Assyria*, and *Chaldea*, with whom Jerusalem is said to have played the harlot? That she did not play the harlot with those people themselves, is evident; it may be expedient, therefore, to say what those things signify in the internal sense. *Jerusalem* means the perverted Church; *garments* in the above passage denote the truths which are perverted; hence the *variegated high places* denote the falsities which are acknowledged; *the sons of Egypt* denote scientifics; *the sons of Assyria*, reasonings; *Chaldea*, the profanation of truth; *garments* denote truths (see nos. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6918); *high places* denote worship, and *variegated high places* in this passage the worship of falsity (see no. 796); *vessels of ornament of gold and silver* denote the knowledges of good and truth; *vessels* denoting knowledges (see nos. 3068, 3079); *gold* denoting good (nos. 113, 1551, 1552, 5658, 6914, 6917); *silver*, the truth of good (nos. 1551, 2048, 2954, 5658); *the images of a male* signify the appearances and likenesses of truth (no. 2046); *the sons and daughters* whom they bore denote the truths and goods which they perverted; *sons* denoting truths (nos. 489, 491, 533, 1147, 2623, 2803, 2813, 3373); *daughters* denoting goods (nos. 4819, 2362, 3024); *the sons of Egypt* denote the scientifics that pervert (nos. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7296, 7779, 7926); *Assyria* denotes reasoning, through which by means of scientifics the truths of faith are perverted, and its goods adulterated (nos. 119, 1186); *to multiply fornication even to the land of Chaldea*, denotes even to the profanation of truth; *Chaldea* denoting the profanation of truth (no. 1368); hence it is evident why she is called an
 5 adulterous woman, also a harlot. So also concerning Babylon in the Apocalypse: *There came one of the seven angels that had the seven vials, and talked with me, saying to me, Come, I will shew thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. It was Babylon the great, the mother of harlots, and of the abominations of the earth* (xvii. 1, 2, 5; xiv. 8; xviii. 3); *Babylon* denotes those who pervert the truths and goods of the Church for the sake of self-dominion and gain, and this even to

profanation, as appears from the signification of *Babel* (nos. 1182, 1283, 1295, 1304–1308, 1321, 1322, 1326, 1327 at the end); hence Babylon is called a whore and the mother of harlots. Those who know nothing of the internal sense will believe that the kings of the earth, who committed fornication with her, signify kings or kingdoms on earth, but they signify neither the kings or kingdoms, but the truths of faith of the Church; and to commit fornication with these is to pervert them; *kings* denote the truths of faith (see nos. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148); and *the earth* denotes the Church (nos. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732); *the inhabitants of the earth being made drunk with the wine of fornication*, denotes that those who are within the Church were led by falsities from evil into errors and delirium; for *to be made drunk* denotes to be led into errors by false reasonings and wrong interpretations of the Word (nos. 1072); *wine* denotes falsity from evil (no. 6377), hence *the wine of fornication* denotes falsity from the perversion of truth; *the earth* denotes the Church, as was just now shewn; it is said *to sit upon many waters*, because upon falsities, for *waters* in the genuine sense denote truths, and in the opposite sense falsities (nos. 739, 790, 8137, 8138, 8568). *To commit adultery and fornication* 6 denotes to pervert the goods and truths of the Church, as appears plainly also in other passages in Ezekiel: *Two women, the daughters of one mother, committed fornication in Egypt; in their youth they committed fornication: Ohola is Samaria, and Oholiba is Jerusalem; Ohola committed fornication under me, and she doted on her lovers, the Assyrians her neighbours, clothed in blue, governors and leaders, all of them desirable young men, horsemen riding upon horses. She committed her fornications with them, the choice of all the sons of Assyria. Nevertheless she did not forsake her fornications from Egypt; for they lay together with them in their youth. Oholiba corrupted her love more than the former, and her fornications above the fornications of her sister: she loved the sons of Assyria; she increased her fornications, when she saw men painted on a wall, the images of the Chaldeans, painted in vermilion, and she loved them at the sight of their eyes. There came also to her the sons of Babel to the bed of loves; they polluted her by their fornication: yet she multiplied her fornications, whilst she remembered the days of her youth, in which she committed fornication in the land of Egypt; she loved them above concubines* (xxiii. 2, and following verses). In this passage also every one must see that *fornications* mean spiritual fornications, that is, the perversions of the good and the falsifications of the truth of the Church; also that the contents in the internal sense do not appear, unless it be known what is signified by *the sons of*

Egypt, by the *Assyrians* or the *sons of Ashur*, by *Chaldea* and *Babel*; for it is clear that those nations are not meant, but such things as relate to falsity; for the inhabitants of Samaria and Jerusalem did not commit fornication with them: the signification of *Egypt*, *Assyria*, *Chaldea*, and *Babel*, may be
 7 seen just above. From what follows it also appears, that fornications and adulteries in the internal sense denote the falsifications and perversions of good and truth, thus the adulterations thereof; as in *Hosea*: *Contend with your mother, contend, for she is not my wife, and I am not her husband, that she may put away the fornications from her faces, and her adulteries from between her breasts. I will not have mercy on her sons, for they are the sons of fornications, since their mother committed scortation, saying, I will go after my lovers, that give me my bread and my waters, my wool and my linen, mine oil and my drinks. But I will lay waste her vine and her fig-tree, concerning which she said, These are the meretricious hire which my lovers have given me* (ii. 2–12): a mother in the internal sense here means the Church (nos. 289, 2691, 2717, 4257, 5581, 8897); in like manner a wife (nos. 252, 253, 409, 749, 770), who is said to be not a wife, because in perverted truths, that is, in falsities; sons denote the truths of the Church, in this case falsities, because they are called *the sons of fornications* (nos. 489, 491, 533, 2623, 2803, 2813, 3373, 3704, 4257): the meaning of *bread*, *water*, *wool* and *linen*, also *oil* and *drink*, and likewise a *vine* and a *fig-tree*, has been shewn in their places; they denote the goods of love and charity, also the interior and exterior goods and truths of faith, but in the opposite sense evils and falsities; for goods become evils and truths become falsities when they are perverted; what is meant by *bread*, see nos. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4217, 4735, 4976, 5915, 6118, 6409; what by *waters*, nos. 739, 790, 8137, 8138, 8568; what by *linen*, no. 7601; what by *oil*, nos. 886, 3728, 4582; what by *drink*, nos. 3069, 3168, 3772, 8562; what by a *vine*, nos. 1069, 5113, 6376; what by a *fig-tree*, nos. 4231, 5113; *meretricious hire* denotes the falsity of doctrine, which
 8 they offer for sale as truth. In the same prophet: *My people ask counsel of wood, and their staff answers them; because the spirit of fornication hath seduced them, and they have committed fornication from under their god: they sacrifice on the tops of the mountains, and burn incense upon the hills; therefore your daughters commit fornication, and your daughters-in-law commit adultery. If thou Israel committest fornication, shall not Judah become guilty? shall not I visit upon your daughters because they commit fornication, and upon your daughters-in-law because they commit adultery, for these divide with whores, and sacrifice with prostitutes?* (iv. 12, and following verses); to commit fornication under their god denotes to pervert truth, for god in the internal

sense signifies the truth, and in the opposite sense falsity (nos. 2586, 2769, 2807, 2822, 4295, 4402, 4544, 7010, 7268, 7873, 8301, 8867); *mountains and hills* denote loves, in this case the loves of self and the world (nos. 795, 796, 1691, 2722, 6435); *the wood* of which counsel is asked, denotes the good of the delight of any lust (no. 643); *the staff* which answers denotes imaginary power, from the intellectual *proprium* (nos. 4013, 4015, 4876, 4936, 7011, 7026); as in the genuine sense *gods* signify truths, and in the opposite sense falsities, therefore to falsify truths and adulterate goods, is signified by *going a-whoring after strange gods*, as after Baalim, Molech, and idols (Ezek. vi. 9; Lev. xx. 5, and in other places). From these 9 considerations it may now appear what is meant by *adulteries* and *fornications* in the following passages. In Isaiah: *Draw near hither, ye sons of the sores, the seed of the adulterer; and she hath committed fornication. Against whom have ye sported? against whom have ye made wide the mouth, and put forth the tongue? are ye not the sons of prevarication, the seed of a lie, who have inflamed yourselves with gods under every green tree?* (lvii. 3-5). In the same prophet: *It shall come to pass at the end of seventy years, Jehovah will visit Tyre, that she may return to her meretricious hire, and commit fornication with all the kingdoms of the earth, upon the faces of the globe* (xxiii. 17, 18). In Jeremiah: *And a man sent away his wife, and she went away from him, and became another man's; she committed fornication with many companions; thou hast profaned the earth with thy fornications and thy wickedness: hast thou seen what backsliding Israel hath done? she hath gone away upon every high mountain, and under every green tree, and there thou hast committed fornication: also treacherous Judah her sister hath gone away and committed fornication; so that by the voice of her fornication she hath profaned the earth; she hath committed whoredom with stone and wood* (iii. 1-10). In the same prophet: *This is My lot, that thou hast forgotten Me, and hast trusted to a lie. I have seen thine adulteries, and thy neighings, the wickedness of thy fornication, and thine abominations upon the hills in a field. Wo to thee, O Jerusalem!* (xiii. 25, 27). In the same prophet: *Against the prophets, the earth is full of adulterers, because by reason of the curse the earth mourneth, the pastures of the wilderness are dried up; for both the prophet and the priest practise hypocrisy. In the prophets of Jerusalem I have also seen a horrible stubbornness in committing adultery and walking in a lie; they have strengthened the hands of the wicked; they speak the conception of their own heart, and not from the mouth of Jehovah* (xxiii. 9 and following verses). In the same prophet: *They have done folly in Israel, and have committed whoredom with the wives of their companions, and have spoken a lying word in My name, which I did not command them* (xxix.

¹⁰ 23). From these passages it is plainly evident, that *to commit adultery and whoredom* is to explain and pervert the truths of the Word from a man's own heart, that is, from his *proprium*, in such a manner as the loves of self and of the world persuade him; consequently it is to speak lies, that is, falsities, as it is expressly said. Again in Hosea: *Be not glad, O Israel: for thou hast committed fornication from beneath thy god; thou hast loved a meretricious reward upon all the corn-floors* (ix. 1). In the same prophet: *Jehovah spake to Hosea; Go, take to thee a woman of fornications, and children of fornications; for the earth hath committed great fornication from after Jehovah* (i. 2). In Nahum: *Wo to the city of bloods, by reason of the multitude of the fornications of the well-favoured harlot, the mistress of sorceries, that selleth nations by her fornications, and families by her sorceries* (iii. 1-4). In Moses: *Your sons shall feed in the wilderness forty years, and shall bear your whoredoms forty years, according to the number of the days in which ye explored the land, each day for a year, ye shall bear your iniquities* (Num. ¹¹ xiv. 33, 34). As the falsifications of truth and the adulterations of good corresponded to fornications in the land, therefore *the punishment of death was appointed for adulterers* (Lev. xx. 10); and *the daughter of a man who was a priest, if she profaned herself by committing fornication, was to be burned with fire* (Lev. xxi. 9); also *no daughter in Israel was to be exposed to fornication* (Lev. xix. 29); in like manner, *no bastard was to come into the congregation of Jehovah, even to his tenth generation* (Deut. xxiii. 2); and *no meretricious hire was to be brought into the house of Jehovah, because it is an abomination* (Deut. ¹² xxiii. 18). From these passages it may now fully appear that, in the external sense, *to commit adultery* signifies to commit adulteries; in the internal representative sense, it denotes to worship idols and other gods by such things as are of the Church, consequently it denotes external and internal idolatry; but in the internal spiritual sense it signifies the adulterations of good and the perversions of truth. From these considerations it evidently appears, that adulteries in themselves are so heinous, and are called abominations, because they correspond to the marriage of falsity and evil, which is the infernal marriage; and conversely, that genuine marriages are holy, because they correspond to the marriage of good and truth, which is the heavenly marriage; yea, genuine conjugal love descends from the marriage of good and truth, thus out of heaven, that is, through heaven from the Lord; whereas the love of adultery comes from the marriage of falsity and evil, thus out of hell, that is, from the devil.

8905. *Thou shalt not steal*, signifies that his spiritual goods must not be taken away from any one, and that those things which are the Lord's must not be attributed to self.

8906. *Thou shalt not steal.* That this signifies that his spiritual goods must not be taken away from any one, and that those things which are the Lord's must not be attributed to self, appears from the signification of *stealing*, as denoting to take away spiritual goods from any one. This is signified by *stealing*, because riches and wealth in the spiritual sense are the knowledges of good and truth, in general all those things which relate to faith and charity, that is, to the spiritual life in man; wherefore to take those things away from any one, denotes in the spiritual sense *to steal*: and as all spiritual goods, that is, all things of faith and charity, are from the Lord alone, and nothing at all from man, therefore *stealing* also signifies to attribute to self the things which are the Lord's: those who do this are also called *thieves* and *robbers* in John: *Verily I say unto you, He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the shepherd of the sheep. I am the door; by Me if any one enter in, he shall be saved, and shall go in and go out, and find pasture. The thief cometh only to steal, and to kill, and to destroy. I am come that they may have life, and that they may have abundance* (x. 1-13). *To enter in by the door into the sheepfold* is to enter in by the Lord, for the Lord is the door, as He Himself says; the sheep are those who are in charity and in the faith therefrom; these enter in by the Lord, when they acknowledge that all faith and charity are from Him, for in such case they flow in from Him; but to attribute them to others, especially to themselves, is to take them away, thus to kill and to destroy; those who attribute to themselves the things which are the Lord's, also place merit in works, and make themselves justice (on which subject see nos. 1110, 1877, 2027, 2273, 2340, 2373, 2400, 3816, 4007 at the end, 4174, 4943, 6388-6393, 6478); this in the spiritual sense is to steal; and this occurs to the angels in heaven when man reads in the Word about stealing; for the angels understand the Word only spiritually. The same is signified by stealing in Hosea: *When I healed Israel, then the iniquity of Ephraim was discovered, and the evils of Samaria; for they committed falsehood, and the thief came; a troop spread themselves abroad. Now their works compass them about before My faces. They make the king glad by their wickedness, and the princes by their lies* (vii. 1-3). And in Joel: *The day of Jehovah cometh; before it a fire devoureth, and after it a flame kindleth; the earth before it is like the garden of Eden, but after it a desolate wilderness: its appearance is like the appearance of horses, and as horsemen so do they run, as the noise of chariots upon the tops of the mountains: they run about in the city: they run upon the wall; they climb upon the houses; they enter in through the windows like a thief: before them the earth*

was moved, the heavens trembled, the sun and moon were blackened, and the stars withdrew their brightness (ii. 1-10). This passage treats of the desolation of the Church, when falsities break in and destroy truths; these falsities are the thieves that climb upon the houses and enter in through the windows. Who can help wondering why it is said: *The day of Jehovah will be like the appearance of horses, and then they shall run as horsemen, they shall run about in the city, shall run upon the wall, shall climb upon the houses, shall enter in through the windows, the earth shall be moved, the heavens shall tremble, the sun and the moon shall be blackened, and the stars shall withdraw their brightness?* whoever knows nothing of the internal sense, and in his heart has doubts about the holiness of the Word, will say that these are mere expressions without anything Divine stored up in them, and will possibly call them empty sayings; but whoever believes that the Word is most holy, because it is Divine, and moreover knows that there is an internal sense, which treats of the Church, heaven, and the Lord Himself, will confess that every expression in the above passage is of peculiar importance; it may be expedient therefore briefly to explain 3 what the particular expressions in the passage signify: *the day of Jehovah* denotes the last state or time of the Church, when there is no longer any truth, but instead thereof falsity; *the fire which devours before it* denotes the lust of evil; *the flame which is after it* denotes the lust of falsity therefrom; *the appearance of horses* denotes the intellectual part reasoning from falsity as if from the truth; *the horsemen who run* denote reasoners; *chariots* denote the doctrinals of falsity; *a city* denotes the doctrine itself; *the wall* on which they run, denotes essential falsity; *the houses* upon which they will climb, denote man's voluntary part; *the windows* through which they will enter, denote intellectual things; *the thief* denotes the falsity which takes away the truth; *the earth* which will be moved before them denotes the Church, also *the heavens* which will tremble; *the sun* denotes love to the Lord; and *the moon*, faith in Him; they are said to be blackened when they no longer appear; *stars* denote the knowledges of good and truth, which will no longer have light from faith and love, thus from heaven, which is meant by withdrawing their brightness. From these considerations it may appear what these words in general involve, also in what sense *that day*, or the last state of the Church, is called *a thief* which will climb upon the houses and enter in through the windows, namely, that it is falsity which will then occupy the whole man, both his voluntary and intellectual parts, and will thereby take away all truth and good. The like is signified by *a thief* in Obadiah: *The Lord Jehovih said to Edom, If thieves come to thee, if overthrowers by night, how wilt thou be cut off! will not they steal what is suffi-*

cient for them? (ver. 5); so also by *a thief*, or one who steals, in Zechariah (1-5; Psalm l. 18-20; Matt. vi. 19, 20). As all the statutes which the Lord commanded the sons of Israel were founded in the laws of order which are in heaven, that is, they derived their existence and essence from the spiritual world, therefore also were the laws which were enacted concerning thefts; as that *he who stole an ox, and sold it, should repay five, if a sheep, four* (Exod. xxii. 1); also *if a thief be smitten in digging through, there shall no blood* [be shed for him]; *but when the sun is risen, blood* [shall be shed]: *the thief shall repay or shall be sold; if it be found in his hand, he shall repay twofold* (Exod. xxii. 2-4). *He that shall steal a man, and sell him, if he be found in his hand, he shall surely die* (Exod. xxi. 16): *If a man be found who shall have stolen the soul from his brethren, the sons of Israel, and hath made gain therein, when he hath sold him, this thief shall be slain, that thou mayest put evil away from the midst of thee* (Deut. xxiv. 7). *Men of the sons of Israel*, in the internal sense denote those who are in the truths and goods of faith, thus in the abstract sense they denote the truths and goods of faith (see nos. 5414, 5879, 5951), wherefore *to steal a man of the sons of Israel* denotes to take away those truths and goods, and *to sell him* denotes to alienate them, and also to cause them to serve; for the truths and goods of faith, since they are from the Lord, are in a free state, and serve no one but the Lord alone; but when they are alienated, they then come into a servile state, for they serve any evil of self-love or the love of the world, thus any bodily lust; hence the derivation and correspondence of the above law: and as in such case the truth and good of the Church from being free become servile, thus from being alive become dead, therefore the punishment, which is the effect, is death.

8907. *Thou shalt not answer against thy neighbour the witness of a lie*, signifies that good is not to be called evil, nor truth falsity, thus neither conversely is evil to be called good, and falsity truth.

8908. *Thou shalt not answer against thy neighbour the witness of a lie*. That this signifies that good is not to be called evil, nor truth falsity, thus neither conversely is evil to be called good and falsity truth, appears from the signification of *the witness of a lie*, as denoting the confirmation of falsity; *a witness* denoting confirmation (see no. 4197), and *a lie* denoting falsity of faith, as will be evident from what follows; *to answer against a neighbour* denotes so to say to any one, for *a neighbour* signifies every man, and specifically every one that is in good, and in the abstract sense good itself (see nos. 3419, 5025, 6704, 6706-6711, 6818, 8123); hence *thou shalt not answer against a neighbour the witness of a lie*, in the internal sense, denotes not to say to any one what is false, that is, not to say

2 that good is evil and truth falsity, or conversely. How the case is here shall be briefly explained. All those in whom self-love or the love of the world rules, that is, who regard eminence, or honours, or wealth, or gain, as an end, do not hesitate to assert that what is just is unjust, and what is unjust is just, and thus to become *the witnesses of a lie*: the reason why they are of such a character is, because their will is entirely subjected to those loves and their lusts, and is entirely occupied and possessed by them; and in this case the understanding, which is the other part of the mind, can indeed see what is just and what is unjust, but is unwilling to see it; for the will prevails over the understanding, and by flowing into it persuades it, and at length also blinds it: persons of this description are also without conscience, and do not know that conscience consists in saying that what is just is just, for no other reason than because it is so, that is, from the love of what is just: those who are of this character in the world, are also of the same in the other life, but with this difference, that they do not then say that what is just is unjust, but that the good which is of faith is evil, and truth falsity; for what is just in the civil world corresponds to what is good and true in the spiritual world; and this they do without conscience, and also without shame, because so they have been

3 accustomed and habituated in the life of the body. Mention is often made in the Word of *a lie*, and, in the internal sense, it everywhere signifies the falsity and evil of faith, and *a witness of a lie*, who is also called *a witness of violence*, signifies the confirmation of falsity, whether it be before a judge or any other person, or before a man himself, by persuading himself inwardly in thought (as Exod. xxiii. 1 and following verses; Lev. xix. 11, 12, and following verses; Deut. xix. 16–20). *A lie* in the spiritual sense denotes the evil and falsity of faith, as appears from the following passages; in John: *Ye are of your father the devil; and the desires of your father ye will to do: he was a murderer from the beginning, and stood not in the truth, because the truth is not in him: when he speaketh a lie, he speaketh from his own, because he speaketh a lie, and is the father thereof* (viii. 44). In this passage *a lie* denotes the falsity of faith; for it treats of the unwillingness of the Jews to acknowledge the Lord; *the devil* here in the spiritual sense denotes falsity, and *the father thereof* denotes evil, for falsity originates from evil as a son from a father: the falsity which is of the devil is the falsity of faith, and evil

4 is the evil of self-love and the love of the world. In Isaiah: *Moab is greatly exalted: his pride and his exaltation, and his anger, his lies are not constant* (xvi. 6); *lies* denoting the falsities of faith, because *Moab* denotes those who are in the evil of self-love, and on that account falsify truths (nos. 2468, 8315).

In the same prophet: *We have made a covenant with death, and we have made a vision with hell: we have put confidence in a lie, and in falsehood we have lain hid* (xxviii. 15). Again: *This is a people of rebellion, lying sons, sons that will not hear the law of Jehovah* (xxx. 9). In Jeremiah: *A man mocks his companion, and they speak not the truth; they have taught their tongue to speak a lie* (ix. 4). Again: *I am against those that prophesy the dreams of a lie, and relate them, that they may cause My people to err by their lies* (xxiii. 32). Again: *O sword, [be] against the liars, that they may become foolish* (l. 36). In Ezekiel: *They have seen vanity and the divination of a lie, saying, The saying of Jehovah, when Jehovah hath not sent them: wherefore thus saith the Lord Jehovih, Because ye speak vanity, and see a lie, therefore, behold, I am against you* (xiii. 6-9). In Nahum: *Wo to the city of bloods, it is wholly filled with lie and rapine* (iii. 1). In Zephaniah: *The remains of Israel do not perverseness; neither will they speak a lie, neither shall there be found in their mouth a tongue of deceit: these shall feed and be at rest* (iii. 13). In John: *Without are dogs, enchanters, and whoremongers, and murderers, and idolaters, and every one that loveth and maketh a lie* (Apoc. xxii. 15): in these, as in many other passages, a lie denotes the falsity and evil of faith.

8909. Verse 14. *Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, and his man-servant, and his maid-servant, and his ox, and his ass, and everything that is thy neighbour's*, signifies that heed must be taken of the love of self and the world, and thus lest the evils, which are contained in the preceding Commandments, become of the will, and thus go forth.

8910. *Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, and his man-servant, and his maid-servant, and his ox, and his ass, and everything that is thy neighbour's*. This signifies that heed must be taken of the love of self and the world, and thus lest the evils, which are contained in the preceding Commandments, become of the will, and thus go forth, as appears from the signification of *coveting*, as denoting to desire from an evil love. *Coveting* denotes this, because all covetousness arises from some love, for nothing is coveted unless it be loved, and therefore covetousness is what is continuous of love, in this case of the love of self and the world, and is as it were the life of its respiration; for what an evil love respire is called covetousness, but what a good love respire is called desire: the love itself belongs to the other part of the mind, which is called the will; for whatever a man loves this he wills; but covetousness belongs to both the will and the understanding, but it is properly of the will in the understanding. From these considerations it is evident whence it is, that the words, *Thou shalt not covet the things which are*

thy neighbour's, signify that heed must be taken lest they become of the will; for the things which become of the will are appropriated to the man, inasmuch as the will is the man himself. In the world it is believed that thought is the man; there are, however, two constituents of the life of man,—the understanding and the will; to the understanding belongs the thought, to the will the affection which is of the love: thought apart from the affection which is of the love does not constitute anything of the life in man; but the thought from the affection which is of the love, thus the understanding from the will: those two are distinct from each other, as is evident to every one who reflects from this consideration, that a man is able to understand and perceive what he wills to be evil, and what he either wills or does not will to be good. From this it is clear, that the will is the man himself, but not the thought except so far as it receives from the will; hence, the things which enter into a man's thought, and not through it into his will, do not render him unclean, but the things do which enter through the thought into the will. The latter render him unclean, because he then appropriates them, and they become his, for, as we have said, the will is the man himself: the things which become of the will, are said to enter into a man's heart, and thence to go forth; but the things which are only of the thought, are said to enter into the mouth, and to go forth through the belly into the draught, according to the Lord's words in Matthew: *Not that which goeth into the mouth maketh a man unclean; but that which goeth forth from the mouth, this maketh a man unclean: everything which goeth into the mouth, goeth away into the belly, and is cast out into the draught; but the things which go forth from the mouth, go forth from the heart, and these make the man unclean: for out of the heart go forth evil thoughts, murders, adulteries, rapes, thefts, false witness, blasphemies* (xv. 11, 17–19); from these words, as from all the rest, it may appear that the Lord's speech denoted internal and spiritual things, which were expressed by external or natural things, and this according to correspondences; for *the mouth* corresponds to the thought, as also all things which belong to the mouth, as the lips, the tongue, the throat; and *the heart* corresponds to the affection which is of the love, thus to the will (that there is a correspondence of the heart with these things, see nos. 2930, 3313, 3883–3896, 7542); hence to *go into the mouth* denotes into the thought, and to *go forth from the heart* denotes from the will; *going away into the belly*, and *being cast out into the draught or sink*, denotes into hell, for *the belly* corresponds to the way towards hell, and *the draught or sink* corresponds to hell; hell also in the Word is called a sink; hence it is evident that, *everything that enters into the mouth, goes away into the belly, and is cast*

out into the draught, signifies evil and falsity injected from hell into a man's thought, and again sent back to hell, which cannot make the man unclean, because they are sent back; for a man cannot desist from thinking evil, but he can from doing it; whereas as soon as he receives evil from the thought into the will, it then does not go out but enters into him, and this is said to enter into the heart; the things which go forth thence make him unclean, for what a man wills, this goes forth into speech and act, so far as external restraints do not forbid, such as the fear of the law, of the loss of reputation, honour, gain, and life. From these considerations it is now evident, that *thou shalt not covet* signifies that heed must be taken lest evils become of the will, and thus go forth. That covetous-
 ness belongs to the will, thus to the heart, also appears from the Lord's words in Matthew: *Ye have heard that it was said by the ancients, Thou shalt not commit adultery; but I say unto you, That if any one looketh at a strange woman so as to covet her, he hath already committed adultery with her in his heart* (v. 27, 28); *coveting* here means to will, and, unless prevented by fears which are external restraints, to do; hence it is said, that *whosoever looketh at a woman so as to covet her, hath committed adultery with her in his heart*. The concupiscence of 5 evil is also meant by the right eye offending, and the concupiscence of falsity by the right hand offending, in the Lord's words, also in Matthew: *If the right eye has offended thee, pluck it out, and cast it from thee; for it will be better for thee that one of thy members should perish, and not that thy whole body be cast into Gehenna: and if thy right hand has offended thee, cut it off, and cast it from thee; for it will be better for thee that one of thy members should perish, and not that thy whole body be cast into Gehenna* (v. 29, 30); from these words it further appears that the Lord spoke from the Divine, as in other passages in the Word throughout, thus that He expressed internal and heavenly things by external or natural things according to correspondences; in this case the affection of evil or its concupiscence by the right eye offending, and the affection of falsity or its concupiscence by the right hand offending; for *the eye* corresponds to faith, *the left eye* to the truth of faith, and *the right eye* to the good of faith, in the opposite sense to the evil which is of faith, thus *the right eye offending* to the concupiscence of evil (nos. 4403-4421, 4523-4533); but *the hand* corresponds to the power which belongs to truth, *the right hand* to the power of truth from good, in the opposite sense to the power of falsity from evil, thus *the right hand offending* to the concupiscence thereof (nos. 3091, 4931-4937, 8281); Gehenna denotes the hell of concupiscences. Every one may see that in this passage *the right eye* does not mean the right eye, or that that eye should be plucked out; also that *the right*

hand does not mean the right hand, and that it should be cut off, but that it means something else which cannot be known unless it be known what is signified by *the eye*, specifically by *the right eye*, also by *the hand*, and specifically by *the right hand*, and likewise by *offending*; and what is signified by those expressions can be known only from the internal sense.

6 As concupiscences are derived from an evil will, thus from an evil heart, and from the heart or will come forth murders, adulteries, rapes, thefts, false witness, according to the Lord's words in Matthew (xv. 19), thus such things as are contained in the foregoing Commandments of the Decalogue, therefore it is said, *thou shalt not covet the things which are the neighbour's*, which signifies that heed must be taken lest the evils contained in the foregoing Commandments, become of the will, and thus go forth. *Thou shalt not covet the things which are the neighbour's*, signifies that heed must be taken of the love of self and the world, because all the evils of covetousness spring from those loves as from their fountains (see nos. 2045, 7178, 7255, 7366-7377, 7488, 8318, 8678).

8911. From what has been heretofore said, it may appear how the case is with a man and his life, that he is such as his will is, and that such he remains after death, because death is not the end, but a continuation, of life: since therefore a man is such as his will is, because, as was said above, the will is the man himself, therefore to be judged according to his deeds signifies to be judged according to his will, for the will and the deed are not at variance, the deed being in the will, and the will in the deed, so long as external restraints do not hinder, which are fears of the law, of the loss of honour, gain, reputation, and life. The case herein is like that of endeavour and motion, motion being nothing but continued endeavour, for when the endeavour ceases the motion ceases, there being nothing essential in motion but the endeavour; this is known to the learned, being an acknowledged and established theorem: endeavour in a man is will, and motion in him is action; so they are called in a man, because in him endeavour and motion are living. To be judged according to the will is the same as to be judged according to the love, and also the same as to be judged according to the ends of life, likewise to be judged according to the life, for a man's will is his love, and his end of life, and his very life itself: that this is the case appears from the Lord's words above quoted: *He that looketh upon a strange woman so as to covet her, hath already committed adultery with her in his heart* (Matt. v. 27, 28); also that *to kill* a man is not only to do so, but also to will to do it, which is signified by being angry, and acting towards him with contumely (Matt. v. 21): a man also is judged according to his deeds, but only so far as they have proceeded from his will.

8912. It shall also be briefly explained what is meant in the internal sense by the things here mentioned, namely, by *a house, a wife, a man-servant, a maid-servant, an ox, and an ass*, which must not be coveted: they denote all the goods and truths of faith in the aggregate, which are not to be taken away from any one, and which are not to be injured; and they denote the same as are signified in the internal sense by *hallowing the Sabbath day, honouring the father and mother, not killing, not committing adultery, not stealing, not bearing false witness*, all which things, it has been shewn above, are such as, in the internal sense, relate to love and faith; *a house* means all good in general, *a wife* all truth in general, *a man-servant* the affection of spiritual truth, *a maid-servant* the affection of spiritual good, *an ox* the affection of natural good, and *an ass* the affection of natural truth. These are the things which must not be coveted, that is, which are not to be taken away from any one, or which are not to be injured. These things are meant in the internal sense, because the Word in that sense is for those who are in heaven, for those who are there perceive the Word not naturally but spiritually; thus they have not the ideas of *a house, a wife, a man-servant, a maid-servant, an ox, or an ass*, but of the spiritual things that correspond thereto, which are the goods of love and the truths of faith: in a word, the external sense or that of the letter is for those who are in the world, but the internal sense for those who are in heaven, and also for those who are in the world, but so far only as they are at the same time in heaven, that is, so far as they are in charity and faith.

8913. Verses 15-17. *And all the people saw the thunderings and lightnings, and the voice of the trumpet, and the mountain smoking; and the people saw, and they were moved, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; and let not God speak with us, lest peradventure we die. And Moses said unto the people, Fear not; God has come that He may tempt you, and that His fear may be before your faces, that ye sin not.*

And all the people saw the thunderings and lightnings, signifies the perception of Divine Truths from good. *And the voice of the trumpet*, signifies the same things through heaven. *And the mountain smoking*, signifies that the good itself of truth is not perceptible except in an external form. *And the people saw and were moved*, signifies a trembling when they are received. *And they stood afar off*, signifies remoteness from internal things. *And they said unto Moses*, signifies a complaint. *Speak thou with us*, signifies the reception of truth in an accommodated form, which they would thus obey. *And let not God speak with us*, signifies truth in a form not accommodated. *Lest peradventure we die*, signifies that thus the life of heaven with

them would perish. *And Moses said unto the people*, signifies information. *Fear not; for God has come that He may tempt you*, signifies that the life of heaven would not perish, but that its existence and its quality may be known. *And that His fear may be before your faces, that ye sin not*, signifies a holy fear thence for the Divine, and hence the preservation of spiritual life.

8914. Verse 15. *And all the people saw the thunders and lightnings*, signifies the perception of Truths Divine from good. This appears from the signification of *seeing*, as denoting to understand and perceive (see nos. 2150, 2325, 2807, 3764, 3863, 3869, 4403-4421, 4567, 4723, 5400); from the signification of *thunders* (*vocum seu tonitruum*), as denoting Truths Divine (see nos. 7573, 8813); and from the signification of *lightnings* (*facum seu fulgurum*), as denoting the brightness which truths have from the good of love, and which seize upon² and pierce (see no. 8813). Truths Divine from good here mean all the Commandments of the Decalogue, which were proclaimed from Mount Sinai out of the midst of thunders and lightnings; these therefore were presented on the occasion, because thunders signify Truths Divine, which are also on that account called *voices*, and lightnings signify the brightness which truths have from good, which are also on that account called *torches* or *flames*; flames denote Divine Truths proceeding from the Lord's Divine Good (see no. 6832).

8915. *And the voice of the trumpet*, signifies the same things through heaven, that is, Divine Truths from good. This appears from the signification of *the voice of a trumpet*, as denoting a state of the angelic heaven which surrounds the Divine, and as denoting the Truth Divine from it (see nos. 8815, 8823); from which passages it may appear what is signified by the Lord's words where He predicts the consummation of the age, or the last time of the Church, that then *the Lord will send His angels with a great voice of a trumpet, who shall gather together His elect from the four winds* (Matt. xxiv. 31): whoever does not know that all the Lord's words contain within them also heavenly and Divine things, that is, an internal sense, must believe that when the Last Judgment is at hand, the angels will appear and announce it, and will also gather together the elect with the voice of a trumpet; but *the voice of a trumpet* (*tubæ seu buccinæ*) here does not mean the voice of a trumpet, but Truth Divine through heaven in the internal form and its promulgation (see nos. 4060 at the end, also 8815 and 8823).

8916. *And the mountain smoking*. This signifies that the good itself of truth is not perceptible except in the external form, as appears from the signification of *a mountain*, here of Mount Sinai, as denoting the Divine Good united to the

Divine Truth in heaven (see no. 8805); and from the signification of *smoking*, as denoting in an external form: smoking denotes this, because Divine Truth, or the Word, in its internal form, is like light and flame, but externally it is like a cloud and smoke; the reason is, because Truth Divine, or the Word, internally is such as it is in heaven, thus such as it is in the light there, but externally it is such as it is in the world, thus such as it is in the light (*lumen*) there; and the light of the world in respect to the light (*lux*) of heaven is like a cloud, or in respect to flame, like smoke. Truth Divine, or the Word, in the internal form, is its internal sense, and in the external form its external or literal sense; the literal sense is called *a cloud* (see Preface to Gen. xviii.; and nos. 4060, 4391, 5922, 6343, 6752, 8106, 8781); and it is called *smoke*, because *smoke* signifies the obscuration of truth (no. 8819). The mountain appeared to be smoking before the sons of Israel, not because the Divine there was of such a quality, but because it appears to every one according to the quality of him that sees it; and the quality of those who then saw it, was that they made all worship to consist in externals, and nothing in internals; and that hence they understood the Word only according to the sense of the letter; therefore the Divine as to the truth which was promulgated, could not appear otherwise to them than as smoke, that is, as something obscure; whence also it is said, that *they stood afar off*, which signifies that they were remote from internals; but on this subject more will be said below.

8917. *And the people saw and were moved*, signifies a trembling when the Divine Truths are received. This appears from the signification of being moved, as denoting a trembling, in this case a trembling as when Divine Truths are received (concerning such a trembling, see nos. 5459, 8816).

8918. *And they stood afar off*. That this signifies remoteness from internals, appears from the signification of *standing afar off*, as denoting remotely, in this case from internal things, because from Mount Sinai, which signifies heaven and the Divine there (no. 8805); whether we say remotely from the Divine, from heaven, or from internals, it is the same, for heaven is in internals; for a man's internal is in the light of heaven, and his external in the light of the world; or, what is the same, his soul or spirit is in heaven, but his body is in the world; heaven is nearer to the Divine than the world, for the Lord's Divine reigns in heaven, and is all in all there. In reference to the signification of *afar off*, it should further be known that in the spiritual sense *afar off* does not regard space as an object, but the Divine, thus good and truth; distance from the very good itself which proceeds from the Divine makes the appearances of distance in heaven: the angelic societies appear there distinct, yea, at a distance from each

other; but this notion of space arises, as we have said, from distance from the good and truth which are from the Lord's Divine. This will doubtless appear strange, yea, mere nonsense to many in the world, because the thoughts and ideas on these subjects with a man are founded on spaces and times, so much so that he cannot think without them; hence if you abstract times and spaces from a man's thought, he scarcely perceives anything: nevertheless the angels in heaven think altogether without any idea of time and space; and they do this so fully, that their thoughts exceed those of men in intelligence and wisdom a thousand, yea a million times; and what is wonderful, if an idea derived from time and space occurs to them, shade and darkness immediately come over their minds, because they then fall from the light of heaven into the light ² (*lumen*) of nature, which to them is darkness. There are no spaces and times in the other life, but states, that is, the appearances of spaces and times arise from the variations of state as to good and truth (see nos. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381). Hence now it is evident that *standing afar off*, in the spiritual sense, signifies a removal from heaven where the Divine is, in this case a removal from internals, because that nation, as was said above, which then stood afar off from Mount Sinai, was most remote from internals, being only in externals, and placing in these the all of Divine worship: and that nation was permitted to do this, because they could thus represent heavenly and Divine things, for in order to represent an external is required, and representation may also take place without an internal (see nos. 3147, 3670, ³ 4208, 4281, 4288, 4311, 8588). *Afar off* signifies remoteness from the good and truth which are from the Divine, thus remoteness from internals, also in the following passages: *The rich man in hell lifted up his eyes, and saw Abraham afar off, and Lazarus in his bosom. Abraham saith to him, Between us and you there is a great gulf fixed, so that those who would pass over from hence to you cannot, neither can those who are there pass to us* (Luke xvi. 23, 26). Abraham here does not mean Abraham, for he is not known in heaven, but in the highest sense the Lord, and in the respective sense those in heaven who are in the good of love and faith to the Lord (nos. 1834, 1876, 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276, 6894). Those who are in hell are said to see those who are in heaven *afar off*, because they are in a state most remote from good and truth; the great gulf between them is their very remoteness from good, which also produces the appearance of an ⁴ intervening gulf. Those who think from an idea of space, as all men in the world do, have no other perception than that both hell and heaven are far distant from man; but the case is otherwise. Hell and heaven are near man, yea in him—hell

in an evil man, and heaven in a good man: every one also comes after death into that hell or that heaven in which he was while in the world; but in this case the state is changed, the hell or the heaven which was not perceived in the world becomes perceptible, the heaven as being full of all happiness, and the hell of all unhappiness. That heaven is within us, the Lord teaches in Luke: *The kingdom of God is within you* (xvii. 21); in Isaiah: *Coming from a land afar off, from the end of the heavens* (xiii. 5; Jer. v. 15); in the same prophet: *Hear ye that are afar off, what I have done; and ye that are near, know My might* (xxxiii. 13); again: *I will say to the north, Give; and to the south, Hinder not; bring My sons from afar, and My daughters from the end of the earth: bring forth the blind people that have eyes, and the deaf that have ears* (xliii. 6, 8; xlix. 12); again: *Attend, ye islands, unto Me; hearken, ye people from afar* (xlix. 1; Jer. xxxi. 10); in Jeremiah: *The voice of the cry of the daughter of My people from a land far off, Is not Jehovah in Zion? is not her king in her?* (viii. 19); again: *Jehovah, Thou hast planted them, and they also took root; Thou art near in their mouth, but far off from their reins* (xii. 2); again: *Am I a God at hand, and not a God from afar off?* (xxiii. 23); in all these passages *afar off* signifies remoteness from good.

8919. Verse 16. *And they said unto Moses*, signifies a complaint, as appears from the things which follow in this verse, for what they said are complaints.

8920. *Speak thou with us*. That this signifies the reception of truth in an accommodated form, which they would thus obey, appears from the signification of *speaking*, as denoting influx and communication (see nos. 2951, 3060, 4131, 5481, 5797, 6228, 7270, 8128), hence also as denoting reception, for what flows in and is communicated, is received; and from the representation of *Moses*, who was to speak, as denoting truth from the Divine beneath heaven conjoined to the Truth Divine in heaven, thus mediating between the Lord and the people (see nos. 8760, 8787, 8805); hence *Moses* here denotes truth in an accommodated form. In reference to truth in this form, ² it should be known, that when Truth Divine descends through the heavens to men, as the Word descended, it is in the way accommodated to all who are in the heavens as well as all who are on the earth; but Truth Divine in the heavens is in a totally different form from what it is in the world; in the heavens it is like the internal sense of the Word, in the world it is like its sense in the letter; yea, in the heavens themselves it exists in various forms, in one form in the inmost or third heaven, in another in the middle or second, and in another in the first or ultimate heaven: the form of Truth Divine, that is, its perception, thought, and utterance, in the inmost or third heaven, so far transcends what it is in the middle or

second heaven, that in the latter it cannot be apprehended, it is so Divine and super-eminent, for it contains innumerable things which cannot be uttered in the second heaven, consisting purely of changes of state as to the affections which are of love; but the form of Truth Divine in the middle or second heaven transcends in like manner that is in the first or ultimate heaven, and still more the form of Truth Divine in the world; hence the things which are uttered in those heavens are such as no human mind has ever perceived, or any ear heard; as those who have been elevated into heaven know from experience.

- 3 Those who do not know this, believe that in the heavens they think and speak no otherwise than on the earth; but they believe this because they do not know that a man's interiors are in a more eminent state than his exteriors, and that the thought and speech of those in the heavens are celestial and spiritual, but on the earth natural, the difference between which is so great that it cannot be described in words (but concerning each kind of speech, see nos. 1634-1650, 1757-1759, 1876, 2157, 2472, 2476, 3342-3345, 4104, 4609, 5225, 5287, 6040, 6982, 4 7002, 7089, 7131, 7191, 7381, 8343, 8733, 8734). From these considerations it is also evident, that unless Truth Divine, or the Word, appeared in an accommodated form, it could not be apprehended; for if it were in a more eminent form than the state of perception is, it would not fall into the understanding, thus not into the faith. Hence it is that Truth Divine was given to man, such as the Word is in the letter; for if it appeared such as it is in heaven, no man would apprehend it, and at the first view and perception would reject it, since it would not fall into such things as are of natural light; and moreover, it would be full of arcana, which could not at all enter into any idea of man, since they are altogether opposed to the appearances and fallacies which come from the world through the external senses; to say nothing of the greater arcana which lie concealed within those arcana in manifold series, which can only be expressed by variations and changes of the state of the heavenly light and flame, by which angelic speech and thought are performed.

8921. *And let not God speak with us*, signifies truth in a form not accommodated. This appears from what precedes, for *Moses* signifies Truth Divine beneath heaven conjoined to the Truth Divine in heaven, thus mediating between the Lord and the people, consequently Truth Divine in an accommodated form (as was shewn just above, no. 8920); hence the words, *Let not God speak with us*, signify Truth Divine in a form not accommodated, for *God* here means the Lord as to the Divine Truth in heaven (no. 8805), consequently the Divine Truth itself; which also is the reason why it is said *God*, not *Jehovah*, for in the Word where mention is made of God, the Lord is

meant as to Divine Truth, but where mention is made of Jehovah, the Lord is meant as to Divine Good (see nos. 2586, 2769, 2807, 2822, 3921 at the end, 4295, 4402, 7091, 7268, 7873, 8301, 8867).

8922. *Lest peradventure we die*, signifies that thus the life of heaven with them would perish, as appears from the signification of *dying* as denoting to die spiritually (see no. 6119), thus to perish as to the life of heaven; Truth Divine in a form not accommodated has this effect, as appears from what was shewn just above (no. 8920); for truth in a form not accommodated, such as it is in heaven, transcends the apprehension, and what transcends the apprehension cannot be received, and what is not received does not flow into any faith, thus not into the life of faith, which is the life of heaven; for a man is regenerated, that is, receives the life of heaven by means of the Truth Divine which is of faith (nos. 2046, 2063, 2189, 2979, 3155, 3876, 3877, 5893, 5912, 6247, 8635-8640, 8772).

8923. Verse 17. *And Moses said unto the people*, signifies information, as appears from the signification of *saying*, in this case by Moses to the people, as denoting information, for the things which he said relate to information concerning what they complained of; in like manner in other places *saying* signifies information, when it is given concerning any subject of inquiry (as nos. 7769, 7793, 7825, 8041).

8924. *Fear not; for God has come that He may tempt you*, signifies that the life of heaven would not perish, only that its existence and its quality may be known. This appears from the signification of not to fear that they should die, as denoting that they should perish as to the life of heaven (no. 8922); and from the signification of *tempting you*, as denoting to teach the existence and nature of the life of heaven: this is signified by *tempting*, because all spiritual temptation teaches and confirms such things with man; for temptations exist to the intent that the faith of truth and the affection of truth, and afterwards the affection of good, may be implanted and in-rooted, and thus the man may receive a new life, which is the life of heaven. For temptations are combats with evils and falsities; and when a man conquers them, he is strengthened; for he fights from truths and for truths against falsity and evil; the man at the time not being sensible that he is fighting from truths and for them, because truths are in the interiors, and therefore do not come openly to the external senses; but that it is from them and for them, is evident from there being a combat and afterwards a victory, which can only be by the collisions of opposites with one another, the opposites being evil and good, and falsity and truth. But it should be known, 3 that it is not man that fights, but the Lord for him, and this against the hells, which on such occasions attempt to

attack and subjugate him (nos. 840, 1661, 1692, 8159, 8168, 8172, 8175, 8176). From these considerations it is evident, that *Fear not; for God has come that He may tempt you*, signifies that they ought not to fear that the life of heaven would perish, for that this comes to pass that they may be taught and may know that the life of heaven exists, and also its quality. But concerning temptations, see what has been said and shewn above (nos. 2272, 2768, 3318, 3927, 3928, 4249, 4299, 4341, 4572, 5036, 5246, 5356, 6144, 6574, 6611, 6657, 6663, 6666, 6829, 8131, 8273, 8351, 8367, 8370 at the end, 8403, 8567).

8925. *And that His fear may be before your faces, that ye sin not.* This signifies a holy fear therefrom for the Divine, and hence the preservation of spiritual life, as appears from the signification of *the fear of God*, as denoting a holy fear for the Divine, of which we shall speak presently; from the signification of *faces*, as denoting the interiors (see nos. 1999, 2434, 3527, 4066, 4796, 4797, 5102, 5585, 5592); hence *the fear of God before the faces* denotes a holy fear for the Divine in the interiors; and from the signification of *that ye sin not*, as denoting the preservation of spiritual life, for spiritual life is preserved by not sinning. Sinning is to do and think what is evil and false intentionally and from the will; for the things which are so done are such as go forth from the heart, and make the man unclean (Matt. xv. 11, 17-19), consequently which destroy spiritual life with him (see above, no. 8910). Touching the holy fear, which is signified in the Word by the fear of God, it should be known that that fear is love, but love of such a nature as children have for their parents, parents for their children, and married partners for each other, who fear to do anything displeasing, or which in any manner is injurious to the love; such a fear is insinuated into love during man's regeneration; and as it is in agreement with love, and can be and actually is in or united to love, it therefore is called a *holy fear*, and is the fear of sinning or of acting contrary to the Commandments, thus contrary to the Lord. This fear, however, differs with every one, according to the nature and extent of his love (see what was shewn concerning it, nos. 2826, 3718, 3719, 5459, 7280, 7788).

8926. Verses 18-20. *And the people stood afar off; and Moses came near unto the thick darkness, where God was. And Jehovah said unto Moses, Thus shalt thou say unto the sons of Israel, Ye have seen that I have spoken with you from heaven. Ye shall not make with Me gods of silver and gods of gold; ye shall not make them to yourselves.*

And the people stood afar off, signifies remoteness from internal truths. *And Moses came near unto the thick darkness where God was*, signifies conjunction still of the truth of spiritual

good with Truth Divine. *And Jehovah said unto Moses*, signifies further instruction. *Thus shalt thou say unto the sons of Israel*, signifies those who are of the spiritual Church. *Ye have seen that I have spoken with you from heaven*, signifies all things of the Word by influx from the Divine through heaven. *Ye shall not make with Me gods of silver and gods of gold*, signifies that they should abstain entirely from those things which in the external form appear as truths and goods, but in the internal are falsities and evils. *Ye shall not make them to yourselves*, signifies that they must carefully beware.

8927. Verse 18. *And the people stood afar off*, signifies remoteness from internal truths, as appears from the signification of *standing afar off*, as denoting remoteness from internal things (see above, no. 8918).

8928. *And Moses came near unto the thick darkness where God was*, signifies the conjunction still of the truth of spiritual good with Truth Divine. This appears from the representation of *Moses*, as denoting Truth Divine beneath heaven conjoined to the Truth Divine in heaven, consequently mediating (see nos. 8760, 8787, 8805), thus the truth of spiritual good, for this is the Truth Divine beneath heaven, in which the spiritual Church is, represented by the sons of Israel; this truth Moses represents, as the head of that Church (no. 7041); from the signification of *coming near*, as denoting conjunction, for to come near to the Divine is to be conjoined to Him; and from the signification of *thick darkness*, as denoting Truth Divine in respect to those who are of the spiritual Church, also in respect to that people over whom Moses was set as leader. Truth Divine is thick darkness to the latter and to the former, because they are not in any light as to Truths Divine. Those of the spiritual Church believe that they are in light; ² but they are in obscurity, yea, in thick darkness as to Truth Divine, as appears from their having no internal perception that what the Church says to be true is true, but they believe it, because the Church says so, and they confirm it with themselves whether false or true; and whoever has no internal perception concerning Truth Divine, is in thick darkness, or what is the same, Divine Truth is thick darkness to him. As for example: Those who are of the spiritual Church neither know, nor wish to know, that there is any internal sense of the Word; and if perchance they were to believe it, this would not be from any internal perception that it is so, but from a persuasion originating in some other source. To take another ³ example: Those who are of the spiritual Church say that faith is the only means of salvation, even apart from charity and its goods: this they believe because the Church says so, and they do not come into that light of perception, that there is no faith but where there is charity, and that the one is of the other like

two married partners, consequently that charity is the essential of the Church, because it is of good. Hence also it is evident in what obscurity or thick darkness the spiritual Church is: and this being the case, they therefore divide the Church into as many Churches as there are differing doctrines concerning the truths of faith, which they would not do if they were in the light; for he that is in the light, never doubts—still less denies—that love to the Lord and charity towards the neighbour are the essentials of the Church, and that upon them are founded all the truths of the Word, consequently all the truths of faith. The case is similar with all the other truths which depend upon this, and are called the truths of faith. But these things have been more plainly shewn before (nos. 2708, 2715, 2831, 2849, 2935, 2937, 3241, 3246, 6289, 6427, 6865, 6945, 7233). Those who are of the spiritual Church do not arrive at the first threshold of the wisdom, or of the light, in which those of the celestial Church are (nos. 2718, 3833, 4 6500). Another reason why Moses is said to have entered into thick darkness when he came near to God is, because Moses as their leader represented the Israelitish and Jewish people, who were in such thick darkness concerning internal truths, that they were entirely ignorant of them, for they placed the whole of worship and everything Divine in externals; hence it is that to them everything Divine was thick darkness; for it is known to every one, that what is Divine is never in darkness, but in light, what is Divine being light itself; therefore, when it is called thick darkness, it is in respect to those who are not in light, for Divine Truths, which constitute the life of heaven, only appear to such as darkness, inasmuch as they are not believed, yea are denied; and what is Divine appears to every one according to the quality of his life and faith; consequently as light to those who are in light, and as thick darkness to those who are in thick darkness. The Israelitish and Jewish people were of such a quality (see nos. 3479, 3769, 4281, 4293, 4311, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304); and the Lord on Mount Sinai appeared to them in smoke, in a cloud, and thick darkness, according to their quality (nos. 1861 at the end, 6832, 8814, 8819).

8929. Verse 19. *And Jehovah said unto Moses*, signifies further instruction, as appears from the signification of *saying*, as denoting instruction; for *saying* involves what follows, in this, as also in other cases, instruction (nos. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380, 8127).

8930. *Thus shalt thou say unto the sons of Israel*, signifies those who are of the spiritual Church. This appears from the representation of *the sons of Israel*, as denoting those who are of the spiritual Church (see nos. 6426, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805).

8931. *Ye have seen that I have spoken with you from heaven.* That this signifies all things of the Word by influx from the Divine through heaven, appears from the signification of *speaking from heaven*, when it is by Jehovah to those who are of the Church, who are represented by the sons of Israel (no. 8930), as denoting Truth Divine, or the Word from the Divine through heaven, for what Jehovah speaks is Truth Divine, thus the Word which is in the Church; and what He speaks passes through heaven. It should be known that heaven is not in any certain and determinate place, thus not on high, according to the common opinion, but heaven is where the Divine is, thus with and in every one who is in charity and faith; for charity and faith constitute heaven, because they are from the Divine; the angels also dwell there. That heaven is wherever the Divine, that is, the Lord is, is evident from Mount Sinai, from which the Lord spoke, being here called heaven. This too is the reason why Mount Sinai signifies heaven, whence comes Divine Truth (no. 8805). It signifies all things of the Word, because Jehovah, or the Lord, now began to reveal the Word, which was to serve mankind for doctrine and life; first through Moses, and afterwards through the prophets: in order, therefore, that they might know that the Word was from the Divine through heaven, the Lord Himself willed to descend, and by the living voice to promulgate the Ten Commandments, and thereby to shew that the following things of the law, that is, of the Word, were in like manner by influx from the Divine through heaven.

8932. Verse 20. *Ye shall not make with Me gods of silver and gods of gold.* That this signifies that they should abstain entirely from those things which in the external form appear as truths and goods, but in the internal are falsities and evils, appears from the signification of *making gods*, as denoting to worship, for he that makes gods to himself does it for the sake of worship; from the signification of *silver*, as denoting truth, and hence in the opposite sense falsity; and from the signification of *gold*, as denoting good, and hence in the opposite sense evil (nos. 113, 1551, 1552, 2954, 5658, 6914, 6917, 7999). They denote those things which appear true and good in the external form, but in the internal are false and evil, because it is said, *Ye shall not make them with Me*, that is, with Jehovah God; for the very Divine Truth and Good are in internals, and also in externals, but in the latter Divine Truth and Good are in representative types, for externals by a type have reference to and represent internals; externals are falsities and evils, when, being separated from internals, they are accounted holy or are worshipped, and yet they appear as truths and goods, because they represent them. These things are signified by *making with Jehovah God, gods of silver and gods of gold*. This commandment immedi-

ately follows the Ten Commandments, because the Israelitish and Jewish people were of such a character, that they accounted holy, and worshipped as altogether Divine, externals separate from internals (see nos. 3479, 3769, 4281, 4293, 4311, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304, 6832, 8814, 8819). That it may be further known what and of what quality those things are, which externally appear as truths and goods, but internally are falsities and evils, the case may be exemplified by the rites of the Jewish Church, as the sacrifices, incenses, washings, and others: these in their external form were truths and goods, not of themselves, but because in a type they had reference to or represented internal truths and goods, which are of love and faith to the Lord: when such things in their external form were accounted holy, and especially when they were worshipped, as by the Jews and Israelites, who, becoming idolaters, applied them to the worship of strange gods, and then retained nothing of the truths and goods which in the type they had reference to or represented, but the appearance, because in the internal form they were falsities and evils.

- 3 The case was the same with all the rest, which were types representative of heavenly and Divine things with that people; for as soon as the externals which represented internals were applied to the worship of other gods, they were the idols which they worshipped, or the gods of silver and gold which they made with Jehovah God; for there, in the external form, they appeared as truths and goods, but in the internal they were
- 4 falsities and evils. In general, gods of silver and gold denote all falsities and the evils of worship therefrom, which are made to resemble truth and good by perverse applications and interpretations of the Word, and at the same time by reasonings from self-intelligence. Such things are signified by the *gods of silver and of gold* in the following passages: *In that day a man shall cast forth his idols of silver and his idols of gold, which they made for themselves to bow down to, to the moles and to the bats, to enter into the clefts of the rocks and into the clefts of the hard rocks* (Isa. ii. 20, 21); *moles and bats* denote those who are in darkness, that is, in falsities and the evils
- 5 therefrom. Again: *In that day a man shall cast away his idols of silver and his idols of gold which your own hands have made to you, as sin* (xxxii. 7); *which their hands made* denotes which were from self-intelligence. Again: *The workman casteth a graven image, and the founder covereth it over with gold, and casteth silver chains* (xl. 19); *graven images* denote the things which are from the *proprium* (no. 8869); *to cover them over with gold* denotes to make them appear good externally; *to cast silver chains* denotes to make them cohere as if they were connected with truths; *gold* denotes good and *silver* truth (see
- 6 the passages above cited). In like manner in Jeremiah: *The*

statutes of the nations are vanity; if perchance he cutteth wood of the forest, the work of the hands of the workman; he adorneth it with gold and silver; he fasteneth it with nails and hammers, that it may not totter (x. 3, 4). In Hosea: The Ephraimites add sin to sin, and make to themselves a moulden image of silver, idols in their own understanding, the whole work of the craftsmen (xiii. 2). Ephraim denotes the Intellectual of the Church (nos. 5354, 6222, 6234, 6238, 6267); a moulden image of silver denotes falsity appearing as truth, therefore it is said in their own understanding; the whole work of the craftsmen, denoting that it was all by reasonings from the proprium. In Habakkuk: Wo to him that sayeth to the wood, Arise; to 7 the silent stone, Awake, this shall teach; Behold, it is fast with gold and silver, but there is no breath in the midst of it (ii. 19): wood denotes evil, stone falsity; fast with gold and silver denotes the appearance of good and truth by applications. In Daniel: Belshazzar said, while he well partook of the wine, that they should bring the vessels of gold and silver, which his father Nebuchadnezzar had brought from the temple which is in Jerusalem, that the king and his grandees, his wives and his concubines, might drink out of them; and that they might drink wine, and praise the gods of gold and silver, of brass, of iron, of wood, and of stone (v. 2-4, 23); the vessels of gold and silver, which were from the temple of Jerusalem, represented the goods and truths of the Lord's Church and kingdom; to drink wine out of them signified to profane by evils and falsities, which are the gods of gold and silver. In David: Their idols are silver 8 and gold, the work of a man's hands; they have a mouth, but they speak not; they have eyes, but they see not (Psalm cxv. 4, 5; cxxxv. 15, 16); silver and gold, which are the idols, denote falsities and evils; the work of a man's hands denotes, that they are from self-intelligence. In Moses: The graven images of the gods of the nations ye shall burn with fire: thou shalt not covet the silver and gold upon them, that thou shouldest take it to thyself; for it is an abomination to Jehovah thy God: therefore thou shalt not bring the abomination into thy house, that it should become a curse like it; abhorring thou shalt abhor it (Deut. vii. 25, 26): silver and gold upon the graven images, denote the falsities and evils which are worshipped as truths and goods from an appearance induced upon them.

8933. *Ye shall not make to yourselves*, signifies that they must carefully beware. This appears from its being again said that it was not to be made; the iteration or repetition involves completely, or that they should carefully beware.

8934. Verses 21-23. *An altar of earth thou shalt make unto Me, and shalt sacrifice upon it thy burnt-offerings, and thy thanksgiving-offerings, thy flocks and thy herds, in every place in which I shall put the memory of My name. I will come unto*

thee, and I will bless thee. And if thou make Me an altar of stones, thou shalt not build them hewn; for if thou move thy chisel upon it, thou also wilt profane it. And thou shalt not go up by steps unto Mine altar, that thy nakedness be not laid bare upon it.

An altar of earth thou shalt make unto Me, signifies a representative of worship in general from good. *And shalt sacrifice upon it thy burnt-offerings and thy thanksgiving-offerings*, signifies specific worship according to the state of the spiritual life of any one. *Thy flocks and thy herds*, signifies internal and external goods. *In every place in which I shall put the memory of My name*, signifies the state of faith in the Lord with any one. *I will come unto thee, and I will bless thee*, signifies the Divine presence then, and influx. *And if thou make Me an altar of stones*, signifies a representative of worship in general from truths. *Thou shalt not build them hewn*, signifies not from self-intelligence. *For if thou move thy chisel upon it*, signifies if they were from the *proprium*. *Thou wilt also profane it*, signifies that in such case there would be no worship. *And thou shalt not go up by steps unto Mine altar*, signifies non-elevation to interior things which are heavenly. *That thy nakedness be not laid bare upon it*, signifies the idea of the thought concerning them, thus full of falsities, which will then be manifested.

8935. Verse 21. *An altar of earth thou shalt make unto Me* This signifies a representative of worship in general from good, as appears from the signification of *an altar*, as denoting a principal representative of the Lord, and hence of His worship (see nos. 921, 2777, 2811, 4489, 4541); and from the signification of *earth* (*humus*), as denoting good: *earth* denotes good, because it signifies the Church which is in good (no. 566): hence it is that Adam was so called from the *ground* (Gen. ii. 7; iii. 19); for he signified the man of the celestial Church, or the Church which is in good (nos. 478, 479). There are two things from which the worship of the Lord is performed, good and truth: worship from good was represented by an altar of earth, but worship from truth was represented by an altar of stones; both altars are here treated of; the two things from which worship is performed, are called faith and charity; worship from truth has reference to faith, and worship from good to charity. With respect to worship from faith and charity, or from truth and good, the case is this: a man, before he is regenerated, is in worship from truth, but when he is regenerated, he is in worship from good; for before he is regenerated, he is led by truth to good, that is, by faith to charity, but when he is regenerated, he is in good and the truth from it, that is, he is in charity and the faith from it (nos. 8516, 8539, 8643, 8648, 8658); these two kinds of

worship are what are represented by altars of earth and of stone. An altar denotes the principal representative of the worship of the Lord, because upon it burnt-offerings and sacrifices were made; and it was in these that the Divine worship of the Hebrew nation, and hence of the Israelitish and Jewish nation, principally consisted (nos. 923, 1343, 2180, 2805, 2807, 2830, 3519, 6905).

8936. *And shalt sacrifice upon it thy burnt-offerings and thy thanksgiving-offerings*, signifies specific worship according to the state of the spiritual life of any one. This appears from the signification of *burnt-offerings and sacrifices*, as denoting all internal worship in general, with a variety according to the different kinds of celestial and spiritual things, that is, of the good of love and of the truth of faith towards the Lord (nos. 922, 923, 2165, 2180, 2805, 2807, 2830, 3519, 6905); thus according to every state of the spiritual life specifically: hence it was that the sacrifices instituted were so various, as besides the daily sacrifices, those of the Sabbaths, the feasts, the new moons, inaugurations, sanctifications, also for every guilt, sin, cleansing, healing, birth; hence also it was, that according to the event various kinds of animals were used, as oxen, bullocks, lambs, rams, she-goats, and he-goats, which specifically signified the various goods of the spiritual life.

8937. *Thy flocks and thy herds*, signifies internal and external goods, as appears from the signification of *flocks*, as denoting internal goods; and from the signification of *herds*, as denoting external goods (see nos. 2566, 5913). *Flocks* signify internal goods, because they comprise lambs, sheep, kids, she-goats, rams, and he-goats, which signify such things as relate to innocence, and to celestial and spiritual love in the internal man; and *herds* signify external goods, because they comprise oxen, bullocks, and calves, which signify such things as relate to good and truth in the external man. (What *oxen* signify, see nos. 2180, 2566, 2781; what *bullocks* and *calves*, nos. 1824, 2830; what *lambs*, nos. 3519, 3994, 7840; what *sheep*, no. 4169; what *kids* and *she-goats*, nos. 3519, 4005, 4006, 4871; what *rams*, nos. 2830, 4170; and what *he-goats*, nos. 4169 at the end, 4769).

8938. *In every place in which I shall put the memory of My name*, signifies the state of faith with any one. This appears from the signification of *a place*, as denoting a state (see nos. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381), thus *every place* denotes the state of any one or with any one. It denotes a state of faith, because the name of *Jehovah* signifies all in one complex by which the Lord is worshipped, thus all things of faith and charity (nos. 2724, 3006, 6674); consequently *to put the memory of the name of Jehovah God*, denotes, with whom or in whose heart there are charity and faith from

the Lord. It is according to the sense of the letter that they were to sacrifice burnt-offerings and thanksgiving-offerings, thus their flocks and their herds, in Jerusalem, which was the place that the Lord had chosen for the worship of Himself, thus in which He had set the memory of His name; but according to the internal sense it does not mean a place, but every man in whom there are faith and charity; for, in the internal sense, a *place* does not signify a place, but a state, neither does a *name* signify a name, but faith and worship; thus it means a man who is in a state of reception of faith from the Lord. Moreover, in Jerusalem, which was the place in which the Lord was worshipped by burnt-offerings and thanksgiving-offerings, all things which are of the Church were represented; hence *Jerusalem* in the Word, and the *New Jerusalem* in the Apocalypse, signify the Lord's Church; and the Lord's Church is with every one who is in a state of reception of charity and faith from the Lord; for a man is himself a Church, and the many men, with whom the Church is, constitute the Church in general; hence also it is evident, that *in every place in which I shall put the memory of My name*, signifies the state of faith with every one.

8939. *I will come unto thee, and I will bless thee.* This signifies the Divine presence then, and influx, as appears from the signification of *coming* to any one, when it is said by Jehovah, as denoting presence (see also nos. 5934, 6063, 6089); and from the signification of *blessing*, when by Jehovah, as denoting to be gifted with faith and charity (see nos. 2846, 3406, 4981, 6091, 6099, 8674), thus also to flow in, for faith and charity flow in from the Lord with man: these things are blessings in the internal sense, for they are what render a man blessed and happy to eternity: during a man's life in the world, the things which he calls blessings are those which render him blessed and happy in time, and are riches and honours; but the things which are meant in the internal sense of the Word, are not temporal, but eternal, to which the temporal are respectively as nothing; for there is no proportion between what is temporal and what is eternal, not even some thousands or some millions of years, for these have an end, but what is eternal has no end: wherefore that which is eternal *is*; for that which is without end, that *is*, for it has an *esse* from the Divine, which is infinite, and the infinite, as to time, is eternal; but that which is temporal, comparatively *is not*, because when it is ended, it exists no longer; hence also it is evident, that a *blessing*, in the spiritual sense, denotes that which has in it an *esse* from the Divine, thus it denotes the things relating to eternal life, consequently those relating to charity and faith. That worldly blessing is nothing in comparison to heavenly blessing which is eternal, the Lord thus teaches in Matthew: *What doth it*

profit a man if he gain the whole world, but lose his soul? (xvi. 26). Nevertheless the man that is in worldly and terrestrial things, does not apprehend this saying; for worldly and terrestrial things have a suffocating influence, and even cause it to be believed that there is no eternal life; but I can assert that as soon as a man dies, he is in another life, and lives as a spirit among spirits; and that he then appears to himself and to others there just as a man in the world does, being endowed with every sense internal and external (no. 1881): consequently that the death of the body is only the casting off of such things as had served for use and employment in the world, and moreover, that death itself is the continuation of life, but in another world, which is unseen to the eyes of the earthly body, but seen there in a light which a thousand-fold exceeds the mid-day light of the world. As I know this from 3 many years' living experience—still continued—therefore I assert it; I still converse, and have often conversed, with almost all whom I had known in the world, and who are dead; with some, two or three days after their decease; most of them were very indignant that they had not believed anything of a life which was to continue after death: with some of them I have conversed not for a day merely, but for months and years; and I have also been permitted to see their successive or progressive states of life either to hell or to heaven: therefore whoever wishes to be happy to eternity, let him know and believe that he will live after death, let him think of this and remember it, for it is a truth: let him also know and believe, that the Word is the only doctrine which teaches how a man ought to live in the world that he may be happy to eternity.

8940. Verse 22. *And if thou wilt make Me an altar of stones.* That this signifies a representative of worship in general from truths, appears from the signification of *an altar*, as denoting a representative of Divine worship in general (see nos. 921, 2777, 2811, 4489); and from the signification of *stones*, as denoting truths (see nos. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609). There is worship of the Lord from good, and worship from truth; worship of the Lord from good was represented by *an altar of earth*, and worship from truth by *an altar of stone* (concerning each kind of worship see above, no. 8935). As *an altar of stone* signifies worship from truth, therefore they were commanded to build such an altar, when they first passed over Jordan, and came into the land of Canaan, and to write upon it the Commandments of the law, that is, Truths Divine from heaven; for the Ten Commandments signify all Truths Divine in a summary. Of that altar it is thus written in Moses: *When thou shalt have passed over Jordan, thou shalt set up for thyself great stones, and shalt plaster them with mortar: then thou shalt write upon them all the words of the*

law: afterwards thou shalt build there an altar to Jehovah thy God, an altar of stones, upon which thou shalt not drive any iron; of whole stones thou shalt build the altar of Jehovah thy God, and shalt make to go up upon it burnt-offerings and thanksgiving-offerings; and thou shalt write upon the stones of the altar the words of the law very plainly (Deut. xxvii. 1-8; Josh. viii. 2 30-32). The words of the law were to be written upon the stones of the altar, because *stones* signified truths, and *an altar of stones* worship from truths; this also was the reason why the Ten Commandments, which signify Divine Truths in the aggregate, were written on tables of stone: this was to be done as soon as they passed over Jordan, because Jordan which, on the side of the wilderness, was the first and utmost boundary of the land of Canaan, signified introduction into the Church or heaven, which is effected by the knowledges of truth and good, thus by means of truths from the Word (no. 4255); for all the rivers, which were boundaries of that land, signified the first and outmost things of the Lord's kingdom (nos. 4116, 4240). *The stones of the altar* also signify the truths of faith, in Isaiah: *He shall remove sin, when he shall set all the stones of the altar, as scattered lime-stones* (xxvii. 9), speaking of the vastation of the Church; *the stones of the altar as scattered lime-stones*, denote that so it shall be with the truths of faith relating to worship. Touching altars in general, they were constructed of earth, of stones, of brass, of wood, and also of gold; of brass, wood, and gold, because these signified good (concerning an altar of brass, see Ezek. ix. 2; concerning an altar of wood, Ezek. xli. 22; and concerning an altar of gold, which was the altar of incense, 1 Kings vi. 22; vii. 48; Apoc. viii. 3; brass signifies good, see nos. 425, 1551; wood, nos. 643, 2784, 2812, 3720, 8354; also gold, nos. 113, 1551, 1552, 5658).

8941. *Thou shalt not build them hewn.* That this signifies not from self-intelligence, appears from the signification of *hewn stones*, as denoting such things as are from self-intelligence; for *stones* denote truths (no. 8940); and *to cut* or *fit* them denotes to produce or devise truths or such things as are like truths from the *proprium*, or from self-intelligence; for the things which are produced or devised from the *proprium*, or from self-intelligence, derive their life from man, which is not life, the *proprium* of man being nothing but evil (nos. 210, 215, 694, 874-876, 987, 1047, 5660, 5786, 8480); whereas the things which are not from the *proprium*, but from the Divine, have life in them, all life being from the Divine. The subject here treated of is the worship of the Lord from truth, for such
 2 worship is signified by *an altar of stones* (no. 8940). The truths from which the Lord is to be worshipped, ought to be drawn only from the Word, for in the particulars therein there is life from the Divine: when truths are taken from the *pro-*

primum, they look towards themselves, and have as an end dignity and eminence over all in the world, and also worldly possessions and opulence above all, wherefore they have in them the love of self and the world, thus all evils in the aggregate (nos. 7488, 8318): but the truths which are from the Word look towards and have as an end eternal life, and have in them love to the Lord and towards the neighbour, thus all goods in the aggregate: when truths are produced from the *proprium* or from self-intelligence, they rule over the truths from the Divine, for the latter are applied to confirm the former; whereas, on the contrary, truths from the Divine ought to have the dominion, and those from self-intelligence ought to be subservient. Those which are from the *proprium* or from self-intelligence, are called truths, but they are not truths; they only appear as truths externally, being rendered like truths by applications from the literal sense of the Word, and by reasonings; but internally they are falsities: what they are and their nature may be seen above (no. 8932). There are in the world two 3 religions derived from self-intelligence; one in which the love of self and the world is everything; this religion in the Word is called Babel, being inwardly profane by reason of the love of self and the world, and outwardly holy by reason of the Word, which has been applied to confirm it: the other religion is that in which the light of nature is everything; those who are in it acknowledge nothing for truth which they do not apprehend: some of this religion acknowledge the Word, but they apply it for confirmation, thus as subservient; some, however, do not acknowledge the Word, but place the Divine in nature, for their light (*lumen*), because it is of nature, falls into nature, and cannot be enlightened by the light of heaven, because they reject the Word, whence all illustration comes; those who hold either of these religions are in hell, because they are devoid of heavenly life, which they cannot receive because they have rejected the Word: such of them as have applied the Word for confirmation, have not esteemed it in their hearts, but, as it availed for authority with the common people, they have used it for the purpose of giving weight to the devices of their self-intelligence. From these considerations it may appear what is signified in the spiritual sense by, *they should not build an altar of hewn stones*. A *hewn* 4 *stone* also signifies what is from self-intelligence in the following passages; in Isaiah: *That the people of Ephraim may know, and the inhabitant of Samaria, because of their haughtiness and pride of heart, saying, The bricks have fallen, and we will build with hewn stone* (ix. 8, 9). In Jeremiah: *Although I cry and shout, he hindereth my prayers; he hath enclosed my ways with hewn stone, he hath overturned my paths* (Lam. iii. 8, 9). In Amos: *Inasmuch as ye tread upon*

him that is worn, and snatch from him the burden of corn, ye shall build houses of hewn stone, but shall not dwell in them (v. 11). In these passages *hewn stone* denotes those things of faith which are from self-intelligence. As those things were signified by *hewn stone*, therefore the altar first erected in the land of Canaan by the sons of Israel, after they had passed the Jordan, was built of unhewn stones; for the passage over Jordan represented introduction into the Lord's kingdom, which is effected by the truths of faith: of that altar it is thus written in Joshua: *Joshua built an altar to the God of Israel in Mount Ebal, as Moses the servant of Jehovah commanded the sons of Israel; an altar of whole stones, upon which he had not moved iron* (viii. 30, 31; Deut. xxvii. 1-8). The temple of Jerusalem, in like manner, was built of whole stones not hewn, concerning which it is thus written in the first book of the Kings: *As to the house itself, when it was building, it was built of whole stone, as it was brought; for neither hammer, nor axe, nor any instrument of iron, was heard in the house when it was building* (vi. 7); for the Lord's temple represented the Lord as to Divine Truth, as He Himself teaches (John ii. 19, 21, 22); and it represented Him as to Divine Truth, because it was taught there; wherefore also it was built of stones, for *stones* signified Divine Truth (no. 8940); hence also the Lord Himself was called *the Stone of Israel* (no. 6426). From these considerations it is now evident, what is signified by *the stone of the altar*, as also by *the stone of the temple*, likewise by *the stones whole*, and not *hewn*, namely, that religion is to be formed of truths from the Lord, thus from the Word, and not from self-intelligence. Those which are from self-intelligence are also thus described in Isaiah: *The workman casteth a graven image, and the founder covereth it over with gold, and casteth silver chains; he seeketh a clever workman to prepare a graven image* (xl. 19, 20): a *graven image* denotes the religious persuasion from the *proprium*, to which is given worship as Divine (no. 8869): a *workman* denotes those who produce and devise things from the *proprium*; that they may appear like truths is described by covering it over with gold, casting chains of silver, and seeking a clever workman. In the same prophet: *The formers of a graven image are all vanity: all his companions shall be ashamed, and the workmen themselves: he worketh iron with the tongs, and worketh with coal, and formeth it with sharp hammers; thus he worketh it by the strength of his arm: he worketh wood, he stretcheth out a line, and marketh it by a rule, he maketh it into its corners, and closeth it with a compass, that he may make it in the form of a man (vir), according to the beauty of a man (homo), to dwell in the house* (xliv. 10, 12, 13); here also is described a religion which is from self-intelligence. In like manner in Jeremiah: *The statutes of the nations are vanity; if per-*

chance he cutteth wood of the forest, the work of the hands of the workman by an axe; he adorneth it with silver and gold; he fasteneth it with nails and hammers (x. 3, 4). And also in Hosea: Nevertheless they now add sin to sin, and make to themselves a moulden image of silver, idols in their own understanding, the whole work of the craftsman (xiii. 2). The religious system which is produced from self-intelligence, and not from the Word, is meant in the internal sense by *idols, strange gods, moulden and graven images*, for the things which come from the *proprium* are nothing else; for they are in themselves dead, and yet are worshipped as living.

8942. *For if thou move thy chisel upon it*, signifies if they were from the *proprium*, as appears from the signification of a *chisel*, as denoting truth devised, thus from the *proprium*; for a *chisel* is an iron, by which stones are cut and fitted into shape; here therefore it denotes man's *proprium*, for this adapts the things which are of religion, so that they may appear in the form of truth. Instead of a *chisel* the term *iron* is sometimes used, and sometimes *axe* (as Deut. xxvii. 5; Josh. viii. 30, 31; 1 Kings vi. 7; Isa. xlv. 11, 12; Hosea xii. 2; Jer. x. 3); and those instruments signify the things which are of self-intelligence and which devise [so-called truths].

8943. *Thou also wilt profane it*, signifies that in such case there would be no worship. This appears from the signification of *profaning*, as denoting to cause that there be not any worship; for that which is from self-intelligence is in itself devoid of life, yea, spiritually dead; for a man's *proprium* is nothing but evil; wherefore if Divine worship be performed from it, that worship is nothing but the worship of an idol graven or moulden, in which there is no breath, that is, no life: but that which is from the Word is alone serviceable for Divine worship, being in itself living; for inwardly in the particulars of the Word there is a spiritual sense, which treats of the Lord's kingdom, and within that sense there is the Divine, for the Word in its inmost sense treats of the Lord alone: from this and no other source come the holiness and life of the Word. The Word is like a Divine man; the literal sense is as it were his body, but the internal sense is as it were his soul; hence it is evident that the literal sense lives by means of the internal sense. It appears as if the literal sense vanishes or dies by means of the internal sense; whereas, on the contrary, it does not vanish, still less die, but lives by means of the internal sense. From these considerations it is now apparent, that worship truly Divine exists from those things which are of the Word, and in no case from those which are of self-intelligence: hence it is that the expression, *If thou shalt move a chisel upon the altar, thou wilt profane it*, signifies, that in case thou shalt devise such things as are

of Divine worship, not from the Word, but from self-intelligence, there is no worship.

8944. It is believed in the world, that a man from the light of nature, thus apart from revelation, can know many things relating to religion; as that there is a God, that He is to be worshipped and also that He is to be loved, likewise that man will live after death, with many other truths which hang upon these, and yet they are such as are from self-intelligence. But I have learnt through much experience, that a man of himself, without revelation, knows nothing at all concerning Divine things, and those which relate to celestial and spiritual life; for he is born into the evils of the love of self and the world, which are such as shut out the influx from the heavens, and open that from the hells, thus they are such as make a man blind, and regard negatively the existence of the Divine, of heaven and hell, and of the life after death. This is very evident from the learned of the world, who by means of the sciences have raised the light of their nature above that of others; it is known that these, more than others, deny the Divine, and instead thereof acknowledge nature; and also that, when they speak from the heart and not from doctrine, they deny the life after death, likewise heaven and hell, consequently all things of faith, which they call restraints for the vulgar: hence it is evident what the quality of the light of nature is without revelation. I have also been shewn, that many who wrote on natural theology, and from the light of their own nature dexterously confirmed those things relating to the doctrine of their own Church, in the other life deny those things in heart more than others do, and also the Word itself, which they attempt to destroy altogether; for in the other life the heart speaks. It has also been shewn me, that such persons can receive no influx out of heaven, but only from the hells: hence the quality of the light of nature without revelation was evident,
 2 consequently of that which comes from self-intelligence. But two considerations have occurred, which place the mind in doubt on this subject; first, that the ancients, who were gentiles, were still acquainted with the existence of the Divine, that He is to be worshipped, and that a man as to the soul is immortal; secondly, that at this day these things are known also to many nations with whom there is no revelation: but in reference to the ancients, they did not know those things from the light of their own nature, but from revelation, which flowed from the Church even down to them; for the Lord's Church had been in the land of Canaan from the most ancient times (nos. 3686, 4447, 4454, 4516, 4517, 5136, 6516); hence the things relating to Divine worship were diffused from them to the nations round about, and likewise to the neighbouring Greeks, and from these to the Italians or Romans; hence they

all had a knowledge of the Supreme Deity, and of the immortality of the soul, of which their learned men have written. Touching the nations of the present day, who also are acquainted with the existence of the Divine, and a life after death, they have not this knowledge from the light of their own nature, but from a religious system handed down to them from ancient times, which was founded on those things, which by various channels emanated from the Church where a revelation existed: this was of the Lord's Divine Providence. Of these persons, such as from their religion acknowledge the Divine above all things, and from their religion perform the duties of charity towards their neighbour, in the other life, when they are instructed, receive the truths of faith and are saved (nos. 2589-2604).

8945. Verse 23. *And thou shalt not go up by steps unto Mine altar.* That this signifies non-elevation to interior things, which are heavenly, appears from the signification of *going up by steps*, as denoting to raise one's self to higher or interior things; whether you say interior things or higher, it is the same, for interior things appear as higher (nos. 2148, 3084, 4210, 4599); and from the signification of *an altar*, as denoting a principal representative of the Lord (see nos. 921, 2777, 2811); thus *going up by steps unto Mine altar* denotes to raise one's self to the Lord, consequently to interior things which are heavenly, for the Lord is more present in interior things. The things which are in the inmost heaven, are called celestial, but those which are in the middle heaven, spiritual; for heaven is distinguished into two kingdoms, the celestial and the spiritual: those who are in the celestial kingdom are in the inmost or third heaven, thus nearest to the Lord; for they are in love to the Lord, and in innocence, consequently in wisdom above all the rest; while those who are in the spiritual kingdom are in the middle or second heaven, thus more distant from the Lord; these are in charity towards the neighbour, and by means of charity they are with the Lord. (Concerning those two kingdoms, and their difference, see nos. 2048, 2088, 2227, 2507, 2669, 2708, 2715, 2718, 3235, 3246, 3374, 3887, 4448, 4585, 4938, 4939, 5113, 5922, 6367, 6435, 7877.) It shall be briefly explained, how the case is with elevation towards interior things, thus to the heavenly things which are signified by *going up by steps unto the altar*. No one in the other life is permitted to be raised higher into heaven than to the degree of good in which he is; for if he be raised higher, his defilements, that is, the evils of his loves, and the falsities from them, are then made manifest; for in heaven the more interior a thing is, so much the purer and holier it is: those who are in an impurer state, are kept in a lower sphere, where their impurities are not perceived and do not appear, for they are in grosser good and obscurer truth. It sometimes happens that those who come into heaven are very

desirous to come into a more interior heaven, believing that thus they shall enjoy greater delight: with a view to the removal of that desire which is within them, they are also raised into a more interior heaven; but when they come there, they begin to be tormented from the evils of their loves, which they then perceive, and they also become deformed from the falsities from their evils: when they perceive these things, they cast themselves down from the more interior heaven, and do not return into a tranquil and peaceful state until they come into their former station. These are the things signified by, *Thou shalt not go up by steps unto Mine altar, that thy*
 4 *nakedness be not laid bare upon it.* The case is the same with those who are beneath heaven; if they desire to ascend into heaven before they are prepared, when they are elevated thither, they feel almost infernal torment, and appear to themselves as corpses: life itself also labours in them, like the life in those who are in the agony of death; wherefore they cast themselves headlong thence, and after that no more desire
 5 to rise above the state of life in which they are. It should be known, that in the other life the Lord denies heaven to no one, and that as many as desire it may be admitted. Heaven consisting of societies of angels, who are in the good of love towards the neighbour, and of love to the Lord; they are let into the societies of such, when they are let into heaven, but when the sphere of their life, that is, when the life of their love is not in agreement, there ensues a conflict, consequently torment to them, and casting down. Thus they are instructed concerning the life of heaven, and the state of their own life respectively, also concerning the circumstance, that no one enjoys heaven merely by being received or let in, as is the general opinion in the world, and likewise that a man, by his life in the world, must acquire the capacity of abiding hereafter with those who are in heaven (see what has been said and shewn above concerning these from experience, nos. 3938, 4225, 4226, 4299, 4674, 5057, 5058, 7186, 7519, 8794, 8797). These are the things which are signified by the statute, that they shall not go up by steps unto the altar, lest their nakedness be laid bare upon it; also by a similar statute in Exodus (xxviii.
 6 42, 43). It is said *to go up by steps*, because elevation to interior things appears in the world of spirits, where celestial and spiritual things are presented in forms like those of the world, as going up by steps; this representative it has often been granted me to see: hence also it was, that Jacob in his sleep saw the angels ascending to the Lord by the steps of a ladder (Gen. xxviii. 12); therefore also in the Word *steps* signify an ascent to higher, that is, to interior, things; as in Ezekiel (xl. 6, 22, 26, 31, 34); and in Amos: *The Lord Jehovih Zebaoth builds His steps in the heavens* (ix. 6).

8946. *That thy nakedness be not laid bare upon it*, signifies the idea of the thought concerning them, thus full of falsities, which will then be manifested. This appears from the signification of *nakedness*, as denoting what is destitute of truths (see no. 5433), thus an idea of the thought full of falsities; and from the signification of *being laid bare*, as denoting to be manifested. How the case herein is, has been explained just above (no. 8945), namely, that a man, a spirit, or an angel, appears such as he is as to both lives, as to the life of the thought concerning truths, and as to the life of the will concerning goods, if he be elevated interiorly into heaven; for the more interiorly it is in the heavens, so much the purer is the good and truth: lest, therefore, the falsities of the thought, and the evils of the will, should appear, and to the intent that they may be hid, they are therefore kept in lower things, where they are respectively in obscurer light. From these considerations it may also appear, what was meant by, *No one can see Jehovah, and live*; for Jehovah is pure love, and from Him is pure light, and to be seen in these is to perish; therefore also the very angels in heaven are covered with a cloud (no. 6849); and therefore all who are in hell, are veiled in thick mists (nos. 3340, 8137, 8138, 8814, 8819), mists denoting falsities.

THE SPIRITS AND INHABITANTS OF THE PLANET SATURN.

8947. *THE spirits from that planet, and also the planet itself, appear in front at a considerable distance, in the plane of the lower part of the knees; and when the eye is directed thither, a multitude of spirits come into view, who are all from that earth; they are seen on this side of the planet, and to the right.*

8948. *It has also been granted to me to converse with them, and hence to know what their quality is in respect to others: they are well-disposed and modest; and as they esteem themselves respectively little, therefore in the other life they also appear little; for there the appearance of every one is according to his disposition and life.*

8949. *In their worship they are exceedingly humble, for they then account themselves as nothing: they worship our Lord, and acknowledge Him as the only God; for He sometimes appears to those who are in that earth, under an angelic form, and thus as a man; and on such occasions the Divine beams forth from His face, and affects their minds. The inhabitants also, when they come of age, converse with spirits, by whom they are instructed concerning the Lord, and how He should be worshipped, also how they ought to live.*

8950. *The spirits of that planet, when any one would seduce*

them, and draw them away from faith in the Lord, or from humiliation towards Him, and from probity of life, say that they wish to die; on such occasions they appear to have little knives in their hands, with which they seem desirous to smite their breasts. When they are asked why they do this, they say that they would rather die than be led away from the Lord. The spirits of our earth sometimes deride them, and tease them with questions why they do so; but they reply, that they are well aware that they do not kill themselves, but that this is only an appearance, flowing forth from the will of their mind, that they would rather die than be drawn away from the worship of the Lord.

8951. *There are some also on that earth, who call their great nocturnal light the Lord; but these are separated from the rest, and are not tolerated among them. That nocturnal light is shed forth from the great belt, which encompasses that planet at a distance, and from the moons, called the satellites of Saturn.*

8952. *They have been questioned concerning that great belt, which appears from our earth to rise above the horizon of that planet, and to vary its positions: they said that it does not appear to them as a belt, but only as somewhat snowy in the sky in various directions.*

8953. *The inhabitants and spirits of that planet have reference to that in a man, which is the middle between his spiritual and his natural sense; but they are farther from the natural, and nearer to the spiritual. Hence those spirits seem to themselves often to be carried away into heaven, and afterwards to be sent back, thus alternately; for whatever is of the spiritual sense, is in heaven, but whatever is of the natural sense, is beneath it.*

8954. *There they have neither cities nor kingdoms, but live distinguished into families, each family apart from another, thus a man and his wife with their children; when these marry, they are separated from the house of their parents, and have no more concern about it; wherefore the spirits from that planet appear in pairs.*

8955. *All on that planet, as is not the case in ours, know that they shall live after death; wherefore also they make no account of their bodies, only so far as may be necessary for the life which they say is to endure and to serve the Lord: therefore also they do not bury the bodies of their dead, but east them forth, and cover them with branches of trees from the forest.*

8956. *They also care little about food and clothing; they feed on fruits and pulse of various kinds, which their earth produces; and they are slightly clad, being encompassed with a thick skin or tunic, which repels the cold.*

8957. *A continuation concerning the spirits and inhabitants of the planet Saturn will be given at the end of the following chapter.*

EXODUS.

CHAPTER TWENTY-FIRST.

THE DOCTRINE OF CHARITY.

8958. THOSE who are regenerating undergo temptations.

8959. Temptations are spiritual combats in a man ; for they are combats between the evil which is in him from hell, and the good which is in him from the Lord.

8960. Temptation is induced by the evil spirits who dwell with a man in his evils and falsities ; these spirits excite his evils, and charge him with blame ; but the angels from the Lord, who dwell in his goods and truths, call forth the truths of faith which are in him, and defend him.

8961. The object in temptations is the dominion of the evil, which is with a man from hell ; and of the good, which is with him from the Lord. The evil which wishes for dominion, is in the natural or external man, but the good is in the spiritual or internal. Hence it is that the object in temptations also is the dominion of the one over the other. If the evil conquers, then the natural man has the dominion over the spiritual ; if the good conquers, then the spiritual man has the dominion over the natural.

8962. Those combats are effected by means of the truths of faith from the Word ; from these a man must fight against evils and falsities ; if he fights from any other truths but these, he does not conquer, because the Lord is not in any other.

8963. As the combat is waged by means of the truths of faith from the Word, therefore man is not admitted into combat, until he possesses the knowledges of truth and good, and has gained some spiritual life therefrom : such combats, therefore, do not manifest themselves in man before he has attained adult age.

8964. He that has not in himself truths of faith from the Word, by which he may combat, thus who has not any spiritual life in himself from them, is not admitted into any combat, for he would yield ; and if a man yields, his state after temptation becomes worse than before it, since evil in such case has acquired power over good, and falsity over truth.

8965. As faith at this day is rare, the Church being now at its end, therefore few at this day undergo any spiritual temptations; hence it is scarcely known what they are, and to what they conduce.

8966. Temptations serve to confirm the truths of faith, also to implant them, and to insinuate them into the will, that they may become the goods of charity: for, as was said before, a man fights from the truths of faith against evils and falsities, and since his mind is then in truths, when he conquers, he confirms himself in them, and implants them; the evils and falsities also which assaulted him, he accounts as an enemy, and rejects from him. By means of temptations, also, the lusts of the loves of self and the world are subdued, and the man is humbled; thus he is rendered fit to receive the life of heaven from the Lord, which is the new life, such as that of the regenerate.

8967. Since by temptations the truths of faith are confirmed, and the goods of charity implanted, and also the lusts of evil subdued, it follows that by temptations the spiritual or internal man acquires dominion over the natural or external, thus the good which is of charity and faith, over the evil which is of self-love and the love of the world. When this is effected, the man has enlightenment and perception in what is true and good, also in what is evil and false; and he has intelligence and wisdom therefrom, which afterwards increase day by day.

8968. While a man is being introduced by means of the truths of faith to the good of charity, he undergoes temptations; but when he is in the good of charity, temptations cease, for then he is in heaven.

8969. In temptations a man ought to fight against evils and falsities as of himself, but still should believe that it is from the Lord: if he does not believe it during temptation itself, because at that time it is obscure to him, still he should believe it afterwards. If a man after temptation does not believe that the Lord alone has fought and conquered for him, then he has undergone only external temptation, which does not penetrate deeply, or cause anything of faith and charity to take root.

CHAPTER XXI.

1. AND these are the judgments which thou shalt set before them.

2. When thou shalt buy a Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing.

3. If he shall come in his own body, he shall go out in his

own body; if he be master of a woman, his woman shall go out with him.

4. If his master shall give him a woman, and she bear him sons or daughters, the woman and her children shall be his master's, and he shall go out in his own body.

5. And if the servant shall plainly say, I love my master, my woman, and my children, I will not go out free;

6. Then his master shall bring him to GOD, and shall bring him to the door or to the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever.

7. And when a man shall sell his daughter for a maid-servant, she shall not go out as the man-servants do.

8. If she be evil in the eyes of her master, so that he will not betroth her, then let her be redeemed; to a strange people he shall not have the power of selling her, by his acting faithlessly to her.

9. And if he have betrothed her to his son, he shall do unto her after the judgment of daughters.

10. If he shall take another to himself, he shall not diminish her food, her raiment, and her marriage portion.

11. And if he do not these three things unto her, she shall go out free without silver.

12. He that smiteth a man and he die, he shall surely die.

13. And he that hath not lain in wait, and GOD cause it to come to his hand, I will appoint thee a place whither he shall flee.

14. But when a man shall act purposely against his companion, to slay him by deceit, thou shalt take him from Mine altar, that he may die.

15. And he that smiteth his father and his mother, he shall surely die.

16. And he that stealeth a man and selleth him, and he be found in his hand, he shall surely die.

17. And he that curseth his father and his mother, he shall surely die.

18. And when men shall dispute, and a man smite his companion with a stone or with his fist, and he doth not die, and lieth down in a bed;

19. If he arise and walk abroad upon his crutch, he that smiteth shall be guiltless; only he shall pay for his loss of time, and shall thoroughly cure him.

20. And when a man shall smite his man-servant or his maid-servant with a staff, and he die under his hand, he shall surely be avenged.

21. Nevertheless if he continue a day or two, he shall not be avenged; for he is his silver.

22. And when men shall quarrel, and shall strike a woman with child, and her bearing depart, and no harm be done, he

shall surely be fined, as the master of the woman shall put upon him, and he shall give according to the judges.

23. And if harm be done, thou shalt give soul for soul,

24. Eye for eye, tooth for tooth, hand for hand, foot for foot,

25. Burning for burning, wound for wound, stripe for stripe.

26. And when a man shall smite the eye of his man-servant, or the eye of his maid-servant, and shall damage it, he shall send him away free for his eye.

27. And if he shall strike out the tooth of his man-servant, or the tooth of his maid-servant, he shall send him away free for his tooth.

28. And when an ox shall strike with his horn a man or a woman, and he die, the ox shall surely be stoned, and his flesh shall not be eaten, and the master of the ox shall be guiltless.

29. And if the ox were used to push with his horn from yesterday [and] the day before, and it hath been testified to his master, and he hath not kept him in, and he hath slain a man or a woman, the ox shall be stoned, and his master also shall die.

30. If expiation be set upon him, he shall give the redemption of his soul, according to all that is set upon him.

31. Whether he have struck with the horn a son, or have struck with the horn a daughter, according to this judgment it shall be done unto him.

32. If the ox have struck with the horn a man-servant or a maid-servant, he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33. And when a man hath opened a pit, or when a man hath digged a pit, and hath not covered it, and an ox or an ass hath fallen therein;

34. The master of the pit shall repay, he shall render silver to his master, and the dead [beast] shall be his.

35. And when a man's ox shall strike the ox of his companion, and he die, they shall sell the living ox, and shall divide the silver thereof, and the dead [ox] also shall they divide.

36. Or if it be known that the ox hath used to push with his horn from yesterday [and] the day before, and his master have not kept him in, paying he shall repay ox for ox, and the dead one shall be his.

37. When a man shall steal an ox or a sheep, and shall kill it, or sell it, he shall repay five oxen for an ox, and four sheep for a sheep.

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8970. THIS chapter, in the internal sense, treats of those who injure or destroy the truth of faith or the good of charity in themselves, or in others; also of the consequent punishment and restoration. Such things are involved in the judgments or laws in this chapter concerning servants, and the death or injury brought upon companions or servants; also concerning oxen pushing with the horn, and concerning a pit.

THE INTERNAL SENSE.

8971. IT is known to every one within the Church, that the Word is holy, yea, most holy; this is not only acknowledged, but also perceived, by those who are in the truths of faith, and in a life according to them, for, when they read the Word, they are kept continually in the idea of what is holy, but those who are not in the truths of faith, and in a life according to them, do not acknowledge, still less perceive, anything holy in the Word. When they read it, they do not see anything more sublime in it than in any other writing; and those who in their heart deny the holiness of the Word, say also with themselves, when they read it, that the writings of men are more elegant, because composed in a more elegant style as to the literal sense. This has been testified to me by living experience from those in the other life, who in their heart have denied that the Word was divinely inspired; but when they were told that the Word was holy and Divine as to every jot, and as to the smallest tittle of all things in it, they stood marvelling whence this could be; and when they were further told, and it was also shewn them to the life, that all things in the Word contain within them a spiritual sense which does not appear in the letter, and that that sense of the Word is for the angels in heaven, when the Word is read by man, they then acknowledged it, because it was shewn them; but they said, that they did not know this in the world, and since they did not know it, they are therefore without blame. When, however, the same spirits were examined, it was observed that they had lived at their pleasure, without any restraints from conscience; and that therefore in their heart they had denied the Divine, heaven and hell, a life after death, and all other things of faith, and that this was the reason they had not acknowledged the holiness of the Word. And it was further testified, that all those who have been in the truths of faith, and in a life according to them, have accounted the Word to be holy,

and have also perceived it so in themselves while they have been reading it; hence they have been convinced that the cause was not in the Word, but in themselves: for those who are in the life of good have their interiors opened into heaven, whence the holiness of the Word flows in from the angels; but those who are in the life of evil have their interiors closed towards heaven, but opened into hell, whence the contrary flows in. There are, for example, in this chapter judgments or laws concerning man-servants, maid-servants, and oxen: those who deny the holiness of the Word, because they are in a life of evil, will say, that in those judgments or laws they do not see anything Divine; as, that a man-servant, who is not willing to go out free, should be brought to the door or door-post, and his masters should bore his ear through with an awl, and thus he should serve for ever; also, if a man-servant that is smitten shall live a day or two, his master that smote him shall not be punished, because he is his silver; as also that a man-servant should be free for an eye or a tooth; that an ox 'pushing with his horn should be stoned; besides the other particulars there mentioned. Those who deny in their heart the holiness of the Word, regard these things as unworthy of the Word, and still more unworthy to be dictated by Jehovah Himself on Mount Sinai; in like manner they regard all other parts of the Word, both historical and prophetic: but the reason why they do so, is, because heaven is closed to them on account of evil of life, and hence they have a contrary perception: it is quite otherwise with those who are in a life of good. Whence comes the holiness of the Word which flows in from heaven, appears from all that has been previously said and shewn concerning the internal sense of the Word, namely, that the Word alone contains an internal sense, and that that sense treats of the things of heaven, which are those of eternal life; and that most interiorly it treats of the Lord alone, thus of things holy, yea, of Divine things themselves, which are most holy; and that that sense is for the angels who are with man while the Word is read; consequently that hence there is an influx of what is holy, and a perception thereof, with those who are in the life of faith and charity. With respect to the judgments or laws concerning man-servants, maid-servants, and oxen, in this chapter, they contain in the internal sense such things as are of the Divine order respecting those who are in the truth of faith, also respecting those who injure or destroy the things of faith and charity, and those of love to the Lord, and in the inmost sense the Lord Himself. Hence it may appear to every one, how holy they are in themselves, although they do not appear so in the letter.

8972. Verse 1. *And these are the judgments which thou shalt set before them*, signifies exterior truths, such as ought to be in the civil state where there is a representative Church,

and which flow from the internal truths of order in the heavens. These things are signified by the judgments which were to be set before the sons of Israel, as appears from the signification of *judgments*, as denoting truths (see nos. 2235, 6397, 7206, 8685, 8695). *Judgments* denote truths, because all judgment is effected by means of truths, hence *to do judgment* in the Word, signifies to do truth, that is, to judge according to truths. But *judgments*, in the plural, signify the civil laws, thus exterior truths, such as are in a civil state. It is said, where there is a representative Church, because they interiorly contain in them and involve the truths of order in the heavens, as may appear from their internal sense. The laws which the Lord enacted² and commanded to the sons of Israel, were distinguished into *commandments*, *judgments*, and *statutes*; those were called *commandments* which related to life, *judgments* which related to the civil state, and *statutes* which related to worship. Judgments specifically are such as are contained in this chapter, and also in some that follow; they served for laws in the Church where the internal things of heaven and the Church were represented by external things; but they do not serve for laws in the Church, where internal things are no longer represented by external, as in the Christian Church: the reason is, because to the man of this Church internal things are revealed, and therefore by internal things communication with heaven is effected, but not by external things, as formerly. This is the reason why the man of the Christian Church is not bound to observe those judgments and statutes in the external form, but in the internal. Still there is a holiness abiding with them, because they contain holy things, as is the case also with each and all things in the Word which were commanded concerning sacrifices: although these are repealed, still they are the holy things of the Word, from the Divine things which are in them, and which they represented; for when a Christian man reads them, the Divine things which are in them, and which they represented, are perceived in the heavens, and fill the angels with what is holy, and at the same time fill the man that reads them by means of influx from the angels, especially if he then thinks of the Divine things which are in them. Hence it is evident, that the Word, even of the Old Testament, is most holy. The laws which the Lord enacted and commanded³ to the sons of Israel, were distinguished into *commandments*, which relate to life; into *judgments*, which relate to the civil state; and *statutes*, which relate to worship, as is evident from Moses: *Jehovah said unto Moses, Go, say unto them, Return ye into your tents; but do thou stand here with Me, that I may speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them* (Deut. v. 30, 31). Again: *Now these are the commandments,*

statutes, and judgments, which Jehovah your God hath commanded to teach you (Deut. vi. 1). Again: Therefore thou shalt keep the commandments, and the statutes, and the judgments, which I command thee this day to do them (Deut. vii. 11). In David: If his sons forsake My law, and do not walk in My judgments; if they profane My statutes, and do not keep My commandments, I will visit their transgression with the rod (Psalm lxxxix. 30-32).

- 4 Moreover, all laws, so far as they were of a representative Church, were in general called *judgments and statutes*; as in Moses: *Now therefore hear, O Israel, the statutes and the judgments which I will teach you, that ye may do them. What great nation is there which hath just statutes and judgments, as all this law which I will set before you this day? (Deut. iv. 1, 8; v. 1). In Ezekiel: Jerusalem hath changed My judgments into impiety more than the nations, and My statutes more than the lands which are round about her; for they have rejected My judgments, and have not walked in My statutes (v. 6, 7). Again: Let them walk in My statutes, and keep My judgments, to do the truth (xviii. 9; besides many other passages, as Lev. xviii. 5; xix. 37; xx. 22; xxv. 18; xxvi. 15; Deut. xxvi. 17; Ezek. xi. 12, 20; xx. 11, 13, 25; xxxvii. 24).*

8973. Verses 2-6. *When thou shalt buy a Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing. If he shall come in his own body, he shall go out in his own body; if he be master of a woman, his woman shall go out with him. If his master shall give him a woman, and she bear him sons or daughters, the woman and her children shall be his master's, and he shall go out in his own body. And if the servant shall plainly say, I love my master, my woman, and my children, I will not go out free; then his master shall bring him to God, and shall bring him to the door or to the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever.*

When thou shalt buy a Hebrew servant, signifies those within the Church who are in the truths of doctrine, and not in good according to them. *Six years shall he serve*, signifies a state of labour and somewhat of combat, and hence the confirmations of truth. *And in the seventh he shall go out free for nothing*, signifies a state of confirmed truth without its works. *If he shall come in his own body*, signifies truth without delight. *He shall go out in his own body*, signifies a state of truth without delight even after combat. *If he be master of a woman*, signifies truth with its adjoined delight. *His woman shall go out with him*, signifies a state of truth joined with delight, also after combat. *If his master shall give him a woman*, signifies good adjoined by the spiritual to truth, when in combat. *And she bear him sons or daughters*, signifies the truths and goods thence derived. *The woman and her children shall be his master's*,

signifies that good joined to truth by the spiritual with the goods and truths thence derived shall not be appropriated to truth. *And he shall go out in his own body*, signifies the state after combat, which is of truth only confirmed and implanted. *And if the servant shall plainly say*, signifies thought then from the truth implanted. *I love my master, my woman, and my children*, signifies the delight of the remembrance of spiritual goods. *I will not go out free*, signifies the delight of obedience. *And his master shall bring him to God*, signifies the state into which he then enters according to Divine order. *And he shall bring him to the door or to the door-post*, signifies a state of the communication of truth confirmed and implanted, with spiritual good. *And his master shall bore his ear through with an awl*, signifies a representative of obedience. *And he shall serve him for ever*, signifies to eternity.

8974. Verse. 2. *When thou shalt buy a Hebrew servant*, signifies those within the Church who are in the truths of doctrine, and not in good according to them. This appears from the signification of *buying*, as denoting to procure and appropriate to one's self (see nos. 4397, 5374, 5397, 5406, 5410, 5426, 7999); and from the signification of *a Hebrew servant*, as denoting those within the Church who are in the truths of doctrine, and not in good of life according to them; for *a servant* is said of those who are in truth and not in the corresponding good, and in general of truth in respect to good (no. 3409); and *a Hebrew* is said of the things of the Church, and of those things which are of any service; that it is said of the things of the Church, see nos. 5136, 5236, 6675, 6684, and that it is said of those which are of any service, nos. 1703, 1741, 5013. As what now follows treats of the *man-servants* and *maid-servants* of the sons of Israel, what the statutes involve in the internal sense shall be explained. Every one may see that they contain within them arcana of heaven, because they were said and commanded by the mouth of Jehovah on Mount Sinai to Moses, and because they follow immediately after the words of the Decalogue: without such arcana they would be merely civil and judicial laws, like those of other nations on the earth, in which there is no heavenly arcanum. But the arcana which they contain are not evident except to the angels in the heavens, consequently not to men except by means of the internal sense; for this sense teaches how the angels perceive the Word, consequently it teaches the arcana which are in the Word. The nature and quality of the arcana will be evident from the explanation of the particulars in what follows. In order to convey a general idea on ² this subject, it must be briefly stated what is specifically meant by *Hebrew servants* in the internal sense. In the spiritual Church, which the sons of Israel represented, there are

two kinds of men, those who are in the truth of faith and not in the corresponding good of life, and those who are in the good of charity and in the corresponding truth of faith; those who are in the good of charity and in the corresponding truth of faith, are those who constitute the very Church itself, and are men of the internal Church; in the internal sense of the Word these are called the sons of Israel: these of themselves are free, because they are in good; for those who are led of the Lord by good, are free (nos. 892, 905, 2870–2893); but those who are in the truth of faith, and not in the corresponding good of life, are men of the external spiritual Church; it is these who, in the internal sense of the Word, are meant by *Hebrew servants*. These are represented by *servants*, because the things of the external Church are respectively nothing but a class of servants: the case is the same also with the truth of faith in respect to the good of charity; for the truth of faith serves to introduce the man of the Church into the good of
 3 charity. It should moreover be known, that he who regards the all of the Church, thus the all of salvation, in the truth of faith, and not in the good of charity, and who also does good merely from obedience, and not from the affection of love, cannot be regenerated like those who are in the good of charity, that is, who do good from the affection of love: they may indeed be reformed, but they cannot be regenerated. Their reformation is treated of in the internal sense, in the laws concerning man-servants and maid-servants in this chapter. The arcana of that reformation are not known to any one at the present day, because ignorance prevails nearly everywhere within the Church as to what the truth of faith contributes to salvation, and what the good of charity; yea, it is unknown what charity is, also that charity and faith must make a marriage with each other, in order that anything of the Church may exist in a man; for the marriage of good and truth constitutes the Church itself, because it is heaven in man, see nos. 2173, 2618, 2728, 2729, 2803, 3132, 3155, 4434, 4835, 5194, 5502, 6179.

8975. *Six years he shall serve*, signifies a state of labour and somewhat of combat, and hence of the confirmation of truth. This appears from the signification of *six years*, as denoting states of labour and combat; *six* signifying labour and combat (see nos. 737, 900, 8888); and *years* signifying states (nos. 487, 488, 493, 893, 7839). The confirmation of truth is also signified, because spiritual truth, which is called the truth of faith, is confirmed by labour and combat. It is said *somewhat of combat*, because those who are in the truth of faith, and not in the corresponding good of life, are not admitted to any grievous combat, that is, temptation, because they would yield in it; for the Lord cannot flow in through their good, and

thus defend them against the evils and falsities which assault them in temptations; they are merely external men, and whatever flows in from the Lord must flow through the internal man into the external: when they are not in the good of charity, the internal man is not open; for it is good that opens it, and dwells therein.

8976. *And in the seventh he shall go out free for nothing*, signifies a state of confirmed truth without its works. This appears from the signification of *the seventh year*, as denoting a state of conjunction of good and truth; for *the seventh year* signifies the like as the *seventh day* or the Sabbath, which signifies the conjunction of good and truth, or the heavenly marriage, thus a state of peace, which follows a state of servitude (see nos. 8494, 8495, 8510, 8888, 8890, 8893). But in this passage, which treats of those who are in truth and not in the corresponding good of life, *the seventh year* signifies a state of confirmed truth; the reason is, because with such there is not a conjunction of truth and good, as with those who are in the good of charity, and are meant in the representative sense by the sons of Israel, but instead thereof there is a confirmation of truth; and from the signification of *for nothing*, as denoting without its works; for the truth of faith with them, when they are in any trouble and combat, is confirmed by the Lord without any works of theirs. The like is signified by *freely* in John: *To him that is athirst, I will give of the fountain of the water of life freely* (Apoc. xxi. 6). In the same: *Let him that heareth, say, Come; and let him that thirsteth come; and whosoever will, let him take the water of life freely* (Apoc. xxii. 17). And in Isaiah: *Every one that thirsteth, go ye to the waters; and he that hath no silver, go ye, buy, and eat; go ye, I say, buy wine and milk without silver and without price* (lv. 1). *Waters* denotes truths from the Word, *wine* denotes the truth of good thence, and *milk* the good of truth.

8977. Verse 3. *If he shall come in his own body*, signifies truth without delight. This appears from the signification of the *body*, as denoting truth alone, thus truth without its delight; for the body means a man-servant alone without a woman, thus without delight; for the woman of a man-servant denotes delight conjoined with truth, as will be evident from what follows. With respect to this arcanum, the case is thus: The men of the external Church, who were represented by Hebrew man-servants, are those who learn truth not from delight, but only because it is the truth of the Church, by which they believe they can be saved; it is this necessity which enjoins them to learn and know truth: these are those who in the internal sense are meant by the man-servants who come in their own body, and go forth in their own body; with these truth alone is confirmed. Such in the other life are in the entrance to

heaven, and not in heaven itself; they are called *Cuticulars*, because in the Grand Man they correspond to the skin (nos. 2 5552-5559). But those who are in the truth to which delight is joined, are those who are here meant in the internal sense by the man-servants who come with a woman, for a *woman* signifies good, when a *man* (*vir*) signifies truth, but in this case delight; which is instead of good in the man of the external Church; the good in which he is, is not from a spiritual, but from a natural origin, for it derives its relish from the delight of living and teaching truth for the sake of gain or of honour, consequently for the sake of self; this is the reason why it is called delight, but not good: it appears indeed externally as good, but as it is natural good, that is, as it derives its origin 3 from the world and not from heaven, it is called delight. But good from a spiritual origin is meant in the internal sense by the woman, whom the master gives to his man-servant; this, however, cannot be conjoined, therefore it was ordained, that when the man-servant went forth, the woman should be the master's, and also her sons and daughters; for spiritual good is good not for the sake of gain or of honour, but for the sake of the Church and the salvation of the neighbour: such good cannot be conjoined to those who are in the externals of the Church, for it is the very good of charity, and springs from the affection which is of love; for those who are in the externals of the Church cannot be affected with the truths of faith in any other way than principally for the sake of themselves, and secondarily for the sake of the Church; and those who are of such a character can indeed act according to truths, thus they can do good, not from affection, but from obedience: these are meant, in the internal sense, by those who are willing to serve 4 for ever. These are the arcana which, in the internal sense, are contained in these statutes concerning servants; and they can only be apprehended by those who are in the good of charity, but not by those who are in the truths of faith without that good. The reason is, because those who are in the good of charity are in the light of heaven, and thereby see the things which are in the light of the world; but those who are in the truth of faith, and not in the good of charity, are in the light of the world, by which the things which are in the light of heaven, cannot be seen; for the light of heaven is above, that is, within, whereas the light of the world is beneath or without, and from what is higher or interior, lower or exterior things may be seen, but not contrariwise: heaven can flow into the world, but not the world into heaven (nos. 3721, 5119, 5259, 5779, 6322).

8978. *He shall go out in his own body*, signifies a state of truth without delight, also after combat. This appears from the signification of *the body*, as denoting truth without delight

(see just above, no. 8977); and from the signification of *going forth*, as denoting after he has served six years, thus a state after combat; for the service of six years signifies a state of labour and combat (no. 8975). How the case herein is, is evident from what was said just above (no. 8977).

8979. *If he be master of a woman*, signifies truth conjoined with delight. This appears from the signification of *a master*, as denoting truth (of which we shall speak presently); and from the signification of *a woman*, as denoting good, but in this case delight (of which also we shall speak presently). *A master* denotes truth, because *a master* here means a servant, as the husband (*vir*) of a woman; and in the internal sense *a man-servant*, and also *the husband (vir) of a woman*, signifies truth; that truth is signified by *a man-servant*, see above, no. 8974, and that it is signified by *a man (vir)*, see nos. 3134, 3309, 3459, 7716. *A woman* denotes delight, because *the woman of a man (vir)*, in the internal sense signifies good (nos. 915, 2517, 4823, 6014, 8337); but as *a man-servant of the Israelitish people* represents a man of the external Church, who has indeed the truth of doctrine, but not the corresponding good (no. 8974), because he does not do the truth for the sake of truth, or good for the sake of good, but that he may be recompensed, therefore in the truth and good which he does there is an idea of self, and this idea is not of good but of delight; for in the spiritual sense nothing is called good but what is of love to the Lord and of love towards the neighbour. In the natural man, this good appears indeed also as delight; but it is the Spiritual within it which makes it to be good. In order ² that this matter may be further known, it is to be observed that the man of the internal Church acts from charity, thus from the affection of love towards his neighbour; whereas the man of the external Church acts not from the good of charity, but from the truth of faith, thus not from the affection of love towards his neighbour, but from obedience, because it is so commanded: hence it follows, that the man of the internal Church is free, but the man of the external Church is respectively a servant; for he that acts from the affection of love, acts from freedom (nos. 2870-2893); but he that acts from obedience, does not act from freedom, for obedience is not freedom. This is the reason why he who acts from the good of charity is a true man of the spiritual Church, and therefore in the Word is represented by Israel; but he that acts not from the good of charity, but from the truth of faith, is not a true man of the spiritual Church, but respectively the servant thereof: he therefore was represented by *the man-servant*, who was called a Hebrew servant, because he was bought from the sons of Israel.

8980. *And his woman shall go out with him*, signifies the state

of truth joined with delight, also after combat. This appears from the signification of *going forth* from service, as denoting a state after combat (no. 8976); and from the signification of *a woman*, as denoting delight conjoined (see just above, no. 8979). From these considerations it is evident that *the man-servants* here represent those who are in the faith of the doctrinals of their Church, and not in the corresponding good, but in the delight which has a semblance of the corresponding good. The service of those with their master, signifies their state before they can be let into heaven, and their going out from service, signifies their state when they are received into heaven; but since they are only in the faith of the doctrinals of their Church, and not in the corresponding good, thus not in the truth of good, that is, in the faith of charity, therefore they cannot be let into heaven further than the entrance; for those who are in the entrance to heaven, communicate by the truth of faith with those who are in heaven, and by the delight conjoined to truth with those who are outside heaven; just as the skins or coats which encompass the body, which by the sense of touch communicate with the world, and by a fibrous connection with the life of the soul in the body; hence it is, that those who are in the entrance to heaven, and are represented by Hebrew servants, are called *Cuticulars* in the Grand Man (see nos. 5552-5559). But such are of many genera and species, as are the cuticles or coats in the body; there being some which encompass the whole body, some the interiors in general, as the peritonæum, the pleura, and the pericardium, and some which encompass each of the viscera there in particular. All are respectively services.

8981. Verse 4. *If his master shall give him a woman*, signifies good from the spiritual adjoined to truth when in combat. This appears from the signification of *a master*, as here denoting what is spiritual, for *a master* here means some one of the sons of Israel, and the sons of Israel signify those who are true men of the spiritual Church, that is who do good from the affection of love, or what is the same, from charity: the sons of Israel denote the men of the spiritual Church (see nos. 6448, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805); consequently in the abstract sense they signify spiritual truths and goods (nos. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5833, 5879); hence, *a master* here signifies the spiritual; and from the signification of *to give him a woman*, as denoting to adjoin good to truth; for *to give*, when it is said of a woman, denotes to adjoin; the *man-servant* denotes one that is in the truth of doctrine, and not in the corresponding good (no. 8974), and *the woman* denotes delight (no. 8980), but in this case good, because it was given, that is, adjoined by the spiritual, for all that is called good which

comes from the spiritual, since the spiritual itself is the good of charity; *a woman* denotes good (see nos. 915, 2517, 4823, 6014, 8337); it denotes in combat, because it is said, *If his master shall give him a woman, that after service the woman should be the master's*; hence it is evident that the woman was the man-servant's when in service, and not afterwards, thus when in combat, and not after it, for the service of six years signifies labour and combat (no. 8975). Who cannot see that ² this statute contains an arcanum, which can only be known to whom it has been revealed? for it appears externally as contrary to Divine justice, that a woman who had been given to a man-servant should remain the master's, when he went out from service, whereas the woman ought to belong to her husband for ever. Of this description are many other things which Jehovah commanded the sons of Israel, as that they should ask of the Egyptians vessels of gold and silver, and raiment, and should thus plunder them, besides other things of a similar nature, of which we shall speak in their proper places. But those things, although externally, as has been said, they appear contrary to Divine justice, are still not so; for they flow from the laws of Divine order in the heavens, which are the very laws of justice themselves; but those laws are not evident, unless they be evolved from the sense of the letter by means of the internal sense. The law from which this statute flows, is, that spiritual good cannot be conjoined to those who exist in the externals of the Church from infancy, but is only adjoined so long as they are in combat, after which it recedes. To shew clearly how this is,—for it is an arcanum,— ³ it shall be briefly explained. Those who from infancy have thought little about life eternal, thus about the salvation of their soul, but about worldly life and its prosperity, and still have lived a good moral life, and have also believed the truths of the doctrine of their Church,—such persons, when they come to more adult age, cannot be reformed otherwise than by the adjunction of spiritual good, when they are in combat; nevertheless they do not retain that good, but only by its means confirm the truths of their doctrine. The reason why they are of this character is, because in their past life they have indulged in worldly loves, which, when they are inrooted, do not suffer spiritual good to be conjoined to truth, as they are altogether opposed to this good; nevertheless spiritual good may occupy their thoughts, when those loves cease, as is the case when they are in anxiety, misfortune, sickness, and the like; on these occasions the affection of doing good from charity flows in, but it only serves to confirm and inroot more deeply the truths of doctrine; it cannot, however, be conjoined to truth: the reason of this is, because that affection of charity flowing in fills only the intellectual part of the mind, but does

not enter into his voluntary part, and that which does not enter into the voluntary part is not appropriated, thus is not conjoined; for the conjunction of good and truth with a man is effected when truth enters the will, consequently when he wills it, and therefrom does it; in this case truth first becomes
 4 good, or what is the same, faith becomes charity. This can only happen with those who from infancy have indulged in the loves of the world, and yet are in the truth of the doctrine of their Church; for their voluntary part has been possessed by those loves, which are wholly in opposition to, and reject, spiritual good. They admit it only into the intellectual part of the mind, that is, into the thought, when those loves are asleep, which is the case, as was said above, in a state of disease, or misfortune, or anxiety, consequently in trouble and some combat. This is the arcanum which lies concealed in this statute; and since this statute was thus representative of the law of Divine order concerning those who are in the truth of doctrine and not in the corresponding good, therefore in the representative Church it was even externally agreeable to Divine justice.

8982. *And [she bear him] sons or daughters*, signifies the truths and goods hence derived. This appears from the signification of *sons*, as denoting truths (see nos. 489, 491, 533, 1147, 2803, 2813, 3373, 3704, 4257); and from the signification of *daughters*, as denoting goods (see nos. 489-491, 2362, 3024); that they denote truths and goods derived, is evident, because *the woman*, who is the mother from whom they are born, signifies spiritual good (no. 8981), and births in the internal sense signify derivations (nos. 1330, 3263, 3279).

8983. *The woman and her children shall be his master's*, signifies that good joined to truth by the Spiritual, with the truths and goods thence derived, shall not be appropriated to truth. This appears from the signification of *the woman*, as denoting spiritual good joined to truth when in combat (see above, no. 8981); from the signification of *children*, as denoting derived truths and goods (see just above, no. 8982); and from the signification of *shall be his master's*, as denoting that they shall belong to the Spiritual from which they originate, and not to truth, for *the master* denotes the Spiritual (no. 8981), and *the man-servant* the truth apart from the corresponding good (no. 8974), consequently it denotes that they shall not be appropriated to this truth; for *a man (vir)* and *a woman* in the internal sense signify the conjunction of truth and good; for marriage in the world represents the heavenly marriage, which is that of good and truth; and conjugal love also corre-
 2 sponds to that marriage (nos. 2727-2759, 2803); but between a man-servant and a woman given him by his master there is not a marriage, but such a connection as of a concubine with a

man (*vir*), which does not correspond to the heavenly marriage, wherefore also it is dissolved when the man-servant goes forth, for then the woman with the children becomes the master's. The reason why such a connection takes place is, because the truth which the man-servant represents is in the external man, and the good which the woman represents is in the internal; and the good of the internal man cannot be conjoined with the truth of the external unless conjunction has been before effected in the internal: this cannot be done, because a man-servant represents a merely external man who has not the corresponding good, and to whom it cannot be appropriated. The good of the internal man cannot be conjoined with the truth of the external, unless a conjunction has been first effected in the internal, as may appear from what has been said concerning the regeneration of man (nos. 3321, 3469, 3493, 3573, 3616, 3882, 4353); for regeneration consists in the conjunction of good and truth.

8984. *And he shall go out in his own body*, signifies the state after combat, which is of truth only, confirmed and implanted. This appears from the signification of *going out*, namely, from service, as denoting a state after combat (see above, no. 8980); and from the signification of *in his own body*, as denoting with truth apart from good (see also above, nos. 8977, 8978). It denotes a state of truth confirmed and implanted, because this is signified by going forth in the seventh year (no. 8976), in the present case because spiritual good, which the woman represents, had served to confirm it, and also to implant what was new (no. 8981).

8985. Verse 5. *And if the servant shall plainly say*, signifies thought on the occasion from truth implanted. This appears from the signification of *saying*, as denoting thought (see nos. 7094, 7107, 7244); and from the signification of *a man-servant*, as denoting truth apart from the corresponding good (see no. 8974), here such truth confirmed and implanted, because it is said of that servant when he was about to go forth (no. 8984). It is said that a *man-servant* denotes truth, but a man is meant who is in truth apart from the corresponding good. The reason why truth is called a man-servant, and not the man who is in such truth, is, because speech that is abstract, or separate from man, is angelic speech: for in heaven the thought is employed about things apart from persons: for when a person is also there thought of, in such case the society which is in such a thing is excited, and thus the thought is determined thither, and is fixed; for in heaven where there is thought there is presence, and presence would bend to itself the thoughts of those who are in the society, and would thereby disturb the influx from the Divine there: it is otherwise when they think abstractedly concerning a thing; in this case the thought

diffuses itself in every direction according to the heavenly form which influx proceeding from the Divine produces, and this without the disturbance of any society ; for it insinuates itself into the general spheres of societies, and in this case does not touch or move any one in a society, thus does not divert any one from freedom of thinking according to influx from the Divine ; in a word, abstract thought can pass through the whole heaven without stopping anywhere, but thought determined to a person or a place is fixed and stopped.

8986. *I love my master, my woman, and my children*, signifies the delight of the remembrance of spiritual goods. This appears from the signification of *loving*, as here denoting the delight of remembrance (of which we shall speak presently) ; from the signification of *a master*, as denoting spiritual good, which was the source (see above, no. 8981) ; from the signification of *a woman*, as denoting good adjoined by the Spiritual (see also above, no. 8981) ; and from the signification of *children*, as denoting the goods and truths thence derived (see no. 8982) ; hence *a master, a wife, and children*, in brief signify spiritual goods. The delight of the remembrance of those goods is signified by *loving*, because those who were represented by Hebrew man-servants are those within the Church who are in truths of doctrine, and not in good according to them (nos. 8974, 8976) ; such persons cannot be affected by truth for the sake of good, but for the sake of delight ; wherefore as *loving* here is said of such, it signifies the delight of remembrance.

8987. *I will not go out free*, signifies the delight of obedience. This appears from the signification of *going out free*, as denoting a state after combat, which is of truth only, confirmed and implanted (see above, nos. 8976, 8980, 8984) ; for the service of six years, which is called *a week* (Gen. xxix. 27, 28), signifies labour or some combat, such as those experience who are in truths and not in the corresponding good, who are meant in the spiritual sense by Hebrew man-servants ; these are such that they cannot be regenerated, but only reformed ; for *to be regenerated* is said of those who suffer themselves to be led of the Lord by the truths of faith to the good of spiritual life ; but *to be reformed* is said of those who cannot be led by the truths of faith to the good of spiritual life, but only to the
2 delight of natural life. Those who suffer themselves *to be regenerated*, act from affection according to the precepts of faith ; while those who do not suffer themselves to be regenerated, but only *to be reformed*, act not from affection but from obedience ; the difference being that those who act from affection act from the heart, and thus freely ; they also do truth for the sake of truth, and good for the sake of good, and thereby practise charity towards the neighbour ; but those who act from obedience do not act so much from the heart, consequently not

freely ; if they seem to themselves to act freely and from the heart, it is partly for the sake of self-glory, which makes it appear so ; and they do not do truth for the sake of truth, or good for the sake of good, but for the sake of the delight arising from this reputation ; thus neither do they practise charity towards the neighbour for the sake of the neighbour, but in order that they may be seen and recompensed. From these considerations it appears, who and of what quality are those represented by *the sons of Israel*, and by *the Hebrew man-servants*. But within the Church at this day the knowledge of this ³ distinction has perished, because the Church is owned and called from faith, and not from charity. Few, however, know what faith is, most supposing that it consists in a knowledge of the doctrines of the Church, and in a persuasion that they are true, but not that it consists in living according to them : a life according to those truths they call a moral life, which they distinguish from the doctrine of the Church, and call moral theology : but the learned believe that faith is a confidence or trust that they are saved by the Lord's having suffered for them, and redeemed them from hell ; and they say that those are saved who have this confidence, thus [that they are saved] by faith alone : but such persons do not consider, that the confidence of faith can be possessed only by those who live a life of charity. These are the causes why the ⁴ knowledge was lost concerning the distinction between those who are in the truths of faith and not in the corresponding good of life, and those who are in the good of life corresponding with the truths of faith ; and since that knowledge has been lost, the things which are said concerning those who are in truths and not in good, who are signified by *the Hebrew man-servants*, will necessarily appear strange.

8988. Verse 6. *And his master shall bring him to God*, signifies the state into which he then enters according to Divine order. This appears from the signification of *bringing to God*, when it treats of those who are in truths and cannot be in good, as denoting to cause them to enter into a state according to Divine order ; for *to bring to* signifies to enter into, and *God* signifies Divine order (of which we shall speak presently). These are the things signified, as is evident from what follows in this verse, which describes the state of those who are in truths, and not in the corresponding good, as being a state of perpetual obedience ; for those who are in this state are in bondage in respect to those who are in the good corresponding with truths ; for these act from affection, since they act from good, and those who act from affection act from the will, thus from themselves ; for whatever is of a man's will, that is his *proprium*, since the *esse* of a man's life is his will ; but those who act only from obedience, do so not from

their own will, but from their master's, thus not from themselves but from another, on which account they are respectively in servitude: to act from truths and not from good, is to act solely from the intellectual part, for truths have relation to the intellectual, and goods to the voluntary part; and to act from the intellectual and not from the voluntary part is to act from that which stands without and serves, for the understanding was given to man that he might receive and introduce truths into the will, that they may become goods, for truths
 2 when they become of the will, are spoken of as goods. But to serve the Lord, by doing according to His precepts, and thus by obeying, is not to be a servant but to be free, for a man's veriest freedom consists in being led of the Lord (nos. 892, 905, 2870, 2872); for the Lord inspires into the very will of man the good from which he is to act, and although it is from the Lord, still it appears to be from himself, thus from freedom:
 3 all who are in the Lord, possess this freedom, which is conjoined with inexpressible felicity. *God* in this passage denotes Divine order, because in the Word the term *God* is used where it treats of truth, and the term *Jehovah* where it treats of good (nos. 2769, 2807, 2822, 3921 at the end, 4402, 7010, 7268, 8867); therefore the Divine Truth proceeding from the Lord's Divine Good is in the supreme sense God; and His Divine Good from which the Divine Truth proceeds, is Jehovah; the reason is, because the Divine Good is the *esse* itself, and the Divine Truth is the *existere* from it, for that which proceeds exists therefrom. The case is similar with good and truth in heaven or with the angels, and similar also in the Church with men; the good there is the *esse* itself, and the truth is the *existere* from it, or what is the same, love to the Lord and love towards the neighbour, is the very *esse* of heaven and the Church, while faith is the *existere* from it: from these considerations it is clear, whence it is that God also is Divine order, for it is the Divine Truth proceeding from the Lord which makes order in heaven, so much so, that it is order itself (that the Divine Truth makes order, see nos. 1728, 1919, 7995, 8700): therefore, when a man or an angel receives the Divine Truth from the Lord in good, there is in him the order which exists in the heavens, consequently he is a heaven or kingdom of the Lord in particular; and to such a degree as he is in good from truths, and afterwards as he is in truths from good: and—what is an arcanum—the angels themselves appear in a human form in the heavens precisely according to the truths which are in their good, with a beauty and splendour according to the quality of their good from truths; the men of the Church in like manner appear as to their souls in heaven. This is an effect of the Divine Truth itself proceeding from the Lord, as may appear from what has been shewn about heaven as the

Grand Man, and about its correspondence with the separate things in man, at the close of many chapters. It is this arcanum ⁴ which is meant by these words of John in the Apocalypse: *He measured the wall of the holy Jerusalem a hundred forty and four cubits, which is the measure of a man, that is, of an angel* (xxi. 17). Who can ever understand these words, unless he know what is signified by *the holy Jerusalem*, by its *wall*, by a *measure*, by *the number 144*, and thus by a *man, that is, an angel*? The New and Holy Jerusalem signifies the Lord's New Church which is about to succeed to the Christian Church existing at this day (no. 2187); a *wall* signifies the truths of faith which are to defend that Church (no. 6419); *measuring* and a *measure* signify the state as to truth (no. 3104); the number 144 signifies the same as 12, for 144 is a number compounded of 12 multiplied into 12; those numbers signify all truths in the complex (see no. 7973); hence it is clear that *the measure of a man, that is, of an angel*, signifies the truth itself proceeding from the Lord in its own form, which, as was said above, is a man-angel in heaven; hence it is evident that the above words involve an arcanum, that they without doubt describe the truths of that Church which is to succeed the Christian Church existing at this day. That they are truths ⁵ from good, is described in the verse which next follows, in these words: *The building of the wall was jasper, but the city was pure gold, like unto pure glass* (ver. 18); *jasper* signifies the quality of the truth which will belong to that Church; for *stones* in general signify truths (nos. 1298, 3720, 6426), and *precious stones* the truths which are from the Lord (no. 643); *gold* signifies the good of love and wisdom (nos. 113, 1551, 1552, 5658). Who could ever conjecture that such things are involved in the above words? and who cannot see from these considerations, that innumerable arcana lie concealed in the Word, which do not at all appear to any one except by means of the internal sense? and that thereby, as by a key, are opened Divine Truths such as exist in heaven, consequently heaven and the Lord Himself, who is all in all of the Word in its inmost sense?

8989. *And he shall bring him either to the door or to the door-post*, signifies a state of the communication of truth confirmed and implanted with spiritual good. This appears from the signification of a *door*, as denoting the introduction of truth to good (see nos. 2356, 2385), in this case, of truth confirmed and implanted, which is signified by a *Hebrew man-servant* after a service of six years (nos. 8976, 8984); and since a *door* denotes introduction, it also denotes communication, for by means of a door one chamber communicates with another; and from the signification of a *door-post*, as denoting the conjunction of that truth with good, for a *door-post* is between two chambers, and

conjoins them. Who cannot see that this ritual concerning man-servants, who were remaining, contains in it an arcanum, and indeed a Divine arcanum? for it was dictated and commanded by Jehovah from Mount Sinai. Those who do not believe that there is anything more holy or Divine in the Word than what appears in the letter, will wonder that these and many other things contained in this chapter, and those which follow, were dictated by the living voice by Jehovah; for they appear in the letter to be like the things contained in the laws of nations; as this concerning man-servants, that such of them as did not wish to go forth from service, should be brought to the door or to the door-post, and should have an ear bored through with an awl by their master: this in the sense of the letter it does not savour of, but yet is most, Divine: but this is only evident from the internal sense, which is, that those who are in truths alone, and not in the corresponding good, but still in the delight of the remembrance of spiritual goods (nos. 8986, 8987), have a certain communication and conjunction with

² spiritual good. This was represented by the ear of the man-servant being bored through at the door or the door-post by his master; for *a door* denotes communication, *a door-post*, conjunction, *the ear*, obedience, and *boring it through with an awl* is representative of the state in which he would remain; thus the angels who are with a man while he is reading this passage, perceive these things; for the angels do not think of *a door*, or *a door-post*, or of *an ear*, or of *boring it*, or even of *a man-servant*, but instead thereof of the communication and conjunction we have mentioned; for they are in the intelligence of such things, because they are in light; and nothing comes before them except spiritual and celestial things, but not natural and worldly things, such as those which are in the sense of the letter of the Word, which is natural and worldly, while its internal sense is spiritual and celestial; the former is for men, the latter for angels: consequently by means of the Word there is a communication and conjunction of heaven

³ with man. In order that the arcana which are within this ceremony with man-servants remaining with their master may be further evident, it shall be told whence it is that *a door* and *a door-post* signify communication and conjunction: angels and spirits have dwellings which appear just like those in the world (nos. 1116, 1626-1628, 1631, 4622); and what is an arcanum, each and all things that appear in their dwellings, are significative of spiritual things; they flow forth also from the spiritual things which are in heaven, and which consequently are in their minds: the communications of truth with good are presented there by *doors*, conjunctions by *posts*, and other things by the *chambers* themselves, the *courts*, the *windows*, and the various decorations. That this is so is

incredible to men at this day, especially those who are merely natural, because such things are not objects of the bodily senses; nevertheless that such things were seen by the prophets, when their interiors were open into heaven, appears from the Word: I have also perceived and seen them a thousand times; I have also frequently heard them say, that the doors of their chambers were open when their thoughts were communicated to me, and shut when they were not communicated; hence it is that *doors* are mentioned in the Word, ⁴ where it treats of communication; as in Isaiah: *Go away, My people; enter into thy bed-chambers, and shut thy door after thee; hide thyself as for a little moment, until the anger pass away* (xxvi. 20); *to shut the door after them until the anger pass away*, denotes no communication with evils, which are the *anger* (nos. 3614, 5034, 5798, 6358, 6359, 6997, 8284, 8483). In Malachi: *Will he receive faces from you, said Jehovah Zebaoth? who also among you will rather shut the doors, neither will ye kindle a light upon Mine altar in vain* (i. 9, 10); *to shut the doors* denotes not to communicate with holy or Divine things. In Zechariah: *Open thy doors, O Lebanon, that the fire may devour thy cedars* (xi. 1); *to open the doors* denotes to give a passage or communication. In David: *He commanded the ethers from above, he* ⁵ *opened the doors of the heavens* (Psalm lxxviii. 23); *to open the doors of the heavens* denotes to give a communication with the truths and goods from the Lord in the heavens. Again: *I have chosen to stand at the door in the house of my God, rather than to dwell in the tents of impiety* (Psalm lxxxiv. 10); *to stand at the door* denotes to communicate abroad with good, which is the house of God (no. 3720). Again: *Lift up your heads, O ye gates; be ye lifted up, ye doors of the world, that the King of glory may come in* (Psalm xxiv. 7, 9); *the doors of the world being lifted up*, denotes the opening and elevation of hearts to the Lord, who is the King of glory, and so granting communication, that he may flow in with the good of charity and the truth of faith: the Lord is called the King of glory from the truth which is from good. In Isaiah: *Jehovah said to His anointed,* ⁶ *to Cyrus, whose right hand I have taken hold of, to subdue the nations before him, that I may loose the loins of kings, to open before him the doors, and that the gates may not be shut; I will go before thee, and will make the crooked things straight, and will give thee the treasures of the darkness, and the hidden riches of lurking places, that thou mayest know that I Jehovah, who have called thee by thy name, am the God of Israel* (xlv. 1-3); here it speaks of the Lord as to the Human, who in the representative sense is Cyrus; *to open before him the doors* is to give passage to the Divine Himself, hence it is that even as to the Human He is called God, here the God of Israel. In John: *Behold, I* ⁷ *have set before thee an open door, which no one can shut; for*

thou hast a little power, and hast kept My Word (Apoc. iii. 8); *to set an open door* denotes communication with heaven. Again: *After these things I saw, and behold a door open in heaven; I heard, Come up hither, that I may shew thee what must come to pass hereafter* (Apoc. iv. 1); here a *door* plainly denotes communication, because it treats of the revelation which he was about to receive from heaven: hence also it is evident, that communication is there represented by a *door*, as was said above. Again: *Behold, I stand at the door, and knock; if any one will hear My voice, and will open the door, I will come in to him, and will sup with him, and he with Me* (Apoc. iii. 20); here also the *door* plainly denotes an entrance and communication with heaven, where the Lord is, and thus with the Lord.

- 8 In like manner in Matthew: *The bridegroom came, and the virgins went in to the marriage; and the door was shut: at length came the other virgins, saying, Lord, Lord, open to us; but He answering said, Verily I say unto you, I know you not* (xxv. 10–12); what these words signify in the internal sense, see nos. 4635–4638, namely, that the *virgins* denote those who are within the Church; *to have oil in their lamps* denotes the good of charity in the truths of faith; and *not to have oil in their lamps* denotes to have the truths of faith and not the good of charity in them; to the latter the door is said to be shut, because they do not communicate with heaven, that is, through heaven with the Lord: communication with and by heaven is effected by the good of charity and love, but not by the truths which are called the truths of faith apart from good in them; the latter, therefore, are called *foolish virgins*, and the former
- 9 *prudent virgins*. In Luke: *Many will seek to enter in, but will not be able. When once the master of the house has risen and has shut the door, then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but He will answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets: but He will say unto you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (xiii. 24–27): here also, as above, a *door* plainly denotes an entrance and communication; that those to whom the door is shut, and who knock at it, and are not let in, denote those who are in the truths of faith from the Word, and not in the good of charity, is signified by their eating and drinking in the Lord's presence, and hearing Him teach in their streets, and yet not living the life of faith; for those who do not live
- 10 the life of faith are the *workers of iniquity*. In John: *Verily, verily, I say unto you, he that entereth not in by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the shepherd of the sheep. I am the door; by Me if any one enter in, he shall*

be saved (x. 1, 2, 9); *to enter in by the door* denotes by the truth which is of faith to the good of charity and love, thus to the Lord, for the Lord is Good itself; He is also the truth which introduces, thus likewise the door, for faith is from Him. That a *door* signifies communication, appears like a metaphor- 11 ical way of speaking or comparison; but in the Word there are no metaphors or comparisons, but there are real correspondences; even the comparisons there are made by such things as correspond, as may appear from what has been said concerning a door, namely, that doors actually appear in heaven to the angels and spirits, and their opening and shutting are according to communications; so also in other cases.

8990. *And his master shall bore his ear through with an awl*, signifies a representative of obedience. This appears from the signification of *the ear*, as denoting obedience (see nos. 2542, 3869, 4551, 4652-4660); and from the signification of *boring through with an awl*, at the door or at the door-post, as denoting to affix, in the present case, because obedience is treated of, denoting to devote; wherefore it follows, that *he shall serve him forever*, that is, he shall obey; hence it is evident that his master's boring through his ear with an awl to a door or to a door-post is a representative of obedience. From what goes before, it 2 may appear that those who are in truths alone and not in the corresponding good, that is, who are in faith and not in charity, are not free men, but servants; for those who act from good or charity are free, since they act from themselves; because to act from good or charity is to act from the heart, that is, from the will, thus from what is a man's own, for that which is of a man's will is his own, and that which is done from the will is said to come forth from the heart; but those who are only in the truths of faith, and not in the good of charity, are respectively servants, for they do not act from themselves, because they have no good in themselves from which they may act, but out of themselves, and they act as often as they remember it: those who are of this character even to the end of their life, remain after death in that state, and they can never be brought to act from the affection of charity, thus from good, but only from obedience. These in the Grand Man, which is Heaven, constitute those things which serve the interiors, such as membranes and skins (nos. 8977, 8980). From these considerations it may 3 appear how the case is with faith alone, thus with those who from doctrine set faith in the first place and the good of charity in the second, yea, in the last place; those who actually, that is, in life itself, so esteem faith, are the Hebrew servants in a representative sense: from these considerations also it may be concluded, how the case is with those who place the whole of salvation in the truths of faith, and nothing in the good of charity, that is, in act or in the life itself,—such cannot

enter heaven, for good reigns there, and not truth without good; and truth is truth, and faith faith, only with those who
 4 are in good. That the master's boring the ear through with an awl is a representative of obedience, is evident also from the consideration, that to fix the ear to a door is to cause attention to be had to those things which his master, who is in the chamber, commands, thus it denotes to hear continually, consequently to obey, in this case, in the spiritual sense, the things which good wills and commands, for the master of the servant represents spiritual good (see nos. 8981, 8986). *As the ear* signifies the hearing which is of obedience, hence from an origin out of the spiritual world, there has been an influx into the human expression to *pluck the ear*, denoting to cause a person to be attentive and to remember; in like manner of the expression of *hearing and hearkening to* any one, as denoting to obey; for the interior sense of a great number of expressions has originated from correspondences out of the spiritual world; in like manner as when mention is made of *spiritual light and the sight therefrom*, to denote the things of faith; as also of *spiritual fire and the life therefrom*, as denoting the things of
 5 love. Boring the ear through was to be performed by an awl, because *an awl*, like a peg or a nail, signifies fastening or joining, and in the spiritual sense dedication to anything; but *the awl* was a servant's tool, therefore suitable to represent dedication to perpetual obedience with the servant. *Pegs or nails* signify fastening or joining, as appears from the passages where they are named (as in Isa. xxii. 23; xxxiii. 20; xli. 7; liv. 2; Jer. x. 4; Exod. xxvii. 19; xxxv. 18; Num. iii. 37; iv. 32).

8991. *And he shall serve him forever*, signifies to eternity. This appears from the signification of *serving*, as denoting to obey, for servants are those who obey, and masters those who command: those who were represented by man-servants are those who have done good from obedience, but not from the affection of charity, as appears from what precedes; and from the signification of *forever*, as denoting to eternity; *forever* in the sense of the letter here signifies service with his master unto the end of his life, but in the internal or spiritual sense it signifies eternal, because the state after death. It is said *to eternity*, because those who do good from the obedience of faith and not from the affection of charity, who were represented by man-servants, in the other life can never be brought to a state of good, that is, to act from good, for every one's life remains with him after death: such as a man is when he dies, such he continues, according to the common saying, Where the tree falls there it lies; not that he is such as he is about the hour of death, but when he dies, such as he is, from the whole course of his life; those therefore who, during their life in the

world, had been accustomed to do good only from obedience, and not from charity, remain such to eternity; they are perfected indeed as to obedience, but they never attain to anything of charity.

8992. Verses 7-11. *And when a man shall sell his daughter for a maid-servant, she shall not go out as the man-servants do. If she be evil in the eyes of her master, so that he will not betroth her, then let her be redeemed; to a strange people he shall not have the power of selling her, by his acting faithlessly to her. And if he have betrothed her to his son, he shall do to her after the judgment of daughters. If he shall take another to himself, he shall not diminish her food, her raiment, and her marriage portion. And if he shall not do these three things unto her, she shall go out free without silver.*

And when a man shall sell his daughter for a maid-servant, signifies the affection of truth from natural delight. *She shall not go out as the man-servants do*, signifies a state unlike that of truth without affection. *If she be evil in the eyes of her master*, signifies if the affection of truth from natural delight does not agree with spiritual truth. *So that he will not betroth her*, signifies that it cannot be conjoined. *Then let her be redeemed*, signifies alienation from those truths. *To a strange people he shall not have the power of selling her*, signifies not to those who are not of the faith of the Church. *By his acting perfidiously to her*, signifies what is contrary to the laws of Divine order. *And if he shall betroth her to his son*, signifies if it agree with any derived truth, so that it can be conjoined thereto. *He shall do to her after the judgment of daughters*, signifies that it shall be as the genuine affection of truth. *If he shall take another to himself*, signifies conjunction with the affection of truth from another stock. *He shall not diminish her food, her raiment, and her marriage portion*, signifies the non-deprivation of the interior life which is *food*, or of the exterior life which is *raiment*, thus the non-deprivation of conjunction, which is the *marriage portion*. *If he shall not do these three things to her*, signifies the deprivation of those things. *She shall go out free without silver*, signifies alienation from it without truth being conjoined to it.

8993. Verse 7. *And when a man shall sell his daughter for a maid-servant*, signifies the affection of truth from natural delight. This appears from the signification of *the daughter of a man* (*vir*), as denoting the affection of truth, for a *daughter* signifies affection (see nos. 2362, 3963), but a *man* (*vir*) truth (no. 3134), as also an *Israelite*, who is here meant by a *man* (nos. 5414, 5879, 5951, 7957, 8234); and from the signification of a *maid-servant*, as denoting external or natural affection (see nos. 2567, 3835, 3849); hence *the daughter of a man sold for a maid-servant*, signifies the affection of truth from the

2 delight of natural affection. By natural delight is meant the delight flowing from self-love and the love of the world: those who are in the affection of truth derived therefrom, are those who learn the doctrinals of the Church, which are called the truths of faith, for the sake either of gain or honours, and not for the sake of life: such affections of truth, which do not spring from spiritual good, but from natural delight, are represented by the daughter of an Israelitish man sold to be a maid-servant (*ancillam seu servam*); for everything which derives its origin from self-love or the love of the world, is not free but servile (for the meaning of free and servile, see nos. 892, 905, 1947, 2870–2893, 6205). How the case is with the affections of truth arising from those loves, is described in

3 the internal sense in what now follows. It should be comprehended, that the genuine affection of truth consists in willing and desiring to know the veriest truths of faith for the sake of a good use as an end, and for the sake of life; but the spurious affection of truth consists in willing and desiring truths for the sake of self, thus to acquire honours and pursue gain. Those who are in the affection of truth from this origin, have no concern whether the truths they know be genuine, provided they be such as they can pass off for truths; they, therefore, remain merely in the confirmation of the doctrinals of the Church in which they were born, whether these be true or not; they are also in darkness as to truths themselves, for worldly ends which are gains, and corporeal ends which are honours, cause

4 total blindness. But those who are in the genuine affection of truth, that is, who desire to know truths for the sake of a good use, and for the sake of life, remain also in the doctrinals of their Church until they are old enough to begin to think for themselves; they then search the Scriptures, and supplicate the Lord for enlightenment, and when they are enlightened they rejoice from the heart; for they know that had they been born where another doctrine of the Church, yea where the greatest heresy, prevails, without searching the Scripture from the genuine affection of truth, they would have remained in that; as for example, if they had been born Jews or Socinians. Hence it is evident, who and what those are who are in the genuine affection of truth, and who and what those are who are in the spurious affection of truth; those who are in the genuine affection of truth, in the representative sense, are the daughters of Israelitish men, but those who are in the spurious affection of truth, in the representative sense, are maid-servants from the daughters of Israel.

8994. *She shall not go out as the man-servants do*, signifies a state unlike that of truth without affection. This appears from the signification of *going out from servitude*, as denoting a state after combat or labour (see above, nos. 8980, 8984); and from

the signification of *man-servants*, as denoting those who are in truths and not in the corresponding good (see no. 8974), thus those who are in truth without affection; hence it is evident, that *she shall not go out as the man-servants do*, signifies a state unlike that of truth without affection. How the case is, shall ² be briefly stated: there are those who are in truth and not in its affection, and those who are in affection; the former were represented by the man-servants from the sons, and the latter by the maid-servants from the daughters of Israel; the maid-servants, however, did not represent those who are in the genuine affection of truth, but those who are in the spurious (as may be seen from what has been shewn just above, no. 8993): the distinction between those who are in truth without affec- ³ tion, who were represented by man-servants, and those who are in the affection of truth, who were represented by maid-servants, is like that between knowing truth and willing it; to know truth belongs solely to the intellectual part, but to will truth to the voluntary part, the distinction therefore is like that between knowledge and affection: those who are in the knowledge of truth and good, and in the representative sense are man-servants or men (*virī*), are not affected by truth and good, but only by the knowledge of them, consequently they are delighted with truths for the sake of knowledge; but those who are in the affection of truth and good, and in the representative sense are the maid-servants or women, are not affected with knowledge, but with the truths and goods themselves when they hear and perceive them with others: such an affection is common among good women, but the affection of the knowledges of truth is common among men: hence it is that those who are in spiritual perception love such women as are affected with truths, but do not love such as are in knowledges; for it is according to Divine order ⁴ that men be in knowledges, but women only in affections, and thus that they should not love themselves from their knowledges, but should love the men, whence the conjugal [principle] is derived: hence also the ancients said that women should be silent in the Church: this being the case, knowledges and cognitions are on that account represented by men, but affections by women, here the affections of truth, which spring from the delights of natural loves, by maid-servants; and since they are of quite a different nature from those who are affected with knowledges, therefore the case with maid-servants entirely differs from that with man-servants: this then is what is signified by *a maid-servant shall not go out as the man-servants do*. But it should be known, that this is the case with those who are of the Lord's spiritual kingdom, but it is otherwise with those who are of the celestial kingdom; in this the husbands are in affection, and the wives in the know-

ledges of good and truth, and hence comes their conjugal [principle].

8995. Verse 8. *If she be evil in the eyes of her master*, signifies if the affection of truth from natural delight does not agree with spiritual truth. This appears from the signification of *a maid-servant*, of whom it is said that she is evil, as denoting affection from natural delight (see nos. 8993, 8994); and from the signification of *being evil*, when it is said of that affection in respect to spiritual truth, as denoting not to agree together (of which we shall speak presently); from the signification of *in the eyes*, as denoting in the perception (see nos. 2829, 3529, 4083, 4339); and from the signification of *a master*,
 2 as denoting spiritual truth (see no. 8981). It shall be stated how the case is with these: *A maid-servant* denotes the affection of truth from the delights of self-love or the love of the world (as was said above, nos. 8993, 8994); and this affection can be joined with spiritual truth, as may appear from the consideration, that the affection of spiritual truth is internal, or in the interior man; but the affection of truth from natural delight is in the external man; the internal affection, which is of the spiritual man, is continually joined with the external affection, which is of the natural man, but still so that the internal affection of truth shall rule, and the external affection serve; for it is according to Divine order that the spiritual man should rule over the natural (nos. 8961, 8967); and when the spiritual man rules, the man looks upwards, which is represented by having the head in heaven; but when the natural man rules, he looks downwards, which is represented by having
 3 the head in hell. In order that this may be evident in greater light, it shall be explained further: most men, by the truths which they learn, and the goods which they do, think also of the gain or honour thence accruing to their country; but if these things are regarded as an end, then the natural man rules and the spiritual serves; if, on the other hand, they are not regarded as an end, but only as means conducive to an end, then the spiritual man rules and the natural serves, in all respects according to what was said (nos. 7819, 7820); for when gain or honour is regarded as the means to an end, and not as the end, in such case it is not the gain or honour that is regarded, but the end, which is use; as, for instance, he that desires and procures for himself riches for the sake of a use which he loves above all things, is not in this case delighted with the riches for their own sake, but for the sake of the uses; the uses themselves also constitute the spiritual life with men, and riches serve only for means (see nos. 6933-6938). Hence it may be seen what the quality of the natural man must be, in order that he may be conjoined with the spiritual, he must regard gains and honours, thus riches and dignities, only as

means, and not as an end; for that which a man regards as an end, constitutes his veriest life, for he loves it above all things, and that which is loved is regarded as an end. He that does 4 not know that the end regarded, or, what is the same, the love, constitutes the spiritual life of man, consequently that the man is where his love is, in heaven if it be heavenly, and in hell if it be infernal, cannot comprehend how this is: he may believe that the delight of the natural loves, which are self-love and the love of the world, cannot agree with spiritual truth and good; for he does not know that a man, in the course of regeneration, is to be entirely inverted, and that, when he is so, he has his head in heaven, which had previously been in hell; he has his head in hell when he regards the delights of self-love or the love of the world as an end, but he has it in heaven when those delights serve as means to an end; for the end, which is the love, is the only living thing in a man; the means conducive to the end are of themselves not alive, but receive their life from the end; hence means from the ultimate end are called middle ends, which, in the proportion that they regard the ultimate end, which is the principal, are alive: hence, when a man is regenerated, consequently when he regards love to his neighbour and to the Lord as an end, he in this case regards the love of himself and the world only as means; a man is of this character, while he looks to the Lord, accounts himself, and also the world, as nothing, and if he does regard himself as anything, it is in order that he may serve the Lord; but the contrary had been previously the case with him, for when he looked to himself, he accounted the Lord as nothing, and if as anything, it was only in order that he might have gain and honour therefrom. From these considera- 5 tions it may appear what manner of arcanum lies concealed in these statutes concerning maid-servants of the daughters of Israel,—that although they were servants, still, if they were good, they were betrothed to the master who bought them, or to his son; but if they were not pleasing, they were not betrothed, but were either redeemed or sold, according to what is contained in these verses: to betroth maid-servants, or to have them for concubines, was also permitted in the representative Church, especially the Jewish and Israelitish, for the reason, that the wife represented the affection of spiritual truth, but the maid-servant the affection of natural truth; thus the former represented the internal of the Church with man, and the latter the external: this was represented by Hagar who was betrothed to Abraham, also by the two maid-servants that were betrothed to Jacob. From these considera- 6 tions it is now evident, that, in the internal representative sense, by a maid-servant's not being betrothed, if she be not pleasing, is meant that if the affection from natural delight,

which is the maid-servant, does not agree with the spiritual affection, which disagreement is caused principally by its desiring to rule, and that it is of such a disposition and heart that it cannot be bent to love the Lord. Further, the agreement or disagreement of the affection from natural delight with spiritual affection, is according to the quality of each; but to describe them specifically, would be too tedious. A maid-servant is also an affirmative means, which serves for the conjunction of the external and internal man (see nos. 3913, 3917, 3931).

8996. *So that he will not betroth her*, signifies that it cannot be conjoined. This appears from the signification of *being betrothed*, as denoting to be conjoined; for those who are betrothed are conjoined. In the internal sense, *being betrothed* properly signifies the agreement of minds [*animi seu mentes*], which precedes the conjunction of marriage; and as in the spiritual world agreement conjoins, and disagreement disjoins, therefore *being betrothed* here signifies to be conjoined.

8997. *Let her be redeemed*, signifies alienation from those truths. This appears from the signification of *being redeemed* by him who sold her, or by another, thus of being sold by her master, as denoting alienation from that spiritual truth: *to be sold* denotes alienation (see nos. 4098, 4752, 4758, 5886), and *a master* denotes spiritual truth (nos. 8981, 8995).

8998. *To a strange people he shall not have the power of selling her*, signifies not to those who are not of the faith of the Church, as appears from the signification of *a strange people*, as denoting those who are out of the Church, thus who are not of the faith of the Church (see nos. 2049, 2115, 7996); and from the signification of *selling*, as denoting to alienate (see just above, no. 8997). The case herein is this: those who were born within the Church, and from infancy have imbibed the principles of truth of the Church, ought not to enter into marriages with those who are out of the Church, and have thus imbibed such things as are not of the Church; the reason is, that there is no conjunction between them in the spiritual world, for every one there is consociated according to good and the truth from it; and since there is no conjunction between such in the spiritual world, neither ought there to be any on earth; for marriages regarded in themselves are conjunctions of minds (*animi et mentes*), the spiritual life of which is from the truths and goods of faith and charity; on this account marriages on earth, between those who are of different religions, are in heaven accounted as heinous; and more so between those who are of the Church with those who are out of the Church: this also was the reason why the Jewish and Israelitish nation was forbidden to contract matrimony with the Gentiles (Deut. vii. 3, 4), and why it was altogether heinous to commit whoredom with them

(Num. xxv. 1-9). This is evinced still more plainly from the ² origin of conjugal love, which is from the marriage of good and truth (nos. 2727-2759); when conjugal love descends thence, it constitutes heaven itself in man; this is destroyed when two married partners are of dissimilar hearts from dissimilar faiths. Hence now it is, that a maid-servant of the daughters of Israel, that is, of those who are of the Church, was not to be sold to a strange people, that is, to those who are out of the Church, for these would in such case betroth her, that is, would be conjoined to her, and would thus profane the things of the Church, wherefore it is said, that this is to act faithlessly.

8999. *By his acting faithlessly to her*, signifies what is contrary to the laws of Divine order. This appears from the signification of *acting faithlessly*, as denoting contrary to Truth Divine, or what is the same thing, contrary to the laws of Divine order. This is signified by *acting faithlessly*, as is evident from what was adduced just above (no. 8998). The laws of Divine order are truths in heaven, for Divine order is from the Divine Truth which proceeds from the Lord (nos. 8700, 8988). *To act faithlessly* is a customary form of speaking in the Word, signifying in the internal sense to act contrary to truth and good in heaven, or what is the same, contrary to Divine order (as Isa. xxi. 2; xxxiii. 1; xlviii. 8; Jer. iii. 20; v. 2; xii. 1, 6; Hos. v. 7; vi. 7; Mal. ii. 10, 11, 14, 15; Psalm lxxviii. 57; cxix. 158).

9000. Verse 9. *And if he shall betroth her to his son*, signifies if it agree with derived truth so that it can be conjoined thereto. This appears from the signification of *a son*, as denoting truth (see nos. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257), here derived truth, because *the master*, who is the father, signifies the principal truth from which the rest are derived (no. 8981); and from the signification of *betrothing*, as denoting to be conjoined (see above, no. 8996).

9001. *He shall do to her after the judgment of daughters*, signifies that it shall be as the genuine affection of truth. This appears from the signification of *according to the judgment*, as denoting by similar right; for *judgment* signifies external truth or right, such as prevails in a civil state where there is a representative Church (no. 8972); and from the signification of *a daughter*, as denoting the affection of truth (see nos. 2362, 3024, 3963), in this case the genuine affection of truth, for *a maid-servant* signifies the affection of truth from natural delight (no. 8993), thus not genuine, until she be betrothed either to her master or to his son; but when she is betrothed, that is, conjoined to spiritual truth, which is signified by *the master* and *the son*, in this case it becomes as genuine, for then the natural is subordinate to spiritual truth, and when it is

subordinate, it is no longer at its own disposal, but at the disposal of the spiritual truth, under which it is subordinate; hence what is natural becomes as spiritual, because it acts as spiritual, because it acts in unity with it; the spiritual life of truth also is transferred in this case into the Natural, and vivifies it: but betrothal or conjunction with a maid-servant differs from conjunction with a daughter in this, that the latter conjunction is effected in the interior man, but the former in the external.

9002. Verse 10. *If he shall take another to himself*, signifies conjunction with the affection of truth from another stock. This appears from the signification of *taking* or *betrothing* another, as denoting to be conjoined (as no. 8996); for the wedlock, which is here meant in the spiritual sense by betrothal, denotes the conjunction of the life of one with that of another: according to Divine order, there is a conjunction of the life from the truths of faith with the life from the good of charity; hence comes all spiritual conjunction, from which, as from its origin, natural conjunction exists. *To take another* signifies conjunction with the affection of truth from another stock; for *the maid-servant*, before treated of, denotes the affection of truth from natural delight (no. 8993); hence *another* denotes the affection
 2 of truth from another stock. What affection from another stock is, may be known from the consideration, that every affection of love is very comprehensive, so comprehensive indeed as to exceed all human understanding. The human understanding does not go so far even as to know the genera of its varieties, still less the species of those genera, and still less the particulars, and the singulars of the particulars; for whatever is in man, especially what is of the affection or love, is of infinite variety. This may plainly appear from the consideration, that the affection of good and truth, which is of love to the Lord and of love towards the neighbour, constitutes the whole heaven, and that still all who are in the heavens, where there are myriads, differ from each other as to good, and would differ if they were even multiplied into innumerable myriads of myriads; for there cannot be in the universe one thing which is quite like another, and which subsists distinctly; it must be varied, that is, different from another, in order that it may be anything by itself (see nos. 684, 690, 3241, 3744-3746, 3986, 4005, 4149, 5598, 7236, 7833, 7836, 8003). From these considerations it may in some measure be known what is meant by an affection from another stock, namely, an affection which differs from another, but which may still be conjoined to the same spiritual truth. Such affections, which are represented by maid-servants betrothed to one man, are of one genus, but a difference occurs in kind, what is called a specific difference. These things might be illustrated by various examples, but a general notion

may be derived from what has been already said. In order to 3 represent the conjunctions and subordinations of such affections under one spiritual truth, the Israelitish and Jewish nation was permitted to have many concubines, as Abraham (Gen. xxv. 6), also David, Solomon, and others; for whatever was permitted to that nation was for the sake of representation, so that by means of externals they might represent the internals of the Church (no. 3246); but when the internals of the Church were opened by the Lord, then the representations of internal things by means of external ceased, because then internals were what the man of the Church was to imbibe, and by which he was to worship the Lord, and these are the things of faith and love; wherefore they were no longer permitted then to have a plurality of wives, or to take concubines with their wives (see nos. 865, 2727–2759, 3246, 4837).

9003. *He shall not diminish her food, her raiment, and her marriage-portion*, signifies the non-deprivation of the interior life which is food, or of the exterior life which is raiment, thus the non-deprivation of conjunction which is the marriage-portion. This appears from the signification of *food*, as denoting the support of the interior life; for *food*, or meat and drink, in the spiritual sense, denotes the knowledges of good and truth, *meat* the knowledges of good (no. 5147), and *drink* the knowledges of truth (nos. 3168, 3772), wherefore *food* denotes the things which nourish a man's spiritual life (nos. 5293, 5576, 5579, 5915, 8562); from the signification of *clothing* or *raiment*, as denoting the support of the exterior life, for *clothing* or a *garment*, in the spiritual sense, denotes the lower scientifics, which are those that spiritually support a man's external life (nos. 5248, 6918); from the signification of *the marriage-portion*, as denoting conjunction; and from the signification of *not diminishing*, as denoting not to deprive of. The case herein is 2 this; the natural affection which is conjoined to spiritual truth, and which is signified by a *maid-servant* betrothed to a son, continually requires that its life be supported from the spiritual truth with which it is conjoined; for affection without support from that source perishes: a man's affection, like the man himself, unless it be supported by food, dies. A man also as to his interiors, is nothing but affection, a good man is the affection of good and the truth therefrom, but a wicked man the affection of evil and the falsity therefrom: this appears especially from man when he becomes a spirit; the sphere of life, which then proceeds from him, being either of the affection of good or of the affection of evil; his nourishment or support then is not from natural meat or drink, but from spiritual, which is falsity from evil to an evil spirit, and truth from good to a good spirit; the nourishments of human minds, while they live in the body in the world, are of no other sort; and hence

it is that all things which relate to food, as bread, flesh, wine, water, and many other things, in the spiritual sense in the Word, signify such things as relate to spiritual nourishment. 3 Hence it is also evident what the Lord's words in Matthew mean: *A man doth not live by bread alone, but by every word which cometh forth from the mouth of God* (iv. 4); also what His words in Luke mean: *Ye shall eat and drink at My table in My kingdom* (xxii. 30); and in Matthew: *I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in My Father's kingdom* (xxvi. 29); these words he spoke after the institution of the Holy Supper, in which the *bread* and *wine* denote the things of love and faith, and so also do the *flesh* and *blood*. Hence it may clearly be known what is meant by the Lord's *flesh* and *blood* in John (vi. 49-58), and by these words in that chapter, *My flesh is meat indeed, and My blood is drink indeed* (ver. 55). *Flesh* in the Word denotes the good of love (see nos. 3813, 7850); and *blood* denotes the good of faith (nos. 4735, 6978, 7317, 7326, 7846, 7850, 7877): in like manner *bread* and *wine* (nos. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 6377).

9004. Verse 11. *If he shall not do these three things to her,* signifies the deprivation of those things, as appears without explanation.

9005. *She shall go out free without silver,* signifies alienation thence without the truth conjoined thereto. This appears from the signification of *going out*, in this case from service and connection, as denoting the neglect of her master-man, thus alienation; and from the signification of *free without silver*, as denoting without the truth conjoined thereto, *silver* denoting truth (see nos. 1551, 2954, 5658, 6112, 6914, 6917, 8932). From what was shewn just above (no. 9003), it appears that the natural affection which is conjoined to spiritual truth, and which is signified by a maid-servant betrothed to a son, cannot at all subsist without support from what is spiritual; wherefore if it is not supported, the conjunction is dissolved, consequently it is alienated. This is done without the truth thence conjoined to it, because in such case it is associated with another, which cannot happen with the life from truth from another source. Such is the signification of the above words, because such is the case with consociations in the spiritual world.

9006. Verses 12-15. *He that smiteth a man, and he die, dying he shall die. And he that hath not lain in wait, and God shall cause it to come to his hand, I will appoint thee a place whither he may flee. And when a man shall act purposely against his companion to slay him by deceit, thou shalt take him from Mine altar to die. And he that smiteth his father and his mother, dying he shall die.*

He that smiteth a man, and he die, signifies the hurting of the truth of faith, and the loss of spiritual life therefrom. *Dying he shall die*, signifies condemnation. *And he that hath not lain in wait*, signifies when it was not of foresight from the will. *And God shall cause it to come to his hand*, signifies appearing as chance. *I will appoint thee a place whither he may flee*, signifies a state of blamelessness, and thus of exemption from punishment. *And when a man shall act purposely against his companion*, signifies previous thought from a depraved will. *To slay him by deceit*, signifies malice thence and cunning to deprive a neighbour of eternal life. *Thou shalt take him from Mine altar to die*, signifies condemnation although he flies to the worship of the Lord, and entreats for forgiveness, and promises repentance. *And he that smiteth his father and his mother*, signifies the blaspheming of the Lord and His kingdom. *Dying he shall die*, signifies condemnation.

9007. Verse 12. *He that smiteth a man, and he die*, signifies the hurting of the truth of faith, and the loss of spiritual life therefrom. This appears from the signification of *smiting*, as denoting to hurt by falsity (see nos. 7136, 7146); from the signification of *a man* as denoting the truth of faith (of which we shall speak presently); and from the signification of *dying*, as denoting the loss of spiritual life (see nos. 5407, 6119, 7494); for in the internal sense no other life is meant, but in the external sense natural life. Spiritual life perishes by the hurting of the truth of faith, because good united to truth constitutes that life, wherefore when the truth is taken away, the good ceases, and thereby spiritual life. *A man (vir)* denotes the truth of faith, because in heaven no attention is paid either to a person, or to anything personal, but to things abstracted from person (nos. 4380, 8343, 8985); hence they have no perception of any man, where he is mentioned in the Word, for a man is a person; but instead of him the faculty by virtue of which he is a man, namely, his intellectual faculty; and then they have a perception of the truth of faith, which appertains to that faculty, and not only enlightens it, but also forms it. As in heaven by a man (*vir*) is perceived the intellectual part of man, so by a man (*homo*) is perceived his voluntary part, because a man (*homo*) is a man from the will, but a man (*vir*) from the understanding; and as the will is the man (*homo*) himself, therefore the good of love is a man (*homo*), for this pertains to the will, and perfects and forms it. A man (*vir*) denotes the intellectual part, and thence the truth of faith (see nos. 158, 265, 749, 1007, 2517, 3134, 3309, 3459, 4823, 7716); and a man (*homo*) denotes the good of love (see nos. 768, 4287, 7523, 8547, 8988).

9008. *Dying he shall die*, signifies condemnation. This appears from the signification of *dying he shall die*, as denoting

condemnation (see nos. 5407, 6119, 7494). *Death* denotes condemnation, because with those who are condemned the truths of faith and the goods of love have been destroyed, and they are what constitute the veriest life of man, since they are from the Lord, who is the only source of life; when they have been destroyed, in their stead there succeed falsities and evils, which, because they are opposite to the truths and goods of life, therefore relate to death, but to spiritual death, which is condemnation, hell, and everlasting woe. Those who are in evils and falsities, or who are in hell, nevertheless live, because they were born men, and thence have the faculty of receiving life from the Lord, which they so far receive, that they are able to think, reason, and speak, and thereby exhibit the evil with them that it may appear as good, and the falsity as truth, and thus play the part of semblances of life.

9009. Verse 13. *And he that hath not lain in wait*, signifies when it was not of foresight from the will. This appears from the signification of *lying in wait*, as denoting to act from consideration, thus from foresight, for the evil which the liar in wait is about to do, he foresees in his mind; and as he does it from foresight, therefore he does it also from the will, for it proceeds thence. There are evils which proceed from the will of man, but not from foresight, and there are others which proceed from the will and from foresight: those which proceed from the will and from foresight, are much worse than those which are not foreseen; for the man sees that they are evils, and therefore may desist from them, but he will not, and thereby confirms them in himself, and confirmed evils infect the nature, so that afterwards they can scarcely be extirpated; for he then invites spirits from hell, who afterwards depart
 2 reluctantly. The evils which proceed from one part of the mind, and not at the same time from the other—as those which come from the intellectual part, and not at the same time from the voluntary—are not rooted in and appropriated to the man; that alone is rooted in and appropriated to him, which passes from the intellectual part into the voluntary part, or what is the same, from the thought which is of the understanding, into the affection which is of the will, and thence into act; the things which enter into the will are those which are said to
 3 enter into the heart. But the evils which proceed only from the will, thus not from previous thought, are such as the man is inclined to hereditarily, or from some former action thence; these are not imputed to him, unless he has confirmed them in his intellectual part (nos. 966, 2308, 8806); but when they are so confirmed, they are then inscribed in him, and become his own, and are imputed to him; but those evils can only be confirmed in a man's intellectual part, in his adult age, when he begins to think and be wise from himself, for before this he had faith

not in himself, but in his masters and parents. Hence it is evident that *not lying in wait* signifies when it was not of foresight from the will.

9010. *And God cause it to come to his hand*, signifies appearing as chance. This appears from the idea concerning chance among the ancients, which was that it happened from God, and consequently they expressed chance by saying, that God caused it to come to the hand; for those of the Ancient Churches knew that the Lord's Providence was in each and all things, and that accidents, that is, things which appeared as of chance, were of Providence; therefore the simple, who could not distinguish between what was done from permission and what from good pleasure, attributed to the Lord both the good and the evil,—the good because they knew that all good was from Him, and the evil by reason of the appearance; for when a man commits evils, thereby turning himself from the Lord, it appears as if the Lord turned Himself away, for the Lord then appears behind and not before him. Hence, if any one smote another by chance, thus without premeditation, it was said that God caused it to come to his hand. That the Lord's Providence is in each and all things, see nos. 1919, 4329, 5122 at the end, 5155, 5195, 5894 at the end, 6058, 6481–6487, 6489, 6491, 7004, 7007, 8478, 8717. That accidents or chances are of Providence, see nos. 5508, 6493, 6494. That evil is attributed to the Lord, whereas it is from man, see nos. 2447, 5798, 6071, 6832, 6991, 6997, 7533, 7877, 7926, 8197, 8227, 8228, 8282, 8284, 8483, 8632.

9011. *I will appoint thee a place whither he shall flee*, signifies a state of blamelessness and exemption from punishment. This appears from the signification of *a place*, as denoting a state (see nos. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381); and from the signification of *an asylum*, or of a place whither he should flee, who unexpectedly or accidentally should kill any one, as denoting a state of blamelessness and thus of exemption from punishment; for those who had smitten any one by chance, that is, unintentionally, thus without premeditation, or an evil affection of the will, were not of themselves blamable; therefore when they got to a place of asylum, they were exempt from punishment. Such persons represented those who unintentionally injure any one as to the truths and goods of faith, and consequently extinguish his spiritual life, for they are in a blameless state and exempt from punishment: this is the case with those who have entire faith in their religion, although it is false, and who reason from it against the truth and good of faith, and thereby persuade others, as is sometimes the case with heretics who are conscientious and thence zealous. Such were represented as² those who were to fly to asylums, as appeared in Moses: *Ye*

shall choose convenient cities, which may be cities of refuge for you, that the man-slayer may flee thither, who hath smitten a soul by mistake; that if suddenly without enmity he have thrust him, or have cast upon him any instrument whatever without purpose, or by any stone whereby he might die, whilst he doth not see him, so that he cause it to fall upon him, and he die; when yet he was not an enemy to him, nor sought his harm (Num. xxxv. 11, 22, 23). And again: *This is the word of the man-slayer who shall flee thither that he may live, when he hath smitten his companion unwittingly, when he did not hate him yesterday and the day before; when he hath come with his companion into a forest to cut wood, and while his hand was striking with the axe to cut the wood, the iron was shaken off from the handle, and fell upon his companion, that he died: he shall fly to one of these*
 3 *cities, that he may live* (Deut. xix. 4, 5). These passages describe the state of blamelessness and exemption from punishment of him who has injured any one by the falsities of faith which he believed to be true, or by scientifics from the fallacies of the senses, and has thereby injured his internal or spiritual life. To the intent that this might be signified, the mistake or chance is described by any kind of instrument, and by a stone which he caused to fall upon his companion that he died, and likewise by an axe or iron falling from its handle, while they were both cutting wood in the forest. It is described by such things, because *an instrument* signifies a scientific, *a stone* the truth of faith, and in the opposite sense falsity, in like manner *the iron of an axe*, and *cutting wood*, signifies disputa-
 4 *tion concerning good from one's religion.* Every one may see that man-slaughter committed by mistake would not have been described, without a mysterious reason, by *the iron of an axe falling from its handle in a forest*, for such an accident rarely happens, scarcely once in several years; but the reason why that accident is so described is on account of the internal sense, in which there is described the injury of the soul by any one through falsities of faith, which from his religion he had believed to be true; for whoever causes injury by falsities which he believes to be true, does not do it intentionally, or from his better conscience, because he does it from his religious faith, and consequently from zeal. That these things might be signified in the internal sense, they are described by those who slay their companions by accident, as was said, by *a stone*, by *cutting wood in a forest*, and by *the iron of an axe falling then from the handle upon a companion*; for *a stone* denotes the truth of faith in the natural man, and in the opposite sense falsity (see nos. 643, 1298, 3720, 6426, 8609, 8941); in like manner *iron* (nos. 425, 426); *the iron of an axe falling from its handle*, denotes truth separate from good, for *wood* denotes good (nos. 643, 2812, 3720, 8354); *cutting wood* denotes to

place merit in works (nos. 1110, 4943, 8740); but *to cut wood in a forest* denotes to discuss those and like subjects, and also to bring them into debate, for *a forest* denotes a matter of religion. Such things are signified by *cutting wood in a forest* 5 *with axes*, in Jeremiah: *The hired men of Egypt shall go with strength, and shall come with axes, as cutters of wood; they shall cut down her forest, saith Jehovah* (xli. 22, 23); here *to cut wood in a forest*, denotes to act from a false religious tenet, and to destroy the things which belong to the Church; for the Church is called a forest, a garden, and a paradise; a forest from knowledge, a garden from intelligence, and a paradise from wisdom (no. 3220), for *trees* denote the perceptions of good and truth, also the knowledges thereof (nos. 103, 2163, 2722, 2972, 4552, 7690, 7692); and since *a forest* denotes the 6 Church as to knowledge, thus as to externals, it also denotes a religious tenet. The Church as to knowledge, or as to externals, is signified by *a forest*, in David: *The field shall be joyful, and all that is in it; then shall all the trees of the forest sing* (Psalm xvi. 12). In the same: *Behold, we heard of Him in Ephrata; we found Him in the fields of the forest* (Psalm cxxxii. 6); speaking of the Lord. In Isaiah: *The light of Israel shall be for a fire, and his Holy One for a flame; it shall kindle the glory of his forest, and his Carmel; it shall consume from the soul even to the flesh: whence the rest of the trees of the forest shall be a number that a child may describe them: he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a magnificent one* (x. 17-19, 34); *a forest* denotes the Church as to the knowledges of truth; *Carmel* denotes the Church as to the knowledge of good, in like manner Lebanon and Hermon; *the trees of the forest* denote knowledges, as above; to be a number that a child may describe, denotes few; *the thickets of the forest* denote scientifics (no. 2831). In the same prophet: *Thou hast said, By the multi-* 7 *tudes of my chariots I will ascend the height of the mountains, the sides of Lebanon, where I will cut down the height of its cedars, the choice of its fir trees: after that I will come to the height of his border, the forest of his Carmel* (xxxvii. 24). In Jeremiah: *I will visit upon you according to the fruit of your works, and I will kindle a fire in his forest* (xxi. 14). In Ezekiel: *Prophecy against the forest of the south field, and say to the forest of the south, Behold, I will kindle a fire in thee, and it shall devour every tree* (xx. 46, 47). In Micah: *Feed thy people with thy rod, the flock of thine inheritance, dwelling alone, a forest in the midst of Carmel* (vii. 14). Who does not see that in these passages a forest does not mean a forest, nor Lebanon and Carmel, the forests so named; but that they mean something relating to the Church, which has been heretofore concealed, because the internal sense has been

concealed? And it is remarkable, that especially in so learned a part of the world as Europe, where the Word exists, containing an internal sense even in its minutest particulars, there is no knowledge at all of that sense; nevertheless this knowledge existed among the ancients in Chaldaea, Assyria, Egypt, and Arabia, and thence in Greece, in whose books, emblems, and hieroglyphics, such things are still to be met with. Such knowledge has perished, because there is no faith in anything spiritual.

9012. Verse 14. *But when a man shall act purposely against his companion*, signifies previous thought from a depraved will. This appears from the signification of *acting purposely*, as denoting from previous thought; for whoever purposes to himself evil, does it from previous thought; and as it is evil and he does it, it is from the will, for to do evil is originally from that source: but the falsity, by which the evil is affirmed, defended, and thereby promoted, is of the thought, thus it comes from a depraved or inverted intellectual part. A man is guilty when he does evil from both the intellectual and the voluntary parts (see above, no. 9009).

9013. *To slay him by deceit*, signifies malice thence to deprive a neighbour of eternal life. This appears from the signification of slaying, as denoting to take away faith and charity from a neighbour, and thereby to deprive him of spiritual, that is, eternal life (see nos. 6767, 8902); and from the signification of *deceit*, as denoting malice from the will with previous thought or premeditation, thus purposely. Evils are done from enmity, hatred, or revenge, and either with or without deceit; but evils with deceit are the worst, because deceit is like a poison which infects and destroys with infernal venom; for it penetrates the whole mind, even to its interiors: the reason of this is, because whoever is deceitful, meditates evil, and thereby nourishes and delights his understanding, and thus destroys everything human therein, that is, everything which
2 has life from the good of faith and charity. Those who in the world have ensnared a neighbour by deceit as to worldly and earthly things, in the other life ensnare him by deceit as to spiritual and celestial things; and as they do this in secret, they are committed to hells behind the back, at a depth according to the malignity and mischievousness of the deceit, thus they are separated from those who are in front: the latter are called spirits, the former genii (see nos. 5035, 5977, 8593, 8622, 8625). Genii are not admitted to men as spirits are, because the former flow into the affections of the will, by acting against the good of love and charity so secretly, as not to be perceived, and in that way they destroy the truth of faith. In their own hells they render themselves invisible to their companions; for those who have acted secretly in the world, can render them-

selves invisible in the other life; but when they do appear, they appear to each other like men; yet when looked at by the angels, they appear like serpents, for they have the nature of serpents, and what proceeds from them is like poison, and indeed is spiritual poison; *poison* therefore in the Word ³ signifies deceit, and poisonous serpents, as *asps*, *cockatrices*, and *vipers*, signify the deceitful; as in David: *In heart ye work perversity: their poison is like the poison of a serpent, like that of the deaf asp* (Psalm lviii. 2, 4). Again: *They think evils in their heart; they sharpen their tongue like a serpent; the poison of an asp is under their lips* (Psalm cxl. 2, 3). In Isaiah: *They lay the eggs of an asp, and weave the webs of a spider; he that eateth of their eggs dieth* (lix. 5). In Job: *He shall suck the poison of asps; the tongue of a viper shall slay him* (xx. 16). In Moses: *Their wine is the poison of dragons, and the cruel gall of asps* (Deut. xxxii. 33). In Matthew: *Wo unto you, Scribes and Pharisees, hypocrites: O ye serpents, ye offspring of vipers, how shall ye escape the judgment of Gehennah?* (xxiii. 29, 33). Deceit is called hypocrisy, when there is piety in the mouth ⁴ and impiety in the heart; or when there is charity in the mouth, but hatred in the heart; or when there is innocence in the face and gesture, but cruelty in the soul and breast; consequently deceive by means of innocence, charity, and piety, those who are serpents and vipers, in the internal sense, because, as was said above, when viewed by the angels, in the light of heaven, they appear like serpents and vipers, who conceal evils under truths, that is, who deceitfully bend truths to evil acts, for they hide poison as it were under their teeth, and thereby kill. But those who are in the faith of truth and the life of ⁵ good from the Lord, cannot be hurt by their poisons, for they are in light from the Lord, in which the deceitful appear like serpents, and their deceits like poisons. That the Lord keeps them in safety is meant by His words to the disciples: *Behold, I give you power to tread upon serpents and scorpions* (Luke x. 19). In Mark: *These signs shall follow them that believe; they shall take up serpents, and if they drink any deadly thing it shall not hurt them* (xvi. 18). And in Isaiah: *The sucking child shall play upon the hole of the viper* (xi. 8). Those who are ⁶ interiorly affected with spiritual deceit, that is, hypocrisy, are meant by those who speak against the Holy Spirit, and who have no forgiveness, in Matthew: *I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy of the Spirit shall not be forgiven unto men. Yea, if any one shall say a word against the Son of man, it shall be forgiven him; but whosoever shall say a word against the Holy Spirit, it shall not be forgiven him, either in this age or in that which is to come. Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt. O offspring of vipers, how can ye speak good, when*

ye are evil? (xii. 31–33). *To say a word against the Holy Spirit*, denotes to speak well and to think ill, also to do well and to will ill, respecting those things which relate to the Lord, His kingdom and Church, also those which relate to the Word; for thus falsity lies concealed in the truths which they speak, and evil in the goods which they do, which is hidden poison, whence they
 7 are called *an offspring of vipers*. In the other life the wicked are allowed to speak what is evil and false, but not what is good and true, since all are compelled there to speak from the heart, and not to divide the mind: those who do otherwise, are separated from the rest, and are shut up in hells from which they can never escape: persons of this description are meant by those who speak a word against the Holy Spirit, as appears from the Lord's words above: *Either make the tree good and the fruit good, or make the tree corrupt and the fruit corrupt: how can ye speak good, when ye are evil?* The Holy Spirit is the Divine Truth proceeding from the Lord, thus the Holy Divine itself, which is thereby interiorly blasphemed and profaned.
 8 Such persons will not be forgiven, because hypocrisy or deceit about Holy Divine things infects a man's interiors, and, as was said above, destroys all his spiritual life, so that at length there is no soundness in any part of him; for the forgiveness of sins is the separation of evil from good, and the rejection of evil to the sides (no. 8393), which cannot happen to him in whom all good is destroyed; therefore it is said, *It shall not be forgiven him, either in this age or in that which is to come*. Such also are meant by the man who, not being clothed with a wedding-garment, was bound hand and foot, and cast into outer dark-
 9 ness (Matt. xxii. 11–13; see no. 2132). Deceit in the Word denotes hypocrisy, as appears from the following passages; in Jeremiah: *Beware ye every man of his companion, and trust not on any brother; for every brother supplanteth; they make a mock every man with his companion, and do not speak the truth: they have taught their tongue to speak a lie: thy habitation is in the midst of deceit; by reason of deceit they have refused to know Me, saith Jehovah* (lx. 4–6). In David: *Thou shalt destroy them that speak a lie; Jehovah abominates a man of bloods and of deceit* (Psalm v. 6). Again: *Blessed is the man to whom Jehovah doth not impute iniquity, and in whose spirit there is no deceit* (Psalm xxxii. 2). And again: *Deliver my soul from a lying lip, from a deceitful tongue* (Psalm cxx. 2; in like manner Psalm lii. 4; cix. 2).

9014. *Thou shalt take him from Mine altar to die*, signifies condemnation although he flee to the worship of the Lord, and entreat for forgiveness and promises repentance. This appears from the signification of *the altar of Jehovah*, as denoting a principal representative of the worship of the Lord (see nos. 921, 2777, 2811, 4541, 8935, 8940); and because it was a

representative of worship, therefore fleeing to an altar denotes flying to the Lord, and entreating for forgiveness, and also promising repentance, for one follows the other; and from the signification of *dying*, as denoting condemnation (see nos. 5407, 6119, 9008). How the case is, may appear from what was ² shewn in the previous paragraph (no. 9013), namely, that deceit in spiritual things, that is hypocrisy, cannot be forgiven; the reason is, because deceit is like poison, which penetrates even to the interiors, and kills everything of faith and charity, and destroys the “remains,” which are the truths and goods of faith and charity stored up by the Lord in a man’s interiors; and when these are destroyed nothing of spiritual life any longer survives (concerning “remains,” see nos. 468, 530, 560–563, 660, 661, 798, 1050, 1738, 1906, 2284, 5135, 5342, 5344, 5897, 5898, 6156, 7560, 7563.) When therefore such persons entreat the Lord for forgiveness, and promise repentance, which are signified by *fleeing to an altar*, they entreat and promise nothing entirely from the heart, but only from the mouth, and therefore they are not heard; for the Lord looks at the heart, and not at the expressions separated from the heart; hence they have no forgiveness, because they are incapable of repentance. It is commonly believed in the Church, that the forgiveness of ³ sins consists in the wiping and washing them away like filth by water, and that after forgiveness the man comes forth clean and pure; such an opinion prevails especially with those who ascribe the whole of salvation to faith alone: but it should be known, that the case is quite otherwise with the forgiveness of sins; the Lord forgives every one’s sins, for He is Mercy itself, nevertheless they are not on that account forgiven, unless the man perform sincere repentance, and desist from evils, and afterwards live a life of faith and charity, and this even to the end of his life; when this is effected, he receives from the Lord spiritual life, which is called the new life: and when from this life he looks at the evils of his former life, and holds them in aversion and horror, then first they are forgiven, for then the man is kept in truths and goods by the Lord, and is withheld from evils: hence it is evident what is meant by the forgiveness of sins, and that it cannot take place in an hour, or a year. This is known in the Church, for it is said to those who come to the Holy Supper that their sins are forgiven, if they begin a new life by abstaining from evils, and dreading them. From these considerations it is now evident that hypocrites, who ⁴ have been ensnared in evils by means of deceit as to the interiors, cannot perform the work of repentance; for the very “remains” of good and truth with them are consumed and destroyed, and with them everything of spiritual life; and since they cannot perform the work of repentance, their sins cannot be forgiven. This is signified by the law, that those who slay a neighbour

5 by deceit, were to be taken from the altar to die. Their condemnation is described by the prophetic words of David concerning Joab, when he had slain Abner by deceit: *There shall not be cut off from the house of Joab one that suffereth a flux, and he that is leprous, and that supporteth himself with a staff, and that falleth by the sword, and that wanteth bread* (2 Sam. iii. 29); *suffering a flux* signifies the profanation of the good of love; *being leprous*, the profanation of the truth of faith (no. 6963); *supporting himself with a staff*, or being lame, signifies those with whom all good has been destroyed (nos. 4302, 4314); *falling by the sword*, those who continually die by means of falsities (nos. 4499, 6353, 7102, 8294); *wanting bread*, those who are deprived of all spiritual life, for *bread* denotes the support of spiritual life by good (nos. 6118, 8410): as such were signified by Joab, therefore by the command of Solomon, Joab was slain at the altar whither he fled (1 Kings ii. 28-32).

9015. Verse 15. *And he that smiteth his father and his mother*, signifies the blaspheming of the Lord and His kingdom. This appears from the signification of *smiting*, as denoting to hurt by falsities (see nos. 7136, 7146, 9007), but when it is said of the Lord and His kingdom, it denotes to blaspheme; and from the signification of *a father*, as denoting the Lord, and of *a mother*, as denoting His kingdom, see no. 8897, where the fourth commandment of the decalogue was explained, and it was shewn that in the internal sense *to honour father and mother* means to love the Lord and His kingdom, and consequently, in the respective sense, to love good and truth; so also *to smite father and mother*, in the respective sense, denotes to blaspheme the good and truth of the Church.

9016. *Dying he shall die*, signifies condemnation. This appears from the signification of *dying*, as denoting condemnation (see above, no. 9008).

9017. Verses 16, 17. *And he that stealeth a man and selleth him, and he be found in his hand, dying he shall die. And he that curseth his father and his mother, dying he shall die.*

And he that stealeth a man and selleth him, signifies the application of the truth of faith to evil, and alienation. *And he be found in his hand*, signifies the continued acknowledgment thereof. *Dying he shall die*, signifies condemnation. *And he that curseth his father and his mother*, signifies all manner of denial of the Lord and His kingdom by those of the Church, and thereby the profanation of the good and truth of the Church. *Dying he shall die*, signifies condemnation.

9018. Verse 16. *And he that stealeth a man and selleth him*, signifies the application of the truth of faith to evil, and alienation. This appears from the signification of *stealing a man*, as denoting the application of the truth of faith to evil; *a man* (*vir*), here a man of the sons of Israel, denotes the

truth of faith (see nos. 5414, 5879, 5951, 7957, 9007), and *stealing* denotes its application to evil (see no. 5135); and from the signification of *selling*, as denoting alienation (see nos. 4098, 4752, 4758, 5886).

9019. *And he be found in his hand*, signifies the continued acknowledgment of the truth of faith. This appears from the signification of *being found in his hand*, when it is said of the truth of faith, as denoting acknowledgment, for when it is acknowledged from a certain faith, it is found with him; *in his hand*, denotes with him.

9020. *Dying he shall die*, signifies condemnation (see above, no. 9008). Those are condemned who apply the truths of faith to evils, and thus alienate them from themselves, because they had before acknowledged them: for when the truth of faith, which has once been acknowledged, is afterwards applied to evil, it becomes mixed with the falsity from evil, whence comes profanation; that it denotes profanation, may be seen from the passages quoted below (no. 9021). That this may be better understood, it shall be illustrated by an example: those who desire to dispense at their own will those things which are the Lord's, especially those of the heavenly life in man, to the intent that they may dominate over all, and may gain the world—such persons, when they draw confirmations from the Lord's words, are thieves in the spiritual sense, for they steal truths from the Word, and apply them to evils; the things to which they apply them are evil, because they have for their end dominion and gain, and not the salvation of souls. If these persons, before they regarded dominion and gain as ends, acknowledged the truths from the Word, which they apply to evils, they then profane them, for they thus mix falsities from evils with truths: such cannot in anywise escape condemnation, for they thereby deprive themselves of all spiritual life: that this is the case is evident from the consideration that, when, being left to themselves, they think and commune with themselves, they have no faith in truths, and do not believe either in the Lord, or heaven, or hell; nevertheless they have these things upon their lips more than other people, since their ardent desire of obtaining dominion and gain excites them to these things as means to their end. This is especially the case in Christian gentilism, where the images of saints are exposed to adoration, before which they also kneel and prostrate themselves, in order that they may deceive and persuade by deceit.

9021. Verse 17. *And he that curseth his father and his mother*, signifies all manner of denial of the Lord and His kingdom by those of the Church, and thereby the profanation of the good and truth of the Church. This appears from the signification of *cursing*, as denoting aversion and disjunction

(see nos. 245, 379, 1423, 3530, 3584, 5071), hence also all manner of denial; for whoever averts and disjoins himself from the Lord, in his heart denies Him: and from the signification of *a father and a mother*, as denoting the Lord and His kingdom, and, in the respective sense, the good and truth which are from the Lord (see nos. 8897, 9015). It denotes by those who are within the Church, because the precepts, judgments, and statutes, which the Lord promulgated from Mount Sinai, were specifically for the sons of Israel, among whom the representative of a Church was at that time established, and who therefore signified the Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805); therefore also *cursing father and mother* signifies profanation, for those within the Church who in any manner deny the Lord, and the things of His kingdom and Church, profane them; those who are within the Church can profane holy things, but not those who are without it (see nos. 1008, 1010, 1059, 2051, 3398, 3399, 3898, 4289, 4601, 6348, 6959, 6963, 6971, 8882): hence it is that a denial of the Lord is not profanation with those who are out of the Church, such as the Gentiles, Mahometans, and Jews.

9022. *Dying he shall die*, signifies condemnation (as above, nos. 9008, 9016, 9020). How the particular things cohere in the internal sense, is evident from what has been said and shewn; for the internal sense treats in a series of the denial, blaspheming, and profanation of truth and good from the Lord, but in the external sense no such series appears, for in it various things are treated of, as of those who smite a man so that he dies, of those who slay a companion by deceit, of those who smite father and mother, of those who steal a man and sell him, also of those who curse father and mother. Such is the Word in its particulars, so that in the internal sense things follow in order and as in a chain, although in the external sense, that is, the sense of the letter, they are scattered and in many cases divided.

9023. Verses 18-21. *And when men shall dispute, and a man smite his companion with a stone or with his fist, and he doth not die, and lieth down in a bed; if he arise and walk abroad upon his crutch, he that smote him shall be guiltless; so much as his loss of time he shall pay, and curing he shall cure him. And when a man shall smite his man-servant or his maid-servant with a staff, and he die under his hand, he shall surely be avenged. Nevertheless if he shall continue a day or two, he shall not be avenged, because he is his silver.*

And when men shall dispute, signifies contention among themselves concerning truths. *And a man smite his companion with a stone or with his fist*, signifies the weakening of one from some scientific or general truth. *And he doth not die*, signifies

and it is not extinguished. *And lieth down in a bed*, signifies what is separate in the Natural. *If he arise and walk abroad upon his crutch*, signifies the strength of life in him. *He that smote him shall be guiltless*, signifies that he is not guilty of evil. *So much as his loss of time he shall pay*, signifies indemnification. *And curing he shall cure him*, signifies restoration. *And when a man shall smite his man-servant or his maid-servant with a staff*, signifies if any one within the Church ill-treat scientific truth or the affection thereof from his own power. *And he die under his hand*, signifies so that it be extinguished under his view. *He shall surely be avenged*, signifies the punishment of death. *Nevertheless if he shall continue a day or two*, signifies the state of life remaining even to the full. *He shall not be avenged*, signifies the non-punishment of death. *Because he is his silver*, signifies what is acquired from the proprium.

9024. Verse 18. *And when men shall dispute*, signifies contention among themselves concerning truths. This appears from the signification of *disputing*, as denoting to contend (of which we shall speak presently); and from the signification of *men* (*viri*), as denoting the intelligent and those who are in truths, and, in the abstract sense, intellectual things and truths (see nos. 3134, 9007); hence *the disputation of men* signifies contention about truths among those who are of the Church, and in the abstract sense about the truths in them; for *to dispute* in the spiritual sense is to contend about such things as relate to the Church, consequently such as relate to faith; this is the meaning of disputing in the Word, which is spiritual, and treats of spiritual things, that is, of those relating to the Lord, and to His kingdom in heaven and His kingdom on earth, that is, the Church. That in the Word *to dispute* signifies contention about truths, and in general for truths against falsities, as also defence and deliverance from falsities, is evident from the following passages; in Jeremiah: *A tumult* ² *is come even to the end of the earth, for Jehovah hath a suit against the nations; He will enter into judgment with all flesh; He will deliver the wicked to the sword. Behold, evil shall go forth from nation to nation, and a great storm shall be stirred up from the sides of the earth* (xxv. 31, 32); this is a prophetic description of the perverted state of the Church; *a tumult* denotes contention for falsities against truths, and for evils against goods; *the earth* denotes the Church; *the suit of Jehovah against the nations* denotes the contention of the Lord for truths against falsities, and for goods against evils, thus also defence; *the nations* denote falsities and evils; *the sword* denotes falsity combating and conquering; *a great storm* denotes falsity having dominion; *the sides of the earth* denote where falsities from evil burst forth. In the same prophet: 3

Jehovah will plead their suit, that He may give rest to the earth (l. 34); here *to plead a suit* denotes to defend truths against falsities, and to deliver; *the earth* denotes the Church, which has rest when it is in good and the truths therefrom. Again: *Thou, O Lord, hast pleaded the suits of my soul, Thou hast delivered my life* (Lam. iii. 58); *to plead the suits of the soul* denotes to defend and deliver from falsities. In David: *Plead my suit, and redeem me; vivify me according to Thy word* (Psalm cxix. 154); here *to plead a suit* denotes also to deliver from falsities. In Micah: *Plead with the mountains, and let the hills hear thy voice* (vi. 1); *to plead with the mountains* denotes to contend and defend against those that are puffed up, and also against the evils of self-love; *the hills which are to hear his voice* are the humble and those who are in charity. In Isaiah: *I will not dispute to eternity, and I will not be wrathful for ever* (lvii. 16), *to dispute* denoting to contend against falsities. In Hosea: *Jehovah hath a suit with Judah* (xii. 2), where the sense is the same; not to mention other passages.

9025. *And a man smite his companion with a stone or with his fist*, signifies the weakening of one from some scientific or general truth. This appears from the signification of *smiting*, as denoting to hurt (see nos. 7136, 7146, 9007), in this case to weaken, because it is concerning truths from scientifics; from the signification of *a stone* as denoting truth (see nos. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8941): it denotes truth in the ultimate of order, that is, in the Natural, thus scientific truth (no. 8609); and from the signification of *a fist*, as denoting general truth; for *the hand* signifies the power of truth (nos. 3091, 4931, 7188, 7189), consequently *the fist* signifies full power from general truth; that truth is called general which is received and prevails everywhere; hence *to smite with the fist* denotes with full force and power, in the spiritual sense, by truths which are from good, and in the opposite sense, by falsities which are from evil; in the latter sense it is applied in Isaiah: *Behold, ye fast for suit and contention, to smite with the fist of wickedness* (lviii. 4); where *to smite with the fist of wickedness* denotes from full force by

² means of falsities from evil. What is meant by weakening any truth of the Church by a scientific or general truth shall be explained. Scientific truths mean truths which are from the literal sense of the Word; general truths from that source are such as are received by people in general, and hence are in common use; such truths are very numerous, and prevail with much force; but the literal sense of the Word is for the simple, who are initiated into the exterior truths of faith, and who do not comprehend interior things, for the literal sense is according to the appearance before the sensual man, thus

according to the apprehension; hence, in that sense things frequently appear dissimilar and as it were contradictory to each other, as for example, that the Lord leads into temptation, and at other times that He does not; that the Lord repents, and at other times that He does not; that the Lord acts from anger and wrath, and at other times from pure clemency and mercy; that souls are judged immediately after death, and at other times that they are reserved to the Last Judgment; and so forth. Such things being from the literal sense of the Word, are called scientific truths, and differ from the truths of faith which are of the doctrine of the Church, for the latter arise from the former by explanation; for when they are explained, the man of the Church is taught that such a manner of expression is used in the Word for the sake of apprehension and according to appearance; hence also it is, that the doctrines of the Church in very many cases withdraw from the literal sense of the Word: it should be known that the true doctrine of the Church is what is here called the internal sense, which contains such truths as the angels have in heaven. Among ³ priests and the men of the Church, there are those who teach and learn the truths of the Church from the literal sense of the Word, and there are those who teach and learn them from doctrine out of the Word, which is called the doctrine of the faith of the Church: the latter differ greatly from the former in perception, but they cannot be distinguished by people in general, since they both speak from the Word nearly in like manner: but the former, who teach and learn only the literal sense of the Word, without the doctrine of the Church to guide them, comprehend only those things which relate to the natural or external man, whereas those who teach and learn from true doctrine out of the Word, understand also the things which relate to the spiritual or internal man; the reason of this is, because the Word in the external or literal sense is natural, but in the internal sense it is spiritual; the former sense in the Word is called *a cloud*, and the latter, *glory* in the cloud (nos. 5922, 6343 at the end, 6752, 8106, 8781). From these considerations it may now appear what is meant ⁴ by contention among themselves concerning truths, and by the weakening of one from any scientific or general truth; a scientific and general truth, as was said, is a truth from the literal sense of the Word, which, as it is dissimilar and as it were contradictory to itself in respect to appearance, must sometimes weaken the spiritual truths which relate to the doctrine of the Church, as is the case when doubt arises in the thought from passages in the Word which oppose each other: the internal sense here treats of this state respecting the truths of faith with man.

9026. *And he doth not die*, signifies and it is not extin-

guished. This appears from the signification of *dying*, as denoting to cease to be such (see nos. 494, 6587, 6593), consequently to be extinguished, in this case not to be extinguished. As the internal sense here treats of the agreement of the truths of faith with those of the literal sense of the Word, and as those of the literal sense of the Word cannot be extinguished, since they are truths in the ultimate of order, therefore the subject here treated of is not concerning the smiting of a man by which he dies, but only concerning the smiting of a man by which he does not die; for the things which are of the literal sense of the Word may indeed be weakened, but cannot be extinguished; and also after they have been weakened, they may be separated and then restored by explanation: these things are signified by what was ordained concerning a man smitten by a companion, and rising and walking upon his
 2 crutch. Whoever examines the interiors of the Word may see, that for some mysterious reason, which does not come within the understanding unless it be enlightened by the light of heaven, it was ordained by the Lord, that the smiter should be guiltless, in case the person smitten rose from his bed and walked abroad on his crutch: and especially that it was ordained by the Lord, that he that smiteth his man-servant, and he doth not die within a day or two, should not be avenged, because he is his silver, when yet it is the privation of the life of a man, for he is a man (*homo*), although a servant; but the mysterious reason why it was so ordained by the Lord, is evident only by means of the internal sense, which treats of the truths of the Church from the Word, with which truths the case is similar, when by a man (*vir*) disputing with and smiting his companion, and also by a man (*vir*) smiting his man-servant and his maid-servant, are meant such things as in the spiritual sense correspond, which are now being explained. With the Israelitish nation there was instituted a representative Church, that is, a Church in which internals, which relate to heaven and the Church, might be represented by externals; therefore such things also were ordained and commanded as are of no force in the way of laws, since the internals of the Church were opened and revealed by the Lord; for since that time men are to live the internal life, which is that of faith and charity, and that external life, in which internals constitute the life.

9027. *And lieth down in a bed*, signifies what is separate in the Natural. This appears from the signification of *lying down*, as denoting to be separated; and from the signification of *a bed*, as denoting the Natural (see nos. 6188, 6226, 6463); how this is, will be evident from what follows.

9028. Verse 19. *If he arise and walk abroad upon his crutch*, signifies the strength of life in him. This appears from the

signification of *arising*, as implying some degree of elevation, in this case of spiritual truth to agreement with scientific truth: from the signification of *walking*, as denoting to live (see nos. 519, 1794, 8417, 8420); from the signification of a *crutch*, as denoting strength, for a *staff* signifies the power of truth, thus strength (nos. 4876, 4936, 6947, 7011, 7026), in like manner a *crutch*, but in reference to such as are not in good health. In this sense it is also said in David: *They prevented me in the day of my ruin; but Jehovah was my stay [or crutch], and brought me forth into a broad place* (Psalm xviii. 18, 19); *the day of ruin* denotes a weak state as to the faith of truth; *Jehovah being a stay* denotes power in such case; *to bring forth into a broad place* denotes into the truths of faith. That this is the meaning of bringing forth into a *broad place*, may be seen in no. 4482. So also in Isaiah: *The Lord Jehovah Zebaoth removeth from Jerusalem and from Judah the staff and the crutch, every staff of bread and every staff of water* (iii. 1); *to remove the staff and the crutch*, denotes the power and strength of life from truth and good; *the staff of bread* denoting power from good; *the staff of water*, power from truth. A *crutch* in the original tongue is a word implying to lean upon and be supported, which in the spiritual world is effected by truth and good.

9029. *He that smote him shall be guiltless*, signifies that he is not guilty of evil. This appears from the signification of *being guiltless*, as denoting not to be guilty of evil; for it treats of those who from any spiritual truth, which is the truth of the doctrine of the faith of the Church from the Word, look at any scientific truth, which is truth from the sense of the letter of the Word, and because there appears to be no agreement, therefore spiritual truth is weakened, and for some time separated, but is not denied or exterminated; such persons are said *not to be guilty of evil*; and from the signification of *smiting*, as denoting to weaken (as above, no. 9025).

9030. *So much as his loss of time he shall pay*, signifies indemnification. This appears from the signification of *loss of time*, as here denoting the indemnification, in this instance, of spiritual truth, which was weakened by scientific truth. That truth is called spiritual truth which together with good constitutes the life of the internal man, but that truth is scientific truth which constitutes the life of the external man; the latter truth is from the literal sense of the Word, but the former from its internal sense, so also from the genuine doctrine of the faith of the Church, for this doctrine is the doctrine of the internal sense.

9031. *And curing he shall cure him*, signifies restoration by means of interpretation; for the things in the literal sense of the Word, if they are viewed interiorly, all agree together.

This may be illustrated by what is said in the Word concerning the sun's rising and setting, whereas it neither rises nor sets, although such an appearance is presented to the inhabitants of the earth, because the earth turns round every day on its axis; this natural truth lies within the former, which is according to the appearance of the external sight: if it had been expressed in the Word contrary to that appearance, the common people would not have apprehended it, and what they do not apprehend, they do not believe. The case is similar with respect to the Sun of heaven, which is the Lord, which is also said to rise, but in the heart during man's regeneration, and also when he is in the good of love and faith; and it is said to set, when he is in evil and in the falsity from it; nevertheless the Lord is continually in the east, whence also He is called the East, and never in the west, neither does He turn Himself from man, but man from Him: hence comes the appearance that the Lord turns away His face and also causes evil; wherefore also it is so said in the Word: this likewise is a truth, but an apparent truth, thus not inconsistent with the former. From these considerations it may now appear that *curing*, in the internal sense, means the restoration of spiritual truth, which is effected by a right interpretation of scientific truth or of the literal sense of the Word. The case is similar with respect to every truth of the literal sense, for when viewed in the natural light which pertains to the sensual man, such truth appears as it is stated in the Word, the literal sense being natural, and adapted for the sensual man; but when the same is presented in the light of heaven, it then appears according to the internal sense, this sense being spiritual, and adapted for the heavenly man. As the things which are of natural light vanish in the light of heaven, natural light being like a shade or cloud, and heavenly light like glory and brightness when the cloud is removed: therefore also the literal sense of the Word is called a cloud, and the internal sense glory (see Preface to Genesis xviii. ; and nos. 4391, 5922, 6343, 8106, 8443, 8781). Curing, in the spiritual sense, signifies to restore, because disease and sickness signify want of health of the internal man, which takes place when he is sick as to his spiritual life, thus when he turns aside from the truth to falsity, and from good to evil; when this is the case, his spiritual life sickens, and when he turns himself quite away from truth and good, then it dies, but its death is called spiritual death, which is condemnation. As this is the case with the life of the internal man, therefore such things as relate to diseases and death in the natural world are spoken in the Word of the diseases of spiritual life and of its death; so also the curing or healing of diseases; As in Isaiah: *Jehovah smiteth Egypt, smiting and curing it, whereby it turneth itself*

to Jehovah; and He shall be intreated for them, and shall cure them (xix. 22). In the same prophet: *But He was thrust through for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His wound we are cured* (liii. 5); speaking of the Lord. In Jeremiah: *Return, ye perverse sons; I will cure your backslidings* (iii. 22). In the same prophet: *Behold, I will bring upon him a cure and remedy, and I will cure them, and I will reveal unto them an abundance of peace, and truth* (xxxiii. 6). Again: *Go up to Gilead, and take balsam, O virgin daughter of Egypt; in vain hast thou used many medicines; there is no cure for thee* (xli. 11). And in Ezekiel: *Near the river there came up upon its bank, on this side and on that, a tree for food, whose leaf falleth not, and its fruit is not consumed; it is reborn in its months, because its waters come forth from the sanctuary; hence its fruit is for food, and its leaf for medicines* (xlvii. 12); the fruit which is for food denotes the good of love and charity, which is for the nourishment of spiritual life; the leaf which is for medicines denotes the truths of faith which are for the recovery and restoration of that life, *fruit* denoting the good of love and charity (see nos. 3146, 7690), and *a leaf* the truth of faith (no. 885). As diseases and sicknesses, also cures and medicines, 5 in the Word are not spoken of natural life, but of a life which is different from it, therefore it is evident to any reflecting person, that a man has another life, which is that of his internal man. Those who entertain gross ideas concerning the life of man, believe that he has no other but that of the body, which is the life of the external or natural man; they wonder what the life of the internal man is, yea, what the internal man himself is: if they are told that that life is the life of faith and charity, and that the internal man is his spirit which lives after death, and which is essentially the man himself, they wonder still more: and such of them as live only to the body and not to the soul, thus who are only natural men, apprehend nothing that is said relating to the life of faith and charity, and to the internal man, their thought being merely from natural, and not from spiritual light; wherefore also after death they remain gross as to thought, and live in the shade of death, that is, in falsities from evil; and are altogether darkened and blinded in respect to the light of heaven.

9032. These two verses treat of spiritual truth, which is the truth of the doctrine of faith from the Word, weakened by scientific truth, which is that of the literal sense of the Word; but as it is commonly believed that the truth of the doctrine of the faith of the Church is one and the same with the truth of the literal sense of the Word, it is permitted to illustrate the subject by example. The genuine truth of the doctrine of the Church is, that charity towards the neighbour and love

to the Lord constitute the Church with man, and that those loves are insinuated from the Lord by means of faith, that is, by the truths of faith from the Word, consequently that faith alone does not [constitute the Church]: whoever is in that truth, and consults the Word, finds it everywhere confirmed; but where he meets with expressions concerning faith, and no mention made at the same time of love, he hesitates, and begins to doubt concerning the truth of the doctrine of his faith; hence that truth so long as it is weakened, is also separated from the other truths respecting which he has no doubt.

- ² Let the Lord's words in Mark concerning faith serve for an illustration: *He that shall believe and be baptized, will be saved; but he that shall not believe, will be condemned* (xvi. 16). As the subject here treated of is faith and not at the same time love, the mind may remain in doubt as to the truth of its doctrine, that heavenly love insinuated by the truths of faith constitutes the Church; but when this scientific truth, that is, the truth of the literal sense of the Word, is viewed interiorly, it is evident that it still agrees with the truth of doctrine; for, in the internal sense, being baptized signifies to be regenerated (nos. 4255, 5120), and to be regenerated is to be led into the good of love and charity through the truths of faith (nos. 8548–8553, 8635–8640, 8742–8747); hence it appears that the truth of the literal sense of the Word agrees with the truth of doctrine, if it be only understood what is signified by being baptized: and the reason why it is said that *he that shall not believe, will be condemned*, is, because he cannot be baptized, that is, regenerated, thus cannot be introduced into the Church, still less can he become a Church; for baptism is a symbol of regeneration, and so of introduction into the Church, that is,
- ³ into good by means of truths from the Word. From these considerations it is now evident how the things are to be understood, which in the internal sense are signified by *a man smiting his companion with a stone or his fist, and he doth not die, but lieth down in a bed; if he arise and walk on his crutch, he shall be guiltless, but he shall pay for his loss of time, and shall cure him*. The internal sense of this is, if the truth of the doctrine of the faith of the Church be weakened by scientific truth from the literal sense of the Word, and yet is not extinguished, that it shall be indemnified and restored, which is effected by means of a right interpretation.

9033. The two preceding verses treated of the weakening of spiritual truth, that is, of the truth of the doctrine of the faith of the Church; but the two verses which now follow, treat of the weakening of scientific truth which is that of the literal sense of the Word, by spiritual truth which is of the doctrine of the faith of the Church: this indeed appears similar to the former, but still it is not so, consequently here also an example

shall be given for its elucidation: It is a spiritual truth, or a genuine truth of the doctrine of the faith of the Church, that the Lord punishes no one, because He is Mercy itself, therefore whatever He does, He does from mercy, and in no case from anger and revenge; and yet the Lord says in Matthew: *Fear ye not those who can kill the body; but rather fear Him who can destroy both body and soul in Gehenna* (x. 28): in this passage it is said that God is to be feared, because He can destroy body and soul in Gehenna, whereas He destroys no one: nevertheless it is a truth, wherefore it is not to be destroyed, that is, denied, for if it be denied, faith in the Word perishes, and if that perish no man can spiritually live, for man has spiritual life by means of faith from the Word. The case herein is this: it is a law of Divine order, that good should have in itself its reward, thus heaven; hence it is that evil has in itself its punishment, thus hell; the former law is from the Lord, for He wills good to all; but the latter is not so, for the Lord wills evil to no one; nevertheless such is the effect, not from the Lord, but from the man that is in evil, consequently from the evil: this, however, is attributed to the Lord in the sense of the letter of the Word, because it appears so; therefore, because it is an apparent truth, it ought not to be denied, that is, destroyed, for thereby the faith of the simple in favour of the Word would be destroyed (see nos. 2447, 6073, 6992, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8631, 8632, 9009).

9034. Verse 20. *And when a man shall smite his man-servant or his maid-servant with a staff*, signifies if any one within the Church ill-treat scientific truth or the affection thereof from his own power. This appears from the signification of *smiting*, as denoting to ill-treat, for smiting is said of any kind of hurt; from the signification of *a man (vir)*, in this case a man of the sons of Israel, as denoting one who is of the Church, and hence in spiritual truth, which is the truth of the doctrine of the faith of the Church from the Word (see nos. 6426, 6437, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7956, 8234, 8805); from the signification of *a man-servant*, as denoting scientific truth, which is the truth of the Word, but of its literal sense (of which we shall speak presently); from the signification of *a maid-servant*, as denoting natural affection, thus the affection of scientifics, because these are in the natural part (see nos. 1895, 2567, 3835, 3849, 8993, 8994); and from the signification of *a staff*, as denoting natural power (see nos. 4876, 4936, 6947, 7011, 7026), here his own power, because the man-servant, of whom it is said, was bought: hence it is evident, that, *When a man shall smite his man-servant or his maid-servant*, signifies if any one within the Church ill-treat the scientific truth of the Word, or the affection thereof. *A man-servant* denotes the truth of the literal sense of the 2

Word, because *a servant* in general signifies lower or exterior things, inasmuch as these serve higher or interior things (nos. 2541, 5161, 5164, 5936, 7143); hence *a servant* signifies what is natural, as this serves what is spiritual (nos. 3019, 3020, 5305, 7998), consequently it signifies scientific truth, which is that of the literal sense of the Word, for this serves spiritual truth, which is that of the internal sense: the truth of the internal sense of the Word is the same as the genuine truth of
 3 the doctrine of the faith of the Church. How the truth of the literal sense serves spiritual truth, shall be briefly told. The man of the Church first learns truth from the literal sense of the Word, which is general truth accommodated to the apprehension of the external man, who is in natural light; this truth is received externally by means of hearing, and is stored up in the memory of the external man, where there are also various scientifics from the world (nos. 2469–2494); afterwards the things stored up in this memory are subjected to the sight or inspection of the internal man, that sees from the light of heaven; this man thence chooses the truths which agree with the good flowing in from the Lord by way of the soul, which the man had received; there the Lord conjoins truths with good; the truths which are thus conjoined in the internal man are called spiritual truths, and the good with which the truths are conjoined is called spiritual good; it is this good formed by truths which constitutes a man's spiritual life; the truths themselves in that state are called the truths of faith, and the good is called the good of charity; the good in which truths are thus implanted, is the Church with man.
 4 From these considerations it is evident in what manner the truths of the literal sense of the Word serve for the formation of spiritual truths, in general for the formation of faith and charity, which constitute spiritual life; this life consists in being affected with truths for the sake of good, and being affected with good from truths, and lastly with truths from good.

9035. *And he die under his hand*, signifies so that it be extinguished under his view. This appears from the signification of *dying*, as denoting to be extinguished (see above, no. 9026); and from the signification of *under his hand*, as denoting under the view, for a *hand* signifies the power of spiritual truth (nos. 5321, 5328, 7011), thus which is of the view, for the view (*intuitio*) is effected from that truth, and is perception: for the truths of the literal sense of the Word, stored up in a man's natural memory, form there as it were a plain for the inspection of the internal man, into which light from heaven flows; from this plain the internal man, as we said above, chooses such things as agree with the good in him, comparatively as the eye chooses from a range of gardens such things as conduce to the uses of its life.

9036. *He shall surely be avenged*, signifies the punishment of death. This appears from the signification of *being avenged* or taking vengeance, as denoting the punishment of death, in this case of spiritual death, which is condemnation; for the truth of the literal sense of the Word is extinguished, and with it faith in the Word (how this is, may be seen above, no. 9033, and also below, no. 9039).

9037. Verse 21. *Nevertheless if he shall continue a day or two*, signifies a state of life remaining even to the full. This appears from the signification of *a day*, as denoting a state of life (see nos. 893, 2788, 3785, 4850); and from the signification of *two days*, as denoting a succeeding state (no. 1335), thus a state of inspection; for when in the Word mention is made of one day, one week, one month, or one year, it signifies a whole period of time or state (no. 2906); and when *two days* is added, it signifies even to the full.

9038. *He shall not be avenged*, signifies the non-punishment of death. This appears from the signification of *being avenged*, as denoting the punishment of death (as above, no. 9036).

9039. *Because he is his silver*, signifies what is acquired from the *proprium*. This appears from the signification of *silver*, as denoting truth (see nos. 1551, 2924, 5658, 6112, 6914, 6917), in the present case, as it treats of a man-servant that is bought, it denotes truth acquired by the *proprium*: that is called truth acquired by the *proprium*, which by induction from conceived principles is believed by the *proprium* to be truth, and yet is not so; such is the truth of those who, not being enlightened by the light of heaven, explain the Word, that is, who read it not from the affection of truth for the sake of the good of life, for these are not enlightened: if this truth be extinguished after a full inspection, there is no punishment of death, that is, condemnation, because it is not Spiritual-Divine truth, but if it be extinguished before a full inspection, there is condemnation, for it is a rejection of the truth of faith itself; for whatever has been made an object of any one's faith, although it may not be true, ought not to be rejected, unless by a full inspection; if it be sooner rejected, the first element of his spiritual life is entirely destroyed; wherefore also the Lord in no case breaks such truth with a man, but as far as possible bends it. But let an example illustrate this: Whoever believes that the glory of heaven and the joy thence consist in dominion over many, and from this conceived principle explains the Lord's words concerning the servants who gained the ten pounds and the five, that they should have power over ten cities and five cities (Luke xix. 11); as also from the Lord's words to the disciples, that they should sit on thrones, and judge the twelve tribes of Israel (Luke xxii. 30); if such a one extinguishes his faith, which is the faith of

the truth from the literal sense of the Word, before he has a full inspection, he occasions the loss of his spiritual life; but if, after a full inspection, he interprets those words from the Lord's other words, that *whoever will be greatest, must be the least*; and *whosoever will be the first, must be the servant of all* (Matt. xx. 26-28; Mark x. 42; Luke xxii. 24-27), if he then extinguishes his faith concerning heavenly glory and joy, as arising from dominion over many, he does not occasion the loss of his spiritual life; for *the cities* over which those who gained the pounds, were to have power, signify the truths of faith (nos. 2268, 2450, 2712, 2943, 3216), and intelligence and wisdom therefrom; in like manner the thrones upon which
 3 the disciples were to sit (nos. 2129, 6397). Those in heaven who are in intelligence and wisdom from the truths of faith above others, are in such humiliation that they attribute all power to the Lord, and none to themselves, wherefore neither do they place any glory or joy in having dominion, but in serving; and when they are in this state, they are in dominion, and also in glory and joy above others, not from dominion, but, as we have said, from the affection of love and charity, which is that of serving others; for the Lord flows with power into those who are humble, but not into those who are lifted up, because the former receive His influx, whereas the latter reject it (nos. 7489, 7491, 7492).

9040. Verses 22-27. *And when men shall quarrel, and shall strike a woman with child, and her bearing depart, and no harm be done, he shall surely be fined, as the master of the woman shall put upon him; and he shall give according to the judges. And if harm be done, thou shalt give soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. And when a man shall smite the eye of his man-servant, or the eye of his maid-servant, and shall damage it, he shall send him away free for his eye. And if he shall strike out the tooth of his man-servant, or the tooth of his maid-servant, he shall send him away free for his tooth.*

And when men shall quarrel, signifies grievous contention among truths. *And shall strike a woman with child*, signifies injury of the good which is from truth. *And her bearing depart*, signifies if it be still confirmed in the natural part. *And no harm be done*, signifies that thus there is no injury there. *He shall surely be fined*, signifies amendment. *As the master of the woman shall put upon him*, signifies until it agree with the truth of good. *And he shall give according to the judges*, signifies according to what is equitable. *And if harm be done*, signifies hurting. *Thou shalt give soul for soul*, signifies the law of order,—that thou shalt do so to a neighbour as thou desirest him to do to thee, consequently, that what thou doest to another shall be done to thyself; the soul is the spiritual

life. *Eye for eye*, signifies if anything in the internal intellectual part. *Tooth for tooth*, signifies if anything in the external intellectual part. *Hand for hand*, signifies if any of the power of spiritual truth. *Foot for foot*, signifies if any of the power of natural truth. *Burning for burning*, signifies if any of the affection which is of love interiorly in the voluntary part. *Wound for wound*, signifies if any of the affection which is of the love exteriorly in the voluntary part. *Stripe for stripe*, signifies if any of the affection in the intellectual part, the things, namely, which are extinguished or hurt. *And when a man shall smite the eye of his man-servant*, signifies if the internal man shall hurt the truth of faith in the external or natural [man]. *Or the eye of his maid-servant*, signifies or if [he shall hurt] the affection of truth there. *And shall damage it*, signifies if he shall destroy it. *He shall send him away free for his eye*, signifies that he can no longer serve the internal [man]. *And if he shall strike out the tooth of his man-servant, or the tooth of his maid-servant*, signifies if he shall destroy truth or the affection of it in the sensual part. *He shall send him away free for his tooth*, signifies that he can no longer serve the internal [man].

9041. Verse 22. *And when men shall quarrel*, signifies grievous contention among truths. This appears from the signification of quarrelling, as denoting grievous contention; and from the signification of men (*viri*), here those of the sons of Israel, as denoting those who are of the Church, and in its truths, and, in the abstract sense, the truths of the Church (see above, no. 9034).

9042. *And shall strike a woman with child*, signifies injury of the good which is from truth. This appears from the signification of *striking*, as denoting hurting; and from the signification of *a woman with child*, as denoting the formation of good from truth: this is signified by a woman with child, because the regeneration of man, which is the generation of his spiritual life, in the internal sense of the Word, is meant by the generation of his natural life from his parents; for when a man is born anew, he is first conceived, next he is as it were carried in the womb, and lastly he is born; and as regeneration, or the generation of spiritual life, is the conjunction of truth and good, that is, of faith and charity, therefore carrying in the womb signifies the initiation of truth into good; hence it is evident that *a woman with child* signifies the state of the formation of good from truths; *the womb* denoting where truth and good lie conceived (see nos. 4918, 6433); *to be in the womb*, and *to come forth from the womb*, denote to be regenerated (see nos. 4904, 8043); and *generations* and *births* denote things of faith and charity (nos. 613, 1145, 1255, 2020, 2584, 6239). The state² of the formation of good from truths is also signified by a

woman with child in Jeremiah : *Behold, I bring them from the land of the north, and will gather them together from the sides of the earth, among them the blind and the lame, the woman with child and her that bringeth forth together* (xxx. 8); this passage, in the internal sense, treats of a new Church from the Lord, in which sense, bringing them *from the land of the north* signifies from an obscure state of faith (see no. 3708); *the sides of the earth*, from which they shall be gathered together, signify where the good and truth of the Church commence, for *the earth* denotes the Church (nos. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732), *the sides thereof* denote where the first and last of it exist; *the blind* signifies those who are in ignorance of truth, and yet who receive truth when instructed (nos. 2383, 6990); *the lame*, those who are in spurious good by reason of their ignorance of truth (no. 4302); *her that is with child*, those with whom good is being formed by means of truths; *and her that bringeth forth*, those who are in the actual life of faith (nos. 3905, 3915, 3919). That such is the signification of the above passage, may appear also from the consideration, that otherwise it would have been superfluous and needless to mention the blind and the lame, the woman with child and her that bringeth forth together.

9043. *And her bearing depart*, signifies if it be still confirmed in the Natural. This appears from the signification of *departing*, when spoken of the formation of good from truths, as denoting from the internal or spiritual man into the external or natural (of which we shall speak presently); and from the signification of *births*, as denoting goods from truths acknowledged from knowledge and perception, and so confirmed; for *to bring forth* in the spiritual sense means to acknowledge in faith and act (nos. 3905, 3915, 3919, 6585). The case herein is this: The man who is conceived anew, is as it were carried in the womb, and born, that is, he who is regenerating first draws from the doctrine of the Church, or from the Word, the things which are of faith and charity, which he then stores up among the scientifics in the memory which the external or natural man possesses; whence they are called forth into the internal man, and are stored up in its memory, man having two memories (see nos. 2469–2494): this is the beginning of his spiritual life, but he is not yet regenerated; in order that he may be regenerated, the external or natural man must be in compliance, and hence in agreement with his internal man; a man is not regenerated, until his external or natural man is also regenerated (see nos. 8742–8747); and the external man is regenerated by means of the internal from the Lord (nos. 3286, 3321, 3493, 4588, 5651, 6299, 8746); and the whole man is regenerated when his natural man is (nos. 7442, 7443).

Now, as the things which relate to regeneration are expressed ² in the Word by such as relate to the generation or birth of a man from his parents in the world, it may appear, from the process of regeneration above described, what is meant or signified by conception, carrying in the womb, going forth from the womb, and birth, in the spiritual sense, namely, that going forth from the womb denotes from the internal into the external or natural man, and that the birth denotes spiritual good, that is, the good of charity from the truths of faith, from the internal man in the external or natural; when good is in the natural he is a new man, his life then is from good, and his form from truths from good, and he is like an angel; for the angels have their life from good, and their form, which is the human form, from truths; this, however, is a paradox to the natural man.

9044. *And no harm be done*, signifies that thus there is no hurt in the natural part, as appears without explanation.

9045. *He shall surely be fined*, signifies amendment, as appears from the signification of *fining*, as denoting amendment, for a fine is inflicted for the sake of amendment.

9046. *As the master of the woman shall put upon him*, signifies until it agree with the truth of good. This appears from the signification of, *as he shall put upon him*, when spoken of a fine, as denoting amendment even to satisfaction, thus until there is agreement (of which we shall speak presently); from the signification of *the master or the husband* of the woman, as denoting truth; and from the signification of *a woman*, as denoting good; for the master or husband of the woman, in the spiritual sense of the Word, signifies truth, and the woman good, because the marriage of a man with a woman represents the marriage of truth and good (nos. 915, 2517, 4510, 4823). Amendment until there is agreement means reparation for the hurt occasioned by untimely birth, in the spiritual sense, by the disorderly bringing forth or production of good from truths from the internal, into the external or natural man; reparation is made when they afterwards agree together, that is, when the external or natural man acts not from himself but from the internal, or the spiritual in the natural, as the soul in its body; when this is the case, then the external or natural lives from the life of the internal, which is the new life or the life of the regenerate man.

9047. *And he shall give according to the judges*, signifies according to what is equitable. This appears from the signification of *judges*, as denoting those who decide and decree from what is just and equitable: hence *to give as the judges*, or before the judges, denotes according to what is equitable, thus neither more nor less, if more, they will make it equal, and so also if less.

9048. Verse 23. *And thou shalt give soul for soul*, signifies the law of order,—Thou shalt so do to a neighbour as thou wishest that another should do to thee, consequently that what thou doest to another shall be done to thyself, as appears from the consideration, that to give soul for soul, eye for eye, tooth for tooth, and so forth, denotes that as thou hast done to another so will it be done to thyself.

9049. This law was given to the sons of Israel, because such is the law in the spiritual world; whoever there does good to another from the heart, receives similar good, consequently whoever does evil to another from the heart, receives similar evil; for good from the heart is conjoined with its own reward, and evil from the heart with its own punishment; hence there is a heaven for the good, and a hell for the wicked. That it is so, it has been given me to know from much experience; for the case herein is this; with him who does good from the heart, good from heaven flows in from all sides into his heart and soul, and inspires it, and at the same time the affection of love is increased for the neighbour to whom he does good, and with that affection a heavenly delight which is ineffable. The reason of this is, because the good of love from the Lord is what universally reigns in heaven and flows in continuously according to the degree in which it is shewn to another. The case is similar with him who from the heart does evil to another, evil from hell flows in from all sides into his heart, and excites it; at the same time, the affection of self-love is increased, and together with it the delight of hatred and revenge against those who do not submit themselves. The reason of this is, because the evil of self-love is what universally reigns in hell, and flows in continually according to the degree in which it is shewn to another: when this happens, chastisers are immediately present, who punish the offender, and so the
 2 evil with its delight is restrained. The ground of these proceedings is, because the laws of order in the other life are not learnt from books, and thence stored up in the memory, as with men in the world, but are written on the hearts, the laws of evil on the hearts of the evil, and the laws of good on the hearts of the good; for every man carries with him into the other life that which by his life in the world he has implanted
 3 in his heart,—evil with the evil, and good with the good. The law of order from which the above proceedings flow, is what the Lord taught in Matthew: *All things whatsoever ye would that men should do unto you, do ye even so to them; this is the law and the prophets* (vii. 12; Luke vi. 31). Order is from the Divine Truth which proceeds from the Lord; the laws of order are truths from good in heaven, and truths separate from good in hell; they are called separate, not as being separated by the Lord, but by man, good being separated when it is not received.

The law of retaliation is thus described in Leviticus: *Whoso- 4*
ever shall smite the soul of a beast, he shall restore it, soul for
soul; if a man cause a blemish in his neighbour, as he hath done
so shall it be done to him, breach for breach, eye for eye, tooth for
tooth: as he hath caused a blemish in a man, so shall it be done
to him. He that smiteth a beast, shall restore it; and he that
smiteth a man, shall be slain (xxiv. 18-22). As evil carries
 punishment along with it, therefore the Lord said, that evil
 ought not to be resisted; and at the same time He explained
 how the case is with this law in the spiritual world with those
 who are in good in respect to those who are in evil, in these
 words in Matthew: *Ye have heard that it hath been said, An eye*
for an eye, and a tooth for a tooth; but I say, Evil is not to be
resisted; but whosoever shall smite thee on thy right cheek-bone,
turn to him the other also; and if any one will sue thee at the
law, and take thy coat, let him have thy cloak also: whosoever
shall compel thee to go one mile, go with him two. Give to every
one that asketh thee, and from him that would borrow of thee, turn
not away (v. 38-43). Who cannot see that these words are not 5
 to be understood according to the sense of the letter? for who
 is bound to turn the left cheek-bone to him that smites him on
 the right? and who is bound to give his cloak to him that
 would take away his coat? and who is bound to give his
 property to all who ask? and who may not resist evil? But
 no one can understand these words who does not know the
 signification of the right and the left cheek-bone, of a coat and
 a cloak, also of a mile, of borrowing, and so forth. The
 spiritual life, or the life of faith, is there treated of and not the
 natural life, which is that of the world. The Lord, in this
 and the following chapter, opens the interior things of heaven
 but by such things as are in the world. The reason He so
 explained them was, that worldly men should not understand
 them, but only heavenly men: the reason why worldly men
 were not to understand was, lest they should profane the
 interior things of the Word, for thus they would cast themselves
 into the most dreadful hell of all, which is the hell of those
 who profane the Word; therefore it was said by the Lord in
 Luke: *To you it has been given to know the mysteries of the*
kingdom of God, but to the rest in parables, that seeing they may
not see, and hearing they may not hear (vii. 10). And in John:
Esaias said, He hath blinded their eyes, and closed up their heart,
that they should not see with their eyes, and understand with their
heart, and be converted, and I should heal them (xii. 40): it is
 said *lest I should heal them*, because those who are healed, and
 return again to falsities and evils, commit profanation; it is
 these who are meant in Matthew (xii. 43-45). But what is 6
 meant in the internal sense by the Lord's words above quoted,
 shall now be told; it there treats in that sense of those who

by means of falsities wish to destroy the truths of faith, thus the spiritual life of a man when he is in temptations and persecutions, and that of good spirits when in infestations from evil spirits. *A cheek-bone* signifies the affection of interior truth; *the right cheek-bone*, the affection of truth from good; *smiting* signifies the act of hurting it; *a coat and a cloak* signify truth in the external form (nos. 4677, 4741, 4742); *to sue at law* signifies an attempt to destroy; *a mile* signifies that which leads to truth, for *a mile* signifies the same as *a way*, and *a way* denotes what leads to truth (see nos. 627, 2333, 3477); *to lend* signifies to instruct; hence it is evident what *giving to all that ask* signifies, namely, to confess all things relating to his faith in the Lord; *evil* therefore *is not to be resisted*, because evil hurts not at all those who are in truth and good, for they are
 7 protected by the Lord. These are the things which are stored up under those words of the Lord; and this being the case, the Lord only says, *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth*, but no more; because *an eye* signifies the interior truth of faith, and *a tooth* the exterior truth of faith, as will be seen in what follows. Hence it is evident that the Lord when He was in the world, spake as in the Word of the Old Testament throughout, at once for angels in heaven, and for men in the world, for His speech was in itself Divine and heavenly, because it was from the Divine, and through heaven; but the things which He spake were presented by such things as corresponded in the world: what
 8 those things are the internal sense teaches. *To slap the face* or *to smite the cheek-bone* denotes to destroy truths, as is evident from the passages in the Word where mention is made of *smiting the cheek-bone*; and since in the genuine sense it signifies the destruction of truth, therefore in the opposite sense it signifies the destruction of falsity, in which sense it occurs in David: *Thou shalt smite all mine enemies on the cheek-bones; thou shalt break the teeth of the wicked* (Psalm iii. 7). In Micah: *They shall smite the judge of Israel with a rod on the cheek-bone* (v. 1); and in Isaiah: *A bridle of the seducer on the cheek-bones of the people* (xxx. 28); *the face* signifies the affections (nos. 4796, 4797, 4799, 5102, 5695, 6604); hence the things belonging to the face signify such things as pertain to the affections, and correspond to their functions and uses; as *the eye* to the understanding of truth, *the nostrils* to the perception of truth; the things of the mouth, as *the cheek-bones*, *the lips*, *the throat*, *the tongue*, to such things as relate to the utterance of truth (nos. 4796-4805).

9050. *The soul* signifies spiritual life, as appears from the signification of *the soul*, as denoting the life of a man, but the life of his faith, which is spiritual life. In the Word throughout mention is made of the *heart* and the *soul*, and *the heart*

there signifies the life of love, and *the soul* the life of faith. A man has two faculties which receive life from the Lord; the one is called the will, the other the understanding: to the faculty called the will appertains love, for the goods of love constitute its life; but to the faculty called the understanding appertains faith, for the truths of faith constitute its life; but these two lives with a man are still one, and when they are so, then the things of faith are also things of love, for they are loved, and on the other hand the things of love are also things of faith, because they are believed: such is the life of all in heaven. The life of love, or what is the same, the will, is expressed in the Word by *the heart*; and the life of faith, or what is the same, the understanding, is expressed by *the soul*, because those who are in love to the Lord, and are called celestial, in the Grand Man or heaven, constitute the province of the heart, and those who are in faith in the Lord, and thence in charity towards the neighbour, constitute the province of the lungs (see nos. 3635, 3883–3896); hence, in the Word, *the heart* signifies love which is the life of the will, and *the soul* faith which is the life of the understanding (nos. 2930, 7542, 8910); for the term *soul*, in the original tongue, is derived from the respiration of the lungs. Faith appertains to the intellectual faculty, because this faculty is enlightened by the Lord, when a man receives faith; hence, when he reads the Word, he has the light or the perception of truth in such things as are of faith; and love appertains to the voluntary faculty, because this faculty is enkindled by the Lord, when a man receives love; hence he has the fire of life, and the sensible perception of good. From these considerations it may appear, what is properly meant in the Word by *the heart*, and *the soul*, as in the following passages. In Moses: *Thou shalt love Jehovah thy God, from the whole heart, and from the whole soul, and from all thy strength* (Deut. vi. 5). Again: *Thou shalt love Jehovah thy God, and shalt serve Him from thy whole heart, and from thy whole soul* (Deut. x. 12; xi. 13). Again: *Thou shalt keep the statutes and judgments, and shalt do them, with all thy heart and with all thy soul* (Deut. xxvi. 16). In the Evangelists: *Jesus said, Thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and with thy whole strength and thought* (Matt. xxii. 37; Mark xii. 30, 32; Luke x. 27); *the heart* denoting the life of love, and *the soul* the life of faith; *strength* denoting the things which proceed from the life of love, thus from the heart or will; and *thought*, the things which proceed from the life of faith, thus from the soul or an enlightened understanding. In like manner in Isaiah: *A deceived heart turneth him aside, that he cannot deliver his soul and say, Is there not a lie in my right hand?* (xliv. 20). In Jeremiah: *I will rejoice over them, to do them*

good; and *I will plant them in the land, in truth, with my whole heart, and my whole soul* (xxxii. 41); speaking of Jehovah, that is, the Lord; here *the heart* is predicated of the Divine Good, which is of love or mercy; and *the soul*, of the Divine Truth, which is of faith with a man. That these things are signified in the Word by *the heart* and *the soul*, few at this day within the Church know, because it has not been considered that every man has two faculties, distinct from each other,—the will and the understanding, and that those two faculties constitute one mind, in order that a man may be truly a man; neither has it been considered that all things in the universe, both in heaven and the world, have reference to good and truth, and that they must be joined together, in order that they may be anything and be productive. From ignorance of these things it has happened that faith has been separated from love; for whoever is ignorant of these universal laws, cannot know that faith has reference to truth, and love to good; and that unless they are conjoined, they are not anything; for faith without love is not faith, and love without faith is not love, for love derives its quality from faith, and faith its life from love; hence faith without love is dead, but faith with love is alive. That this is the case may appear from the particulars in the Word; for where faith is treated of, there also love is treated of, that so the marriage of good and truth, that is, heaven, and, in the supreme sense, the Lord, may be in each and all things therein (that there is such a marriage, see nos. 683, 793, 801, 2516, 2712, 4317, 5138, 5502, 6343, 8339). From these considerations it is now evident whence it is that the man of the Church has not heretofore known what is meant in the Word by *the heart* and *the soul*.

7 The *soul* in the Word denotes the life of faith, as may evidently appear from the passages where it is mentioned, as in the following; in Moses: *Thou shalt not take to pledge a mill or a mill-stone; for he taketh the soul to pledge* (Deut. xxiv. 6); it is said that he taketh the soul to pledge who taketh a mill, because in the internal sense a *mill* signifies the things of faith (no. 7780). In Isaiah: *It shall be as when a hungry man dreameth as if he were eating; but when he awaketh his soul is fasting; or when a thirsty man dreameth as if he were drinking; but when he awaketh, behold! he is weary, and his soul eager* (xxix. 8); where a *fasting soul* and an *eager soul* denote the desire of learning the goods and truths of faith. In the same prophet: *If thou draw out thy soul to the hungry, and satisfy the afflicted soul* (lviii. 10); to draw out thy soul to the hungry denotes to be desirous to instruct in the truths of faith; and to satisfy the afflicted soul denotes to instruct in the good of

8 faith. In Jeremiah: *If thou clothe thyself with purple; if thou adorn thyself with ornaments of gold; if thou rend thine eyes*

with antimony, in vain wilt thou make thyself beautiful; thy lovers will despise thee, they will seek thy soul (iv. 30): in this passage the soul denotes the life of faith, consequently faith itself with man, because this constitutes his spiritual life; that faith is here meant by the soul, is evident from the particulars in that verse. In the same: *They shall come and sing in the height of Zion, and shall flow together to the good of Jehovah, for wheat and for new wine, and for oil, and for the sons of the flock and of the herd; and their souls shall become like a watered garden. I will water the weary soul, and every soul that grieveth* (xxx. 12, 25); the soul denotes the life of faith with the man of the Church, who is said to become like a garden, because a garden signifies the intelligence which is from the truths of faith (nos. 100, 108, 2702), and the soul is said to be watered, because to be watered signifies to be instructed. Again: *With the peril of our souls we have brought our bread, because of the sword of the wilderness* (Lam. v. 9); the peril of the souls denotes the danger of the loss of faith and of the spiritual life thence; for the sword of the wilderness denotes falsity combating against the truths of faith (nos. 2799, 4499, 6353, 7102, 8294). In Ezekiel: *Javan, Tubal, and Meshech, these were thy merchants with the soul of man; and they did thy trading with vessels of brass* (xxvii. 13); the soul of man denotes the interior truth of faith from good; vessels of brass denote the exterior truths of faith from good, for vessels denote exterior, or scientific, truths (nos. 3068, 3079), and brass denotes natural good (nos. 425, 1551); unless it were known that the soul of man denotes faith, what is signified by trading with the soul of man and with vessels of brass could not be understood. Again: *Every living soul that creepeth, whithersoever the rivers shall come, shall live; whence there shall be very much fish, because these waters come thither, and are healed* (xlvii. 9); speaking of the new temple, that is, of a new spiritual Church from the Lord; the living soul that creepeth denotes the scientific truths of faith; consequently much fish denotes scientifics (nos. 40, 991); rivers denote the things of intelligence, which are from the truths of faith (nos. 2702, 3051); in this passage also, without the internal sense, it would not be known what is denoted by there being much fish in consequence of the rivers coming thither. In David: *Save me, O God; for the waters are come even to my soul* (Psalm lxxix. 1); and in Jonah: *The waters encompassed me even to my soul* (ii. 5); waters here denoting falsities, and also the temptations which are effected by means of injected falsities (nos. 705, 739, 756, 790, 8137, 8138, 8368). In Jeremiah: *Jehovah said, Shall not My soul be avenged on such a nation as this?* (v. 9, 29). Again: *Receive chastisement, O Jerusalem, lest My soul be turned away from thee, and I reduce thee to a waste* (vi. 8); the

soul, when said of the Lord, denotes Divine Truth. In John: *The second angel poured out his vial into the sea, and it became like the blood of a dead man; whence every living soul died in the sea* (Apoc. xvi. 3); *the sea* denotes scientifics in the complex (no. 28); *blood*, the truths of faith from good, and in the opposite sense the truths of faith falsified and profaned (nos. 4735, 6978, 7317, 7326); hence *a living soul* denotes the life from
 12 faith. In Matthew: *Be not solicitous for your soul, what ye shall eat or drink* (vi. 25); *the soul* denotes the truths of faith; *eating* and *drinking* denote to be instructed in the good and truth of faith, for in the internal sense the spiritual life and its nourishment is here treated of. Again: *Whosoever wills to find his soul, shall lose it; and whosoever shall lose his soul for My sake, shall find it* (x. 39): *the soul* denoting the life of faith such as it is with those who believe; and in the opposite sense, the life not of faith such as it is with those who do not believe. In Luke: *In your patience possess ye your souls* (xxi. 19); possessing *their souls* denoting those things which are of faith and of the spiritual life therefrom. In like manner in very many other passages.

9051. Verse 24. *Eye for eye*, signifies if they shall hurt anything in the interior intellectual part. This appears from the signification of *an eye*, as denoting the understanding, in this case the interior understanding, the life of which is the life of faith. A man has an exterior and an interior understanding; the exterior understanding is where the thought is which comes to his perception; but the interior where the thought is which does not come to his perception, but still it does to that of the angels; the latter understanding is what is enlightened by the Lord when a man receives faith, for this is in the light of heaven, and in it is his spiritual life, which is not so manifest to him in the world, but it is in the other life, when he becomes an angel among the angels in heaven; meanwhile that life lies concealed interiorly in the thought of the exterior understanding, and produces a holy veneration there for the Lord, for love and faith in Him, for the Word, and for all the other things of the Church. *The eye* denotes the understanding, because it corresponds to it; for the understanding sees from the light of heaven, but the eye from the light of the world: those things which the former eye or the understanding sees, are spiritual, and the field of its view is everything scientific in the man's memory; but the things which the external eye sees, are terrestrial, and the field of its view is everything which appears in the world. *The eye*, in the spiritual sense, denotes the understanding, and also faith, because faith constitutes the life of the interior understanding
 2 (see nos. 2701, 4403-4421, 4523-4533). Whoever does not know that the understanding is meant in the Word by *the eye*,

cannot know what those things signify which the Lord spoke concerning it in the Evangelists, as by these words: *If the right eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into the Gehennah of fire* (Mark ix. 47; Matt. v. 29). Every one knows that the eye is not to be plucked out, although it offend, and that no one enters into the kingdom of God with one eye; but *the right eye* signifies a false faith concerning the Lord; it is this which must be plucked out. Again: *The lamp of the body is the eye; if therefore thine eye be simple, thy whole body shall be light: if thine eye be evil, thy whole body shall be darkened; if therefore the light which is in thee, be darkness, how great is the darkness* (Matt. vi. 22, 23; Luke xi. 34); in this passage also *the eye* does not mean the eye, but the understanding of the truth of faith; hence the eye is called the lamp of the body, and it is said, *if the light which is in thee, be darkness, how great is the darkness*, for darkness, in the spiritual sense, denotes falsities of faith (nos. 1839, 1860, 4418, 4531, 7688, 7711). And again: *Why beholdest thou the mote which is in thy brother's eye, but understandest not the beam which is in thine own eye?* (Matt. vii. 3); *to behold the mote in a brother's eye* denotes anything erroneous as to the understanding of truth; *the beam in his own eye* denotes the great evil of falsity, for *wood* in the internal sense denotes good, and in the opposite sense evil (nos. 643, 2784, 2812, 3720, 8354); good is also represented in the other life by a beam, and therefore those who fancy themselves good, seem to carry a beam, and so pass safely: without such a signification of *an eye* and *a beam*, what could be the meaning of seeing a beam in an eye? If it be not known that *the eye* in the Word denotes the understanding of truth, which is faith, neither can it be known what is involved in these circumstances, that the Lord, when He healed a blind man, *Spat on the ground, and made clay from the spittle, and said to him, Wash thyself in the pool of Siloam* (John ix. 6, 7); as all the Lord's miracles, like all Divine miracles, involved things which relate to the Lord's kingdom and Church (nos. 7337, 8364), so also did this.

9052. *Tooth for tooth*, signifies if anything in the exterior intellectual part. This appears from the signification of *a tooth*, as denoting the exterior intellectual part, and the natural truth therefrom, for this constitutes the life of that understanding. The teeth signify this, because like a mill they crush and so prepare the food for the nourishment of the body, in this case that for the nourishment of the soul. The food which nourishes the soul is intelligence and wisdom, which is first received, ground, and prepared by the knowledges of truth and good in the Natural; that intelligence and

wisdom is what is called spiritual and celestial food, see nos. 56-58, 680, 1480, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003. Hence it is evident what are the grounds of *the teeth* signifying the exterior understanding. What constitutes the exterior understanding, may appear from what was shewn just above (no. 9051) concerning the interior understanding. *Teeth* signify natural truth, which is of the exterior understanding, and in the opposite sense the falsity which destroys that truth, as appears from the following passages in the Word. That it signifies natural truth, in Moses: *His eyes are redder than wine, and his teeth whiter than milk* (Gen. xlix. 12); here also both eyes and teeth are mentioned together; the subject here treated of is Judah, by whom is meant the Lord as to the Divine Celestial (no. 6363); *the eyes* signifies the Lord's Divine Intellectual (no. 6379), and *the teeth* His Divine Natural (no. 6380), thus also Divine Truth in the Natural. In Amos: *I have given you emptiness of teeth in all your cities, and want of bread in all your places* (iv. 6); here *emptiness of teeth* denotes scarcity of truth, and *want of bread* scarcity of good. Hence it is evident what the *gnashing of teeth* is with those who are in hell (Matt. viii. 12; xiii. 42, 50; xxii. 13; xxv. 30; Luke xiii. 28), that it denotes the collision of falsities with the truths of faith; for *teeth*, as we have said, in the opposite sense, signify the falsity which destroys truth; as in David: *Arise, Jehovah; preserve me, O my God: for Thou wilt smite all mine enemies upon the cheek-bone; Thou wilt break the teeth of the wicked* (Psalm iii. 7); to break *the teeth* of the wicked denotes the falsities by which they destroy truths. Again: *With my soul I lie in the midst of lions; their teeth are spears and weapons, and their tongue a sharp sword* (Psalm lvii. 4); *the teeth of lions* denote the falsities which destroy truths; lions denoting falsities from evil in their power (nos. 6367, 6369). Again: *Break their teeth, O God, in their mouth; turn away the grinders of the young lions* (Psalm lviii. 6); and in Joel: *A nation is come up upon my land, strong and without number; their teeth are the teeth of a lion, and they have the grinders of a huge lion: he has reduced my vine to a waste, and my fig-tree into froth* (i. 6, 7); *teeth* and *grinders* denote the falsities which destroy the truths of the Church; a *vine* denoting the spiritual Church (nos. 1069, 5113, 6376), and a *fig-tree* its natural good (nos. 217, 4231, 5113); that *teeth* denote this, is evident also from their being attributed to a nation which should lay waste. In John: *The shapes of the locusts were like horses prepared for war; they had hair like the hair of women, and their teeth were like those of lions* (Apoc. ix. 7, 8); *locusts* denote those who are in external falsities (no. 7643); hence it is evident that *teeth* also denote the falsities which destroy truths.

9053. *Hand for hand*, signifies if any of the power of spiritual truth was hurt or extinguished by them. This appears from the signification of *a hand*, as denoting the power which is from truth (nos. 3091, 3387, 4931-4937, 6292, 6947, 7188, 7189, 7518, 7673, 8050, 8153, 8281); it denotes power from spiritual truth (nos. 5327, 5328, 7011).

9054. *Foot for foot*, signifies if any of the power of natural truth, as appears from the signification of *a foot*, as denoting the Natural (see nos. 2162, 3147, 3761, 3986, 4280, 4938-4952); it denotes the power of natural truth (nos. 5327, 5328).

9055. Verse 25. *Burning for burning*, signifies if any of the affection which is of love interiorly in the voluntary part. This appears from the signification of *burning*, as denoting the hurting or extinction of the good of love: it is said in the voluntary part, because the good which is of love is of the will, and the truth which is of faith is of the understanding (nos. 9050, 9051); it denotes interiorly in the voluntary part, because *a wound*, of which we shall speak presently, signifies the hurting or extinction of the love exteriorly in the voluntary part. This passage, like the preceding, treats of the injuries which are done both in the internal man and in the external; for the injury of the interior understanding is signified by *the eye*, and of the exterior by *the tooth*; and the injury of the power of truth of the internal man by *the hand*, and of the power of the external man by *the foot*, as has been shewn: thus in the present passage the injury of the voluntary part of the internal man, is signified by *burning*, and of the external by *a wound*. A man has an internal and an external voluntary² part, as he has an internal and an external intellectual part (see nos. 9050, 9051); the internal voluntary part is where the internal intellectual part is, and the external voluntary part where the external intellectual part is, for they must be conjoined; for where there is truth there is good, and where there is good there is truth, truth without good not being truth, and good without truth not being good; good being the *esse* of truth, and truth the *existere* of good; the case is similar with the human understanding and will, for the understanding is appropriated to the reception of truth, and the will to the reception of good: hence it is evident, that when a man is regenerating, the Lord gives him a new understanding by means of the truths of faith, and a new will by the good of charity, and that he must have both, and also they must be joined together, in order that a man may be regenerated. *Burning* signifies the injury of the good of love, because *fire*³ signifies love (nos. 934, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7575, 7852); and the hurting of the good of love is lust from self-love; this is called burning (see nos. 1297, 5215). Lust is also signified by *burning*, in Isaiah: *Instead of*

a perfume there shall be corruption; and instead of a girdle, a rent; and instead of plaited hair, baldness; and instead of a gown, a girding of sackcloth; burning instead of beauty (iii. 24); speaking of the daughter of Zion, by whom is signified the celestial Church, that is, the Church which is in love to the Lord; where *burning* denotes the evil of lust from self-love.

- 4 Whoever does not know that there is an internal sense in the Word, believes that the distinguished ornaments of the daughters of Zion mentioned in that chapter from verses 16 to 24, signify such ornaments, and that on account of their belonging to the daughters of Zion the Jewish and Israelitish people were punished and fell by the sword (as it is said there in verses 25, 26); but the case is quite otherwise, the spiritual and celestial things of that Church being signified by those ornaments. The daughter of Zion in the Word does not mean the daughter of Zion, as may appear to every one who reads the Word, if he only consults and considers the passages in the prophets, where Zion and the daughter of Zion are mentioned; from which he will see that the daughter of Zion denotes the Church.

9056. *Wound for wound*, signifies if any of the affection which is of the love exteriorly in the voluntary part. This appears from the signification of *a wound*, as denoting the injury of the affection which is of the love, and because it is of the love it is of the voluntary part, for love is of the will; it is of the exterior will, because *burning* signifies the hurting of the affection which is interiorly in the voluntary part (see just above, no. 9055). In the Word a distinction is made between *a wound* and *a stripe*, *a wound* being predicated of the hurting of good, and *a stripe* of the hurting of truth, as in Isaiah: *From the sole of the foot even to the head there is no soundness therein; the wound, and the scar, and the recent stripe have not been squeezed out, or bound up, or softened with oil* (i. 6); here *a wound* is said of good destroyed, and *a stripe* of truth destroyed.

9057. *Stripe for stripe*, signifies anything of affection in the intellectual part, which is extinguished or hurt. This appears from the signification of *a stripe*, as denoting the extinction or injury of the affection in the intellectual part, that is, of the affection of truth. *A stripe* in the original tongue is expressed by a word which signifies blackness arising from a bringing together of the blood or gore, and blood in the internal sense denotes the truth of faith derived from the good of love, and in the opposite sense truth falsified and profaned (nos. 4735, 6978, 7317, 7326); hence *a stripe* denotes truth hurt or extinguished; this also is signified by the *stripes* in the Apocalypse (ix. 20; xi. 6; xiii. 12; xv. 1, 6, 8; xvi. 21; xviii. 8); also by the *stripes* in Jeremiah (xxx. 12, 14, 17); Ezekiel (xxxix. 2); Zechariah (xiv. 12-15); David (Psalm xxxviii. 5); and Luke

(x. 30-35), where it treats of the man fallen among thieves, *who inflicted stripes on him*, and left him half-dead; and a Samaritan *bound up his stripes*, poured in oil and wine, set him on his own beast, and led him to an inn. He that understands ² the internal sense of the Word, may know why the Lord said that the Samaritan bound up the stripes, poured in oil and wine, and set him on his own beast; for *the Samaritan* in that sense means one who is in the affection of truth; *binding up stripes* signifies the healing of that affection when hurt; *pouring in oil and wine* signifies the good of love and the good of faith, and *setting him upon a beast* signifies to raise out of his own intellectual part; thus those words describe charity towards the neighbour, naturally for men in the world, and spiritually for the angels in heaven; naturally in the sense of the letter, and spiritually in the internal sense. *A Samaritan* denotes one who is in the affection of truth, because Samaria in the Word signifies that affection; *oil* denotes the good of love (see nos. 886, 3728, 4582); *wine*, the good of faith (see nos. 1798, 6377); *a beast of burden*, the intellectual part (nos. 2761, 2762, 2781, 3217, 5321, 5741, 6125, 6400, 6534, 7024, 8146, 8148); so the Lord spake, yet but few comprehend this, for they believe that such things were said merely for the sake of giving the parable the historical manner; but in this case they would not be from the Divine; for all words from the Divine contain such things as relate to the Lord, to heaven, and to the Church, and this in every iota (as may be seen above, no. 9049 at the end).

9058. Verse 26. *And when a man shall smite the eye of his man-servant*, signifies if the internal man shall hurt the truth of faith in the external. This appears from the signification of *smiting*, as denoting to hurt (as above); from the signification of *a man (vir)*, here a man of the sons of Israel, as denoting one who is of the Church, and thence in spiritual truth, which is the truth of faith (see above, no. 9034), thus the internal man; for the truth of faith is in the internal man, and constitutes his life, which is called spiritual life: it is called the internal man on account of its relation to the external, which is signified by a man-servant; from the signification of *the eye*, as denoting the interior intellectual part, and the truth of faith therefrom (see no. 9051); and from the signification of *a man-servant*, as denoting scientific truth which is in the external man (see nos. 1895, 2567, 3835, 3849, 8993, 8994), thus also the external or natural man (nos. 5305, 7998, 8974). In the literal sense *a man* and *a man-servant* are mentioned, and thereby are meant two; but in the internal sense, in which a man (*vir*) denotes the internal man, and *a man-servant* the external, they are in one; because in the internal sense attention is paid not to persons but to things (nos. 5225, 5287, 5434, 8343, 8985, 9007).

9059. *Or the eye of his maid-servant*, signifies or [if he shall hurt] the affection of truth therein. This appears from the signification of the eye, as denoting the intellectual part, and the truth of faith therefrom (as just above, no. 9058); and from the signification of *a maid-servant*, as denoting the affection of natural truth (see nos. 2567, 3835, 3849, 8993).

9060. *And shall injure it*, signifies so as to destroy it. This appears from the signification of *to injure*, when spoken of the truth of faith, which is signified by the eye, as denoting to destroy.

9061. *He shall send him away free for his eye*, signifies that he can no longer serve the internal [man]. This appears from the signification of *sending away free*, as denoting to dismiss from service; and from the signification of *for an eye*, which he had damaged in the man-servant, as denoting on account of the truth of faith destroyed in the external or natural man; for *the eye* denotes the intellectual part, and the truth of faith therefrom (nos. 9058, 9059); *to damage* denotes to destroy (no. 9060); and *a man-servant*, the external or natural man (no. 9058). How this is cannot be known, unless it be known how the case is with the internal man in respect to the external; the internal man cannot live a spiritual life, unless the external be in agreement with it; wherefore a man cannot be regenerated, unless his natural man be also regenerated; hence it follows, that if the truth of faith in the natural or external man be extinct, it can no longer serve the internal.

² The case is like that of the external sight in respect to the internal; if the external sight be injured, it cannot any longer serve the internal; for if the external sight perverts objects, the internal cannot see by it except perversely: or it is like the case of the rest of the members which are subject to the will, as the arms, the hands, the fingers, the feet; if these be distorted, then the will cannot act by them except distortedly: the case is similar with the natural or external man in respect to the internal; if scientific truths in the external or natural man be perverted or extinguished, the internal [man] cannot see truth, thus cannot think and perceive except perversely or falsely. Hence it is evident why the natural man must be regenerated in order that the man may be regenerated (see also what has been shewn before on this subject, nos. 3286, 3321, 3469, 3493, 3573, 3620, 3623, 3679, 4588, 4618, 4667, 5165, 5168, 5427, 5428, 5477, 6299, 6564, 8742-8747, 9043).

9062. Verse. 27. *And if he shall strike out the tooth of his man-servant or the tooth of his maid-servant*, signifies if he shall destroy truth or the affection thereof in the sensual part. This appears from the signification of *a tooth*, as denoting the exterior intellectual part, and the truth in the Natural therefrom (see above, no. 9052), in the present case the truth in the

ultimate of the Natural, that is, in the sensual part, because it is said of a man-servant and a maid-servant; from the signification of a *maid-servant*, as denoting the affection of that truth (see also above, no. 9059); and from the signification of *striking out*, as denoting to destroy. What the sensual part is, and its quality, see nos. 4009, 5077, 5079, 5084, 5089, 5094, 5125, 5128, 5580, 5767, 6183, 6201, 6310, 6316, 6564, 6598, 6612, 6614, 6622, 6624, 6948, 6949, 7693.

9063. *He shall send him away free for his tooth*, signifies that he can no longer serve the internal [man]. This appears from the signification of *sending away free*, as denoting to dismiss from service, thus no longer to serve (as above, no. 9061); and from the signification of *a tooth*, as denoting the sensual part (see just above, no. 9062). How this is, may be known from what was shewn just above (no. 9061), concerning the state of the internal man, when the external is injured; the case is similar with the sensual part when it is injured; for this is the ultimate in the natural man, and must also be regenerated, in order that the man may be fully regenerated (see nos. 6844, 6845, 7645). That these statutes concerning the eye and the tooth of a man-servant or a maid-servant, contain within them arcana which can only be seen by means of the internal sense, may appear to every one; for without such mysterious cause, what could be meant by ordaining, that they should be sent away free on account of an eye or a tooth, and not on account of any other members, when they should be damaged? but the mysterious reason is evident, when it is known what is signified in the spiritual sense by an eye and a tooth; when this is known, why it was so ordained comes into light.

9064. Verses 28–36. *And when an ox shall strike with his horn a man or a woman, and he die, the ox shall surely be stoned, and his flesh shall not be eaten, and the master of the ox shall be guiltless. And if the ox were used to push with his horn from yesterday [and] the day before, and it hath been testified to his master, and he hath not kept him in, and he hath slain a man or a woman, the ox shall be stoned, and his master also shall die. If expiation be set upon him, he shall give the redemption of his soul, according to all that is set upon him. Whether he have struck with the horn a son, or have struck with the horn a daughter, according to this judgment it shall be done unto him. If the ox shall strike with the horn a man-servant or a maid-servant, he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And when a man hath opened a pit, or when a man hath digged a pit, and hath not covered it, and an ox or an ass hath fallen therein; the master of the pit shall repay, he shall render silver to his master, and the dead [beast] shall be his. And when a man's ox shall strike the ox of his*

companion, and he die, they shall sell the living ox, and shall divide the silver thereof, and the dead [ox] also they shall divide. Or if it be known that the ox hath used to push with his horn from yesterday [and] the day before, and his master have not kept him in, paying he shall repay ox for ox, and the dead one shall be his.

And when an ox shall strike with his horn a man or a woman, signifies if the affection of evil in the natural part shall injure the truth or good of faith. *And he die,* signifies even so as to destroy it. *He shall surely be stoned,* signifies the punishment of the destroyed truth and good of faith. *And his flesh shall not be eaten,* signifies that that evil is in no wise to be appropriated, but cast out. *And the master of the ox shall be guiltless,* signifies that the evil is not from the internal man, because it is from the voluntary and not from the intellectual part. *And if the ox were used to push with his horn from yesterday [and] the day before,* signifies if the affection of evil has existed for a long time. *And it hath been testified to his master,* signifies and this has passed into the intellectual part. *And he hath not kept him in,* signifies non-repression. *And he hath slain a man or a woman,* signifies if then it has destroyed the good and truth of faith. *The ox shall be stoned,* signifies the punishment of destroyed truth. *And his master also shall die,* signifies the condemnation of the internal man. *If expiation be set upon him,* signifies in order that he may be free from condemnation. *He shall give the redemption of his soul,* signifies the grievous things of repentance. *According to all that is set upon him,* signifies according to the quality of the affection of evil from the intellectual part. *Whether he have struck with the horn a son, or have struck with the horn a daughter,* signifies an assault from the affection of evil upon the truths and goods of faith derived from interior things. *According to this judgment it shall be done unto him,* signifies that there shall be a similar punishment. *If an ox shall strike with the horn a man-servant or a maid-servant,* signifies if the affection of evil have destroyed truth or good in the natural part. *He shall give unto their master thirty shekels of silver,* signifies that the internal man shall fully restore it. *And the ox shall be stoned,* signifies the punishment of destroyed truth and good in the natural part. *And when a man hath opened a pit,* signifies if any one have received falsity from another. *Or when a man hath digged a pit,* signifies or if he himself have devised it. *And an ox or an ass hath fallen therein,* signifies that it has perverted good or truth in the natural part. *The master of the pit shall repay,* signifies that he to whom the falsity appertains, shall amend. *He shall render silver to his master,* signifies by truth appertaining to the man whose good or truth in the natural part has been perverted. *And the dead beast shall be his,* signifies

that the evil or the falsity shall remain with him. *And when a man's ox shall strike the ox of his companion*, signifies two truths of which the affections are contrary, and the affection of one shall injure that of the other. *And he die*, signifies so that the good affection perishes. *They shall sell the living ox*, signifies that the affection of the one which hath injured that of the other shall be renounced. *And shall divide the silver thereof*, signifies that the truth thereof shall be dispersed. *And the dead [ox] also they shall divide*, signifies that the hurtful affection also [shall be dispersed]. *Or if it be known that the ox hath used to push with his horn from yesterday [and] the day before*, signifies if it were before known that there was such an affection. *And his master have not kept him in*, signifies and if he have not kept it in bonds. *Paying he shall repay ox for ox*, signifies entire restitution. *And the dead one shall be his*, signifies for the affection which has injured.

9065. Verse 28. *And when an ox shall strike with his horn a man or a woman*, signifies if the affection of evil in the natural part shall injure the truth or good of faith. This appears from the signification of *striking with the horn*, as denoting to injure; for a *horn* signifies the power of falsity from evil (no. 2832), and *to strike* signifies to injure; from the signification of *an ox*, as denoting the affection of good in the natural part (see nos. 2180, 2566, 2781, 2830, 5913, 8937), consequently in the opposite sense the affection of evil in the natural part; from the signification of *a man (vir)*, as denoting the truth of faith (see no. 9034); and from the signification of *a woman*, as denoting the good of faith (see nos. 4823, 6014, 8337).

9066. *And he die*, signifies even so as to destroy it, as appears without explanation.

9067. *He shall surely be stoned*, signifies the punishment of the destroyed truth and good of faith, as appears from the signification of *to be stoned* (see nos. 5156, 7456, 8575, 8799).

9068. *And his flesh shall not be eaten*, signifies that that evil is in no wise to be appropriated, but cast out. This appears from the signification of *eating* as denoting to be appropriated and conjoined (see nos. 2187, 2343, 3168, 3513, 3596, 3832, 4745, 5643, 8001); hence *not to be eaten* denotes not to be appropriated but cast out; it is not to be appropriated, but cast out, because it is such an evil as destroys the truth and good of the faith of the Church; and from the signification of *flesh*, as denoting the good of celestial love, and in the opposite sense the evil of self-love (see nos. 3813, 7850, 8409, 8431).

9069. *And the master of the ox shall be guiltless*, signifies that the evil is not from the internal man, because it is from the voluntary and not from the intellectual part. This appears from the signification of *the master of the ox*, as denoting the internal or spiritual man, for *an ox* signifies the affection of

evil in the natural or external man (no. 9065), hence *the master of the ox* denotes the internal man, for this is the master of the external or natural, inasmuch as he can rule over the affections of evil in the natural part, and also does rule when the Natural is subordinate, as it is with the regenerate; and from the signification of *guiltless*, as denoting without fault. The reason is said to be, because the evil came forth from the voluntary, and not from the intellectual part, for evil from the voluntary and not at the same time from the intellectual part does not condemn, for the man does not see it, and so does not consider whether it be evil, therefore he is not conscious of it: such evil is the evil from the hereditary nature, before the man has been taught that it is evil, and also after he has been taught it, while it is only in the external life or that of the body, and not at the same time in the internal life, which is of the understanding; for to see and understand that a thing is evil, and still to do it, makes a man guilty, as the Lord teaches in John: *The Pharisees said, Are we also blind? Jesus said unto them, If ye were blind ye would not have sin; but now*
 2 *ye say, We see, therefore your sin remaineth* (ix. 40, 41). No one is punished on account of hereditary evils, but on account of his own evils (see nos. 966, 1667, 2307, 2308, 8806). It is such evil which is signified by an ox striking with the horn a man or a woman, before the master of the ox knew that he was used to push with the horn. The verse which now follows treats of the evil of which a man is conscious: this is signified by an ox that was used to push with the horn, of which his master knew and did not keep him in; wherefore the punishment thence is, that the ox shall be stoned, and the man shall die, if expiation be not made.

9070. Verse 29. *And if the ox were used to push with the horn from yesterday [and] the day before*, signifies if the affection of evil has existed for a long time. This appears from the signification of *an ox that was used to push with the horn*, as denoting the affection of evil (see above, no. 9065); and from the signification of *yesterday [and] the day before*, as denoting a preceding state and time (see nos. 6983, 7114), thus what has been before and for a long time.

9071. *And it hath been testified to his master*, signifies and this has passed into the intellectual part. This appears from the signification of *having been testified*, as denoting that it has been made known, consequently that it has passed into the intellectual part; for the evil which is made known, passes into the intellectual part, this being man's internal sight, without which the voluntary part is blind; when therefore the evil which is of the voluntary part passes into the intellectual part, it passes from thick darkness into light.

9072. *And he hath not kept him in*, signifies non-repression,

as appears from the signification of *keeping in*, when it relates to evil of the voluntary part which has passed into the light of the intellectual part, as denoting forbidding or repression; for a man is gifted with understanding in order that he may see evil, and then repress it.

9073. *And he hath slain a man or a woman*, signifies if it has destroyed the truth and good of faith. This appears from the signification of *slaying*, as denoting to destroy; and from the signification of *a man* (*vir*), as denoting the truth of faith; and of *a woman*, as denoting the good of faith (as above, no. 9065).

9074. *The ox shall be stoned*, signifies the punishment of destroyed truth (see above, no. 9067).

9075. *And his master also shall die*, signifies the condemnation of the internal man. This appears from the signification of *the master of the ox*, as denoting the internal man (see above, no. 9069); and from the signification of *dying*, as denoting condemnation (see also above, no. 9008). The ox was to be stoned, and his master to die, if he had known that the ox had been used to push with his horn, and he had not kept him in, because the spiritual [side] of this judgment or law is, that the man who knows a thing to be evil, and does not repress it, is guilty, for he approves it, and thereby extinguishes the light of truth, and together with it the faith of truth in its conception; and when this is extinguished, good from the Lord is not received; hence the internal man cannot be opened, consequently cannot be gifted with spiritual life, which is the life of the truth and good of faith. When a man is in such a state, he lives a natural life, which is that of the external man: but such a life without a spiritual life, is dead; hence it is condemnation (no. 7494).

9076. Verse 30. *If expiation be set upon him*, signifies in order that he may be free from condemnation. This appears from the signification of *expiation*, as denoting in order that he may be free from condemnation; for expiations were set upon those who did evil not intentionally or deceitfully, and they were of various kinds, and were at that time called redemptions of the soul, for by them the life was redeemed: but those external things signified internal, thus expiation signified deliverance from condemnation; hence redemption signified the amendment of spiritual life by actual repentance. As expiation signified deliverance from condemnation, hence it also signified the pardoning of sins, and thence a cleansing from them.

9077. *He shall give the redemption of [his] soul*, signifies the grievous things of repentance. This appears from the signification of *redemption*, as denoting to give another thing in its place, that there may be deliverance; for the various

significations of redemption, see nos. 2954, 2959, 2966, 6281, 7205, 7445, 8078-8080. The redemption of the soul in this passage signifies the grievous things of repentance, because it treats of deliverance from condemnation, and a man cannot be delivered from condemnation except by the removal of evil, which can only be effected by actual repentance, which is of the life; and these effects are produced by spiritual temptations, which are the grievous things of repentance. Deliverance from condemnation, or, what is the same, deliverance from sins, consists in the removal of evil, which is effected by repentance of life (see nos. 8387-8394, 8958-8969); and in such case there are temptations (see nos. 8958-8969).

9078. *According to all that is set upon him*, signifies according to the quality of the affection of evil from the intellectual part. This appears from what has now been said concerning expiation and redemption; for it was the evil of the will, which was seen in the intellectual part, and not repressed, that was to be expiated and redeemed by something equal answering thereto, thus according to the quality of the affection of evil from the intellectual part.

9079. Verse 31. *Whether he have struck with the horn a son, or have struck with the horn a daughter*, signifies an assault from the affection of evil upon the truths and goods of faith derived from interior things. This appears from the signification of *striking with the horn*, as denoting injury (as above, no. 9065), thus an assault; from the signification of *a son*, as denoting the truth of faith, and of *a daughter*, as denoting the good of faith (see nos. 489-491, 533, 1147, 2362, 2623). They denote the truths and goods derived from interior things, because interior things are like parents, from which goods and truths are born like sons and daughters; for the goods and truths of a regenerate man are like generations; some of which are in the place of a parent, others in the place of children, of sons-in-law and daughters-in-law, of grand-sons and grand-daughters, and so forth: hence they have their consanguinities and relationships, and their families, in an
 2 extended series. Thus are the societies in heaven arranged, and thus also are the truths and goods with the man who is regenerating, whence he also becomes a heaven in the least form; and, what is an arcanum, goods and truths in a man mutually love each other, and according to love acknowledge each other, and thus consociate with each other: this takes its origin from the angelic societies, in which [all] love and acknowledge each other, and consociate with each other, according to their resemblances and likenesses of goods; and, what is wonderful, with those who had never before seen each other, if they are in a similar good, when they meet it is as if they had known each other from infancy: from this origin it

is, that goods and truths in a man conjoin themselves according to the form of heaven, and produce in him a likeness of heaven: but these things are from the Lord, both in heaven and in a man-angel, that is, in a man who is being regenerated and becoming an angel.

9080. *According to this judgment it shall be done unto him*, signifies that there shall be a similar punishment, as appears without explanation.

9081. Verse 32. *If an ox shall strike with the horn a man-servant or a maid-servant*, signifies if the affection of evil have destroyed truth or good in the natural part. This appears from the signification of a *man-servant*, as denoting truth in the natural part (see nos. 3019, 3020, 5305, 7998); from the signification of a *maid-servant*, as denoting the affection of truth in the same (see nos. 1895, 2567, 3835, 3849, 8993, 8994); and from the signification of *striking with the horn*, as denoting to destroy. *To strike with the horn* in the Word is predicated of the destruction of falsity by the power of truth, and in the opposite sense, of the destruction of truth by the power of falsity; and this because a *horn* signifies the power of truth from good, and of falsity from evil (no. 2832), as in Ezekiel: *Ye push with side and shoulder, and with your horns ye strike all that are weak* (xxxiv. 21); speaking of those who with all their force and power destroy the truths and goods of the Church by fallacious reasonings from sensual things; to push with the side and shoulder denotes with all force and power (nos. 1085, 4931-4937); hence it is evident why striking with the horn is mentioned in Moses: *The first-begotten of his ox is his honour, and his horns are the horns of a unicorn; with these shall he strike the people together to the ends of the earth* (Dent. xxxiii. 17). This is in the prophetic statement of Moses concerning Joseph, where *Joseph* in the internal sense means the Lord as to the Divine Spiritual, and in the representative sense His spiritual kingdom; *the horns of a unicorn* denote those things which possess power from the good and truth of faith; *to strike the people* denotes to destroy falsities by means of truths; *to the ends of the earth* denotes wherever the Church is. In David: *Thou art my King, O God; by Thee will we strike our enemies with the horn* (Psalm xlv. 4, 5); *to strike the enemies with the horn* denotes also to destroy the falsities therein by the power of the truth and good of faith. Who cannot see, that in the above passages no mention would have been made of striking with the horn, as done by men, except from the signification of a horn, as denoting power?

9082. *He shall give unto their master thirty shekels of silver*, signifies that the internal man shall fully restore it. This appears from the signification of *thirty shekels of silver*, as

denoting the full restoration of damage by means of truth, for *silver* denotes truth from good (nos. 1551, 2954, 5658, 6112, 6914, 8917, 7999, 8932); *thirty* denotes what is full (nos. 5335, 7984); and *the master* who must restore it, denotes the internal man (no. 9069), thus the truths of faith from the Word, for these constitute the life of the internal man.

9083. *And the ox shall be stoned*, signifies the punishment of destroyed truth and good in the natural part. This appears from the signification of *being stoned*, as denoting the punishment of the destroyed truth and good of faith (see nos. 5156, 7456, 8575, 8799). It denotes in the natural part, because the ox was to be stoned, which signifies the affection of evil which was destructive, in the natural part.

9084. Verse 33. *And when a man hath opened a pit*, signifies if any one have received falsity from another. This appears from the signification of *a pit*, as denoting falsity (see nos. 4728, 4744, 5038); and from the signification of *opening*, when it relates to falsity, as denoting to receive, in this case from another, because it follows, *Or when a man hath digged a pit*, which denotes to receive or devise from himself.

9085. *Or when a man hath digged a pit*, signifies or if he himself have devised it. This appears from the signification of *a pit*, as denoting falsity; and from the signification of *digging*, as denoting to receive from himself, or to devise (see just above, no. 9084).

9086. *And an ox or an ass hath fallen therein*, signifies that it has perverted good or truth in the natural part. This appears from the signification of *falling*, as denoting to pervert (of which we shall speak presently); from the signification of *an ox*, as denoting the affection of evil in the natural part, thus evil there (see above, no. 9065): and from the signification of *an ass*, as denoting truth in the natural part (see nos. 2781, 5492, 5741, 7024, 8078). *To fall into a pit*, when it is said of good and truth in the natural part, which are signified by an ox and an ass, denotes to pervert, as is evident from what is contained in the following verse, for there it treats of amendment by means of truth, which can be affected with perverted goods and truths, but not with those that are destroyed; for when good or truth is perverted, it still remains, although it be mischievously explained; *falling* also denotes to slip by mistake.

² As this was signified by falling into a pit, therefore the Lord said, *Which of you having an ox or an ass fallen into a pit, doth not straightway draw him out on the Sabbath day?* (Luke xiv. 5); this was said by the Lord when He healed the man that had a dropsy on the Sabbath day; the Sabbath day was most holy in that Church, because it signified the heavenly marriage, which is the conjunction of good and of truth from the Lord (nos. 8495, 8510); hence the Lord performed cures on the

Sabbath day, because the healing involved in them the healing of spiritual life; and the dropsy involved the perversion of truth and good; thus the cure of it denoted the amendment and restoration of perverted truth; for all the Lord's miracles involved and signified states of the Church (no. 8364), as in general did all Divine miracles (no. 7337). Hence it was that the Lord said: *Which of you having an ox or an ass fallen into a pit, doth not straightway draw him out on the Sabbath day?* which in the spiritual sense signified what has been said; for whatever the Lord spoke, He spoke from the Divine, and when [spoken] from the Divine there is an internal sense in every particular (nos. 9049, 9063 at the end): *a pit* (*puteus*) there signifies the same as a pit (*fovea*), namely, falsity (no. 1688). And since it denotes falsity, therefore also the Lord, when He spake concerning the falsities of the Church, said: *When the blind leads the blind, both fall into a pit* (Matt. xv. 14): *the blind* denotes one who is in error; *falling into a pit* denotes to pervert truth: these things were said comparatively, but all comparisons in the Word are taken from significatives (nos. 3579, 8989). Those who believe that the Divine holiness in the Word lies stored up therein no deeper than in the sense which appears in the letter, only see in these and in other passages of the Word, such holiness from a belief that all things therein are divinely inspired, and that it contains inexplicable arcana which are known to God alone: but those who have not this belief, despise the Word, merely on account of its apparently meaner style than the quality of the style which has been set for the taste of the world, in many writers ancient and modern: but let them know, that a Divine holiness lies concealed in each and all things of the Word, but it consists in each and all things treating of the Lord, and of His kingdom and Church. These things are most holy, because they are Divine from the Lord, and so contain eternal life, according to the Lord's words in John: *The words which I speak unto you, are spirit and are life* (vi. 3): but those most holy Divine things are manifested before the angels in heaven, because they do not apprehend the Word naturally according to the literal sense, but spiritually according to the internal sense; men also would apprehend the Word according to this sense if they lived an angelic life, namely, a life of faith and love. The things which are contained in the internal sense of the Word, are no other than those which the genuine doctrine of the Church teaches: this teaches the Lord, faith in Him, love to Him, and the love of the good which is from Him, this love being charity towards the neighbour (nos. 6709, 6710, 8123); those who live this life, are enlightened by the Lord, and see the holy things of the Word; but others see them not at all (see Preface to Genesis xviii.).

9087. Verse 34. *The master of the pit shall repay*, signifies that he to whom the falsity appertains shall amend. This appears from the signification of *the master of the pit*, as denoting him in whom there is falsity, for *the pit* denotes falsity (nos. 9084, 9086); and from the signification of *repaying*, as denoting to amend; *repaying* denotes to amend, because *a fine* denotes amendment (no. 9045), and *the silver* which he was to pay signifies truth, by which amendment is effected (which is next treated of).

9088. *He shall render silver to his master*, signifies by truth appertaining to the man whose good or truth in the natural part has been perverted. This appears from the signification of *silver*, as denoting truth (see nos. 1551, 2048, 5658, 6112, 6914, 6917, 7999), and *giving silver* denotes to redeem by truth (no. 2954); and from the signification of *his master*, whose ox or ass had fallen into the pit, as denoting him whose good or truth in the natural part has been perverted, for *an ox* denotes good in the natural part, and *an ass* denotes truth there (no. 9065),
² and *to fall into a pit* is to pervert them (no. 9086). The case herein is this: If good or truth be perverted by falsity, then what is perverted is to be amended by truth, within the Church by truth from the Word, or from doctrine from it: the reason why this ought to be so is, because truth teaches what is evil and what is false, and thus the man sees and acknowledges it, and when he sees and acknowledges it then he may be amended; for the Lord flows into those things with a man which the man knows, but not into those things which he does not know; on this account a man does not amend what is evil or false, until he knows that it is such: hence those who do the work of repentance must see and acknowledge their evils, and so live the life of truth (nos. 8388-8392). The case is similar in respect to purification from the evils of self-love and the love of the world: purification from those loves can only be effected by the truths of faith, because these teach that all lusts spring from those loves: hence with the Israelitish and Jewish nation circumcision was performed with a knife of stone (*petra*); for circumcision signified purification from those filthy loves, and the knife of stone, by which it was performed, signified the truth of faith (nos. 2799, 7044). By means of the truths of faith also a man is regenerated (nos. 8635-8640, 8772): this was signified by the washings, whereby in old time they were cleansed; and the same also is signified at this day by the waters of baptism; for waters signify the truths of faith, by which evils are removed (nos. 739, 2702, 3058, 3424, 4976, 7307, 8568); and baptism signifies regeneration (nos. 4255,
³ 5120 at the end). Hence it is evident how erroneously those think who believe that evils or sins with a man are wiped away, as filth is washed from the body by water; and that

those were interiorly cleansed who were formerly washed by waters according to the statutes of the Church; and also that at this day they are saved by being baptized; whereas washing formerly only represented the cleansing of the interiors, and baptism signifies regeneration, the water therein denoting the truths of faith by which the man is cleansed and regenerated, for by them evils are removed. Baptism is for those who are within the Church, because they have the Word wherein the truths of faith are, by which a man is regenerated.

9089. *And the dead [beast] shall be his*, signifies that the evil or the falsity shall remain with him. This appears from the signification of *the dead*, when it is said of good or truth in the natural part, which is signified by *an ox* or *an ass*, as denoting evil or falsity; for when good dies, evil succeeds, and when truth dies, falsity succeeds; because what is dead denotes evil and falsity, therefore those are called dead who will what is evil and believe what is false (no. 7494); and from the signification of *being his*, as denoting to remain with him. The case herein is this: if any one by means of falsity destroy good or truth with himself, or with others, he does it from evil, thus from the voluntary part by means of the intellectual, for all evil is of the voluntary and all falsity of the intellectual part: what is effected by both remains, for it affects every thing of a man's life; it is otherwise if evil proceed from the voluntary part and not at the same time from the intellectual part (no. 9009): it is hence evident why it was decreed that the dead shall be his.

9090. Verse 35. *And when a man's ox shall strike the ox of his companion*, signifies two truths, of which the affections are contrary, and the affection of one shall injure that of the other. This appears from the signification of *striking*, as denoting the injury of truth (see above, no. 9057); from the signification of *an ox*, as denoting the affection of good, and in the opposite sense the affection of evil, in the natural part (see also above, no. 9065); and from the signification of *a man (vir)*, as denoting truth (see no. 9034); hence *a man* and *a companion* signify two truths: the reason why the affections which are signified are contrary is, because it is oxen, which signify affections, that injure each other; for it is things which are contrary that hurt each other, not those things which are not contrary. That ² man who does not know the nature of representatives and correspondences, may wonder, that an ox, because it is a beast, should signify the affection of good or evil with a man; but let him know, that all beasts signify such things as relate to some affection or inclination; this is very well known in the spiritual world, where there frequently appear various kinds of beasts, as oxen, heifers, cows, horses, mules, asses, sheep, goats, kids, lambs, also evil beasts, as tigers, panthers, bears,

dogs, hogs, serpents; and also beasts such as are nowhere seen
 3 on earth, likewise birds of various kinds. That such things appear there surpasses the belief of those who suppose that nothing exists but what they see with their bodily eyes: such persons also do not believe that there are any spirits or angels, still less that they appear to each other as men, that they see each other, converse with each other, and touch each other; the reason is, that they are so sensual and corporeal as to believe that only bodies live; hence, as has been said, such things entirely surpass their belief: nevertheless I have not only seen them a thousand times, but I have also been informed about the animals seen, whence they exist, and what they signify; thus also the affections of good in the natural part, when they are presented to view in animal form, appear as tame oxen, and the affections of evil as wild oxen; and the rest of the affections appear in the forms of other animals; hence various kinds of beasts signify the things in man to which they correspond (but on this subject see what has been before shewn, nos. 142, 143, 246, 714-716, 719, 1823, 2179, 2180, 2781, 2805, 2807, 2830, 3218, 3519, 5198, 7523).

9091. *And he die*, signifies so that the good affection perishes. This appears from the signification of *dying*, as denoting to perish; and from the signification of *an ox*, which has died of a stroke given by another ox, as denoting a good affection (see just above, no. 9090).

9092. *They shall sell the living ox*, signifies that the affection of the one which had injured that of the other, shall be renounced. This appears from the signification of *selling*, as denoting to renounce (see nos. 4098, 4752, 4758, 5886); and from the signification of *the living ox*, as denoting an affection of truth which had injured the affection of the truth of another (see above, no. 9090).

9093. *And shall divide the silver thereof*, signifies that the truth thereof shall be dispersed. This appears from the signification of *dividing*, as denoting to exterminate and disperse (see nos. 6360, 6361); and from the signification of *silver*, as denoting truth (see nos. 1551, 2048, 5658, 6112, 6914, 6917, 7999). Why *dividing* denotes to disperse is, because things which are consociated, if they are divided, are also dispersed; as he who divides his mind (*animus seu mens*), destroys it; for a man's mind (*mens*) is constituted of two parts, one of which is called the understanding, the other the will; he who divides those two parts, disperses the things of one part, for the one must live from the other; hence the other also perishes. The case is the same with him who divides truth from good, or, what is the same, faith from charity; whoever does this, destroys both: in a word, all things which ought to be a one, if they
 2 are divided, perish. This division is meant by the Lord's words

in Luke: *No one can serve two masters; for either he will hate the one and love the other; or he will prefer the one and despise the other; ye cannot serve God and Mammon* (xvi. 13); that is, by faith to serve the Lord, and by love the world, thus to acknowledge truth and to do evil; whoever does this has a divided mind, whence comes its destruction. From these considerations it is evident, whence it is that to divide denotes to be dispersed. This also appears in Matthew: *The lord of this servant shall come in a day in which he doth not expect him, and in an hour of which he doth not know, and shall divide him, and appoint him his portion with the hypocrites* (xxiv. 50, 51); here to divide denotes to separate and remove from goods and truths (no. 4424), thus to disperse. In Moses: *Cursed be their anger, for it is fierce, and their wrath, for it is cruel: I will divide them in Jacob, and will disperse them in Israel* (Gen. xlix. 7); here Israel is speaking prophetically of Simeon and Levi; Simeon and Levi represent those who are in faith separate from charity (no. 6352); Jacob and Israel the external and internal Church, and also the external and internal man (nos. 4286, 4598, 5973, 6360, 6361); to divide them in Jacob denotes to exterminate them from the external Church, and to disperse them in Israel from the internal Church, thus to disperse the goods and truths of the Church with them. That *dividing* ⁴ denotes this, is also evident from the words written on the wall, when Belshazzar king of Babylon, together with his grandees, his wives and concubines, drank wine out of the vessels of gold and silver from the temple at Jerusalem; it was written, *Numbered, numbered, weighed, and divided*; where *divided* denotes to be separated from the kingdom (Dan. v. 2-4, 25, 28): this passage shews how all things at that time were representative; it here describes the profanation of good and truth, which is signified by Babylon, Babylon denoting profanation (see nos. 1182, 1283, 1295, 1304-1308, 1321, 1322, 1326); vessels of gold and silver denote the goods of love and the truths of faith from the Lord (nos. 1551, 1552, 5658, 6914, 6917); profanation is signified by drinking out of them, and then praising the gods of gold, silver, brass, iron, wood, and stone, as we read in the fourth verse of the said chapter, these denoting evils and falsities in a series (no. 4402 at the end, 4544, 7873, 8941); the temple at Jerusalem, whence the vessels came, in the supreme sense signifies the Lord, and in the representative sense, His kingdom and Church (no. 3720); the kingdom of Belshazzar being divided signified the dispersion of good and truth, and his being slain that night signified the privation of the life of truth and good, thus condemnation; for to be divided denotes to be dispersed; a king denotes the truth of good (nos. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148); the same is signified by a kingdom (nos. 1672,

2547, 4691); to be slain is to be deprived of the life of truth and good (nos. 3607, 6767, 8902), and the night in which he was slain denotes a state of evil and falsity (nos. 2353, 7776, 7851, 7870, 7947); hence it is evident that all things in it were 5 representative. It is written in David: *They divided My garments amongst themselves, and upon My vesture they cast lots* (Psalm xxii. 18); and in Matthew: *They divided His garments, casting lots, that what was said by the prophet might be fulfilled* (xxvii. 35); also in John: *The soldiers took the garments, and made four parts, and the coat; the coat was without seam, woven from the top throughout: they said concerning it, Let us not divide it, but let us cast lots for it, whose it shall be, that the Scripture might be fulfilled* (xix. 23, 24); the man that reads these words, and knows nothing of the internal sense of the Word, is not aware that any arcanum lies concealed therein; when yet in every particular there is a Divine arcanum; it was an arcanum that Divine Truths were dispersed by the Jews, for the Lord was the Divine Truth, hence He is called the Word (John i. 1, and following verses). The Word is the Divine Truth; the Lord's garments represented truths in the external form, and His coat, in the internal; the division of the garments represented the dispersion of the truths of faith by the Jews; garments denote truths in the external form (see nos. 2576, 5248, 5954, 6918); and a coat denotes truth in the internal form (no. 4677): truths in the external form are such as those of the Word in the literal sense; but truths in the internal form are such as those of the Word in the spiritual sense; the division of the garments into four parts signified a total dispersion, in like manner as the division in Zechariah (xiv. 4), and other places; in like manner *the division into two parts*, as it is written concerning the veil of the temple (Matt. xxvii. 51; Mark xv. 38); the *rending of the rocks* also on that occasion (Matt. xxvii. 51) represented the dispersion of all things of faith; for a rock denotes the Lord as to faith, and hence it denotes faith from the Lord.

9094. *And the dead ox also they shall divide*, signifies that the hurtful affection also [shall be dispersed]. This appears from this signification of what is *dead*, as denoting evil and falsity (see above, no. 9008), hence *a dead ox* signifies the affection of evil and falsity in the natural part, thus a hurtful affection, for evil injures by means of falsity; and from the signification of *dividing*, as denoting to disperse (as above, no. 9093). How the case is with the things contained in this verse in the internal sense, can hardly be explained to the apprehension; they are such as can be comprehended by the angels, and in some measure by men; for the angels see the arcana of the Word in light from the Lord, in which innumerable things are presented to the view, which do not fall into expressions of

speech, and not even into ideas of thought with men so long as they live in the body; the reason is, that with men the light of heaven flows into the light of the world, and so into such things as either extinguish, reject, or darken, and thereby weaken, the light of heaven; the cares of the world and of the body are of such a nature, especially those which arise from the loves of self and the world; hence it is that the things of angelic wisdom are for the most part unutterable, and also incomprehensible. Nevertheless a man comes into such wisdom ² after the rejection of the body, that is, after death, but only that man who had received the life of faith and charity from the Lord in the world: for the ability of receiving such wisdom resides in the good of faith and charity. It has also been granted me to know from much experience, that the things which the angels see and think in the light of heaven are ineffable; for when I have been elevated into that light, I have seemed to myself to understand all that the angels said there, but when I have been let down thence into the light of the external or natural man, and in this light desired to recollect the things which I had there heard, I could neither express them by words, nor even comprehend them by ideas of thought, except in a few instances, and these but obscurely; from which considerations it is evident, that the things which are seen and heard in heaven are such as the eye hath not seen, nor the ear heard. Such are the things which lie concealed inmost in the internal sense of the Word. The case is similar with the things contained in the internal sense in this and the following verse; the things that are therein, and can be explained to the apprehension, are the following: All the truths in a man derive their life from the affections of some love; truth without life from that source, is like a sound issuing from the mouth without an idea, or like the sound of an automaton; hence it is evident that the life of a man's understanding is from the life of his will, consequently the life of truth is from the life of good; for truth has relation to the understanding, and good to the will. If therefore there are two truths which have not their life from the same common affection, but from contrary affections, they must needs be dispersed, for they clash with each other; and when truths are dispersed, their affections also are dispersed; for there is a common affection, under which all the truths in a man are consociated; this common affection is good. Thus far it is possible to declare concerning the things signified in the internal sense by the oxen of two men, one of which gores the other so that he dies; and that in such case the living ox shall be sold, and the silver divided, and also the dead ox. Who ⁴ belonging to the Church does not know, that Divine things are contained in each and all of the Word? but who can see

Divine things in these laws concerning oxen and asses falling into a pit, and oxen striking with the horn, if they be looked at and explained only as to the sense of the letter? But if they are looked at and explained at the same time as to the internal sense, then they are Divine, even in the sense of the letter; for in that sense each and all things of the Word treat of the Lord, of His kingdom and Church, thus of Divine things; for in order to constitute anything Divine and holy, it must treat of what is Divine and holy; the thing treated of produces the effect. The worldly things, and those of civil judicature, such as the judgments, the statutes, and the laws promulgated by the Lord from Mount Sinai, which are contained in this and the following chapters of Exodus, are Divine and holy by inspiration, which is not dictation, but influx from the Divine; whatever flows in from the Divine, passes through heaven, and is there celestial and spiritual; but when it comes into the world it becomes something worldly, in which inwardly those things are. It is consequently evident whence the Divine comes and where the Divine is in the Word; and what inspiration is.

9095. Verse 36. *Or if it be known that the ox hath used to push with his horn from yesterday [and] the day before*, signifies that if it were before known that there was such an affection. This appears from the signification of *being known* or witnessed, as denoting that it has passed into the intellectual part (as above, no. 9071), for what has passed thither from the voluntary part is made known; and from the signification of *the ox being used to push with the horn from yesterday and the day before*, as denoting that there had before been such an affection (as also above, no. 9070).

9096. *And his master have not kept him in*, signifies and if he have not kept it in bonds. This appears from the signification of *keeping in*, as denoting to keep in bonds, namely, the affection of evil in the natural part, which otherwise would injure the truth of faith; it denotes to keep in bonds, because *to be made known* signifies to pass into the intellectual part (no. 9095), and it is the intellectual part that sees evil, and that which is seen may be restrained and kept in bonds, not by the intellectual part, but through it by the Lord: for the Lord flows into those things with a man which he knows, but not into those of which he is ignorant. *To keep in bonds* means to check and restrain; *bonds* in the spiritual sense are nothing but the affections which are of the love, for these are what lead a man, and restrain him. If the affections of evil lead him, it is the affections of truth from good which must restrain him. A man's internal bonds are the affections of truth and good, which are also called the bonds of conscience; whereas his external bonds are the affections of the love of self and the world, for these lead him in external affairs: if these descend

from internal bonds, which are the affections of truth and good, they are good, for the man then loves himself and the world, not for the sake of himself and the world, but for the sake of good uses from himself and the world (nos. 7819, 7820, 8995); but if they do not come down from that source, they are evil, and are called lusts, for then the man loves himself for the sake of himself, and the world for the sake of the world. Hence it may be known what we mean by internal and ² external bonds, of which frequent mention has been made. But bonds so called are not bonds except in relation to opposites; for he that does anything from the affection of the love of good, acts from freedom; but he that does anything from the affection of the love of evil, appears to himself to act from freedom, but he does not, because he acts from the lusts which are from hell. He only is free who is in the affection of good, because he is led by the Lord; this the Lord also teaches in John: *If ye abide in My word, ye shall be My disciples indeed; and ye shall know the truth, and the truth shall make you free. Every one that doeth sin, is the servant of sin. If the Son shall make you free, ye shall be free indeed* (viii. 31, 32, 34, 36). Freedom consists in being led by the Lord, and servitude in being led by lusts which are from hell (see nos. 892, 905, 2870–2893, 6205, 6477, 8209); for the Lord implants affections for good, and aversion for evil; hence a man has freedom in doing good, and absolute servitude in doing evil. Whoever believes that Christian liberty extends further than this is greatly mistaken.

9097. *Repaying he shall repay ox for ox*, signifies entire restitution. This appears from the signification of *repaying*, as denoting to restore; entire is signified by *repaying to repay*; and from the signification of *an ox*, as denoting affection in the natural part (see above, no. 9065).

[9097½.] *And the dead one shall be his*, signifies for the affection which has injured. This appears from the signification of *an ox*, as denoting the affection of evil; for *dead* signifies evil and falsity (according to what was said above, no. 9089). How the case is with the things contained in the internal sense in this verse, may be gathered from what was explained above (no. 9094).

9098. Verse 37. *When a man shall steal an ox or a sheep, and shall kill it, or sell it, he shall repay five oxen for an ox, and four sheep for a sheep.*

When a man shall steal an ox or a sheep, signifies one that takes from any person his exterior and interior good. *And shall kill it*, signifies, shall destroy it. *Or sell it*, signifies, or if he shall renounce it. *He shall repay five oxen for an ox*, signifies punishment corresponding to much. *And four sheep for a sheep*, signifies punishment corresponding to the full.

9099. *When a man shall steal an ox or a sheep*, signifies one that takes away from any person his exterior or interior good. This appears from the signification of *stealing*, as denoting to take from any one his spiritual goods (see nos. 5135, 8906); from the signification of *an ox*, as denoting the affection of good in the natural part, thus exterior good (see nos. 2180, 2566, 2781, 2830, 5913, 8937); and from the signification of *a sheep*, as denoting interior good, for the things of the flock signify those of interior good, and the things of the herd those of exterior good (nos. 2566, 5913, 6048, 8937).

9100. *And shall kill it*, signifies shall destroy it, as appears without explanation.

9101. *Or sell it*, signifies or if he shall renounce it, as appears from the signification of *selling*, as denoting to renounce (see nos. 4098, 4752, 5886, 6143).

9102. *He shall repay five oxen for an ox*, signifies punishment corresponding to much. This appears from the signification of *five*, as denoting somewhat (see nos. 4638, 5291), and also much (nos. 5708, 5956); and from the signification of *repaying*, as denoting amendment (no. 9087), and also restitution (no. 9097); it also denotes punishment, because when good that has been renounced is to be amended or restored, the man suffers hardships, for he is either left to his own evil, thus also to the punishment of evil, for evil carries punishment along with it (no. 8214); or he is led into temptations, whereby the evil is vanquished and removed, and these are the punishment here signified by repaying; it denotes the corresponding punishment, because the evil of the punishment and that of the fault correspond (nos. 1857, 6559, 8214).

9103. *And four sheep for a sheep*, signifies also punishment corresponding to the full. This appears from the signification of *four*, as denoting conjunction; for *four* signify the same as two, because the former number arises out of the latter, being the double of it; two denote conjunction (see nos. 5194, 8423), and hence also four (nos. 1686, 8877); that those numbers also denote to the full follows of consequence, for what is conjoined is full; and from the signification of *a sheep*, as denoting interior good (see just above, no. 9099); the corresponding punishment is signified by repaying *four sheep for a sheep* (no. 9102). Interior good is what is called charity in the interior man, and exterior good is charity in the exterior; the latter good must live from the former, for the good of charity in the interior man is the good of spiritual life, and the good of charity in the exterior is the good of natural life from it: the latter good a man feels as a delight, but the former he does not feel, but he perceives that it ought to be so, which makes his mind contented; in the other life this too is felt.

² No one can know why five oxen were to be repayed for an ox,

and four sheep for a sheep, unless he know what theft is in the spiritual sense, also what by an ox and a sheep mean: it has been explained what those things denote, namely, the taking away and renouncing of exterior and interior good; taking away is effected by evil, and renouncing by falsity; hence their punishment and restoration are signified by five and four; all numbers in the Word signifying things (see nos. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175); in this case the things which involve restoration, namely, the number five involves the restoration of exterior good to much, and the number four the restoration of interior good to the full. Interior good is to be restored to the full, because it is this good which constitutes a man's spiritual life; and unless the spiritual life be fully restored, the exterior good, which constitutes the natural life, cannot be restored, for by the former life the latter is restored; this may appear from the regeneration of man, in which the external man is regenerated by means of the internal (see nos. 9043, 9046, 9061); but good in the external or natural part cannot be fully restored, because the stroke remains there as a scar which is grown callous. These are the things which those numbers involve. A brief statement shall in addition ³ be made about the restoration of exterior good which constitutes the natural life of man, from the interior good which constitutes his spiritual life: a man's natural part sees things in the light (*lux*) of the world, which is called natural light (*lumen*); a man procures to himself that light by the objects which enter by the sight and the hearing, thus by the objects which belong to the world; hereby he sees those things inwardly in himself, almost as the eye sees them. The objects which enter by those senses, appear to him at first as pleasurable and delightful, afterwards the infant man distinguishes between the delights, whence he learns to discriminate, and this by degrees more exactly. When light from heaven flows into these things, then the man begins to see them spiritually, and first to discriminate between what is useful and what is not; hence he begins to have a view of the truth, for that which is useful to him he regards as true, and what is useless as untrue. This view increases according to the influx of the light of heaven, until at length he discriminates not only between truths, but also between truths in these truths; and this the more clearly in proportion as communication is better opened between the internal and the external man; for the light of heaven, by means of the internal man, flows from the Lord into the external. From this source a man has then perception; but still ⁴ it is not spiritual perception; for this does not arise from natural but from spiritual truths; spiritual truths are such as are called the truths of faith. Spiritual perception exists from

these truths because the light of heaven is the Divine Truth proceeding from the Lord, and it shines as light before the eyes of the angels, and also shines in their understandings, and gives them intelligence and wisdom, but variously according to its reception in good; wherefore a man must have the knowledges of spiritual things in his natural part, in order that spiritual perception may exist; and the knowledges of spiritual things must be from revelation. When the light of heaven flows into those knowledges, it flows into its own, for as we have said, that light is the Divine Truth proceeding from the Lord (see nos. 1053, 1521-1533, 1619-1632, 2776, 3138, 3167, 3195, 3222, 3223, 3341, 3636, 3643, 4180, 4302, 4408, 4415, 4527, 5400, 6032, 6313, 6608); hence a man has intelligence and wisdom in such things as relate to eternal life, which increase according to his reception of that light, that is, 5 of the truths of faith in good; good being charity. That the natural or external man is regenerated, and also amended and restored by means of the internal, may be manifest from what has now been said; for the things which are in the external or natural man, live from the light of heaven; for this is living light, because it proceeds from the Lord, who is life itself; but they do not live from natural light, which in itself is dead: to the intent therefore that the things which are in this light may live, there must be an influx of living light through the internal man from the Lord; this influx accommodates itself according to the analogous and corresponding knowledges of truth in the natural part, and according to the submission there. Hence it is evident, that the external or natural part of man must be regenerated by means of his internal. In like manner good in the natural part that has been taken away and renounced, must be amended and restored.

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS OF
THE PLANET SATURN.

9104. *SOME of the spirits of this earth went over to the spirits of the planet Saturn, who, as was said above, are afar off at a considerable distance, for they appear at the end of our solar system: the passage is effected in a moment, for distances in the other life are mere appearances from the diversity of the states of life (nos. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381); and conjunction is effected by a state of desire to converse with another; hence it happens that in the other life persons who have been at all connected in the world, either by love, or friendship, or veneration, meet together whenever they desire it; but they are afterwards separated according to the differences of the state of their lives.*

9105. *After the spirits of the planet Saturn had conversed with the spirits of our earth, they conversed with me thence by means of intermediate spirits, and expressed their surprise that spirits from this earth so often come to them, and ask them what God they worship; and when they observe that the spirits of this earth make such inquiries, they reply that they are insane; for greater insanity there cannot be than to ask what God any one worships, since there is but one God for all in the universe; and that they are still more insane in not knowing that the Lord is the Only God, and that He rules the whole heaven, and consequently the whole world; for whoever rules heaven also rules the world, as the world is ruled by means of heaven.*

9106. *They said further, that spirits of another kind who go in troops, frequently come to them, desiring to know how things are with them; and that by various methods they learn from them what they know: respecting these they said, that they are not insane, except in their desiring to know, not for the sake of any use, but merely that they may know. They were afterwards informed that these spirits are from the planet Mercury; that knowledge and the intelligence thence alone delight them, and not so much the use therefrom, unless knowledge also be a use to them (see nos. 6811, 6815, 6921-6932, 7069-7079, 7170-7177).*

9107. *In what respect the spirits of our earth and those of the planet Saturn differ from each other, it has been given me to know from manifest experience; and at the same time, how the spiritual or internal man and the natural or external are at variance and in collision with each other, when the latter is not in faith and charity. For the spirits of the planet Saturn in the Grand Man, have reference to a medium between the spiritual and the natural sense, but which withdraws from the natural and approaches to the spiritual (no. 8953); but the spirits of our earth have reference to the natural and corporeal sense; consequently the latter have reference to the external man, but the former to the internal. How great the opposition and collision between them, when the external or natural man does not receive spiritual life by faith and love to the Lord, was shewn by this experience.*

9108. *Spirits of the planet Saturn came into view from a distance, at a time when some spirits from our earth were present; the latter, on seeing them, became as it were insane, and began to infest them by infusing unworthy notions respecting faith and also respecting the Lord; and while they were railing at them, they forced themselves into the midst of them, and from the insanity which possessed them, strove to do them harm; but the spirits of Saturn were not at all afraid, because they were secure, and also in tranquillity; but the others, when they were in the midst of them, began to breathe with difficulty, and thence to be tormented; and so they cast themselves out, one in one direction and another in another, and disappeared.*

9109. *The by-standers hence perceived the quality of the external or natural man separate from the internal, when he comes into a spiritual sphere, which is that of the life of the internal man, namely, that he is insane (a sphere encompassing every one, which flows from the life of his love, see nos. 1048, 1053, 1316, 1504-1512, 4464, 5179, 6206, 7454). This is, because the natural man separate from the spiritual is wise only from the world, and not at all from heaven; and he that is wise only from the world, believes nothing but what the senses comprehend, and all that he believes is from the fallacies of the senses, consequently from falsities; hence it is that spiritual things are nothing to him, so much so, that he can scarcely bear to hear the spiritual mentioned; hence also it is that he does not understand what the internal man is, and so does not believe that there is such a thing; wherefore such become insane when they are kept in a spiritual sphere: it is otherwise while they live in the world, for then they either think naturally of spiritual things, or turn away their ear, that is, they hear and do not attend. Such are afflicted with grief and blindness when they are raised into a spiritual sphere (see no. 8797).*

9110. *From the above experience it was also manifest, that the natural man cannot bring himself into, that is, ascend into the spiritual; but when a man is in faith and in the spiritual life thence, and thinks, then the spiritual man descends, that is, thinks in the natural; for there is given spiritual influx, that is, from the spiritual world into the natural, but not contrariwise; physical influx is altogether contrary to order and to nature, and therefore impossible (see nos. 3721, 5119, 5259, 5779, 6322, 8237); when therefore a natural man, who is separate from the internal, comes into a sphere of spiritual life, he is seized first with blindness, next with insanity, and at length with anguish. Hence also it happens, that those who are in hell have no inclination to look to heaven (nos. 4225, 4226, 8137, 8265, 8945, 8946).*

9111. *At the close of the following chapter an account will be given of the spirits of the moon; and also why the Lord was willing to be born on our earth, and not on another.*

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